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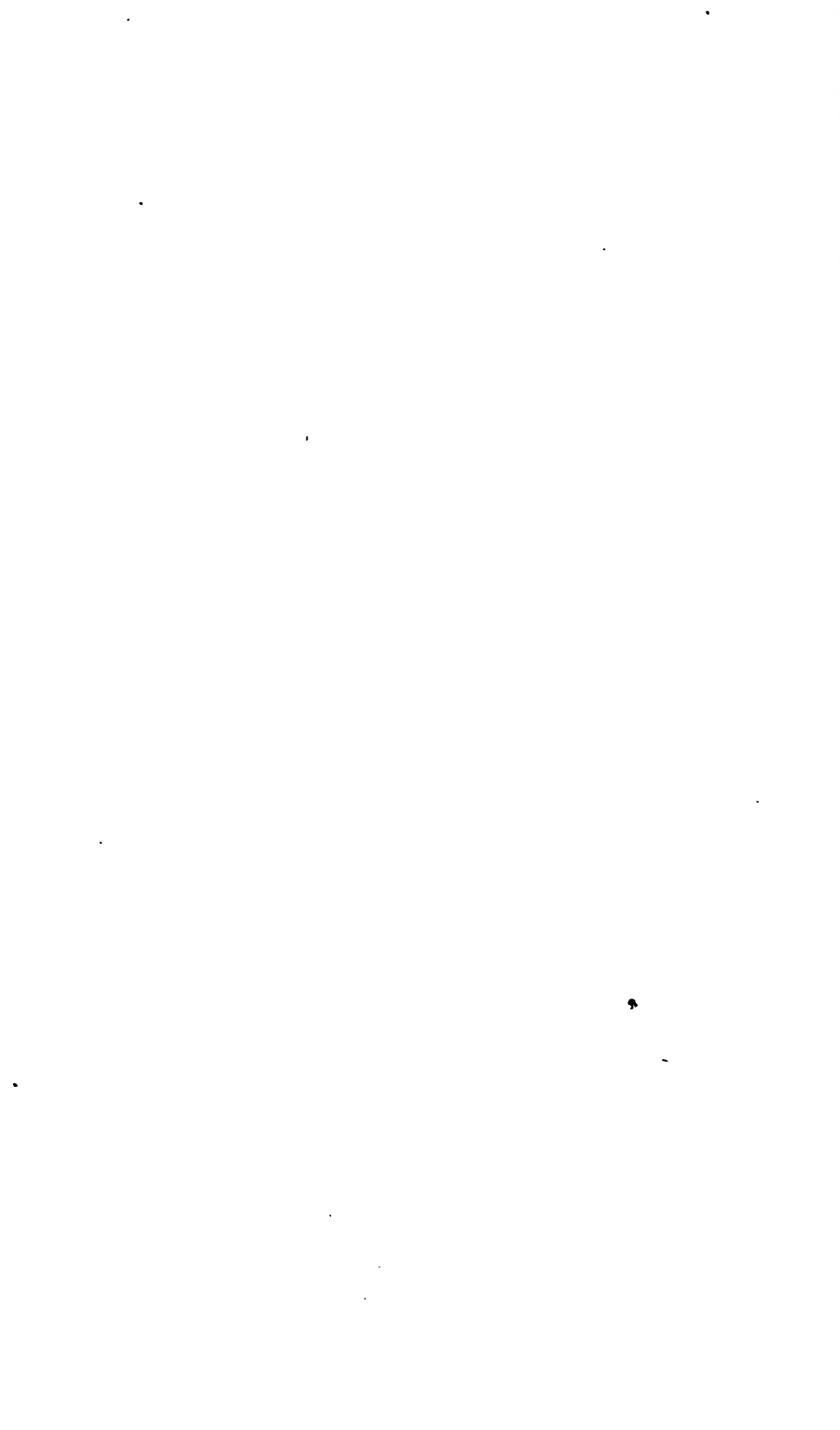
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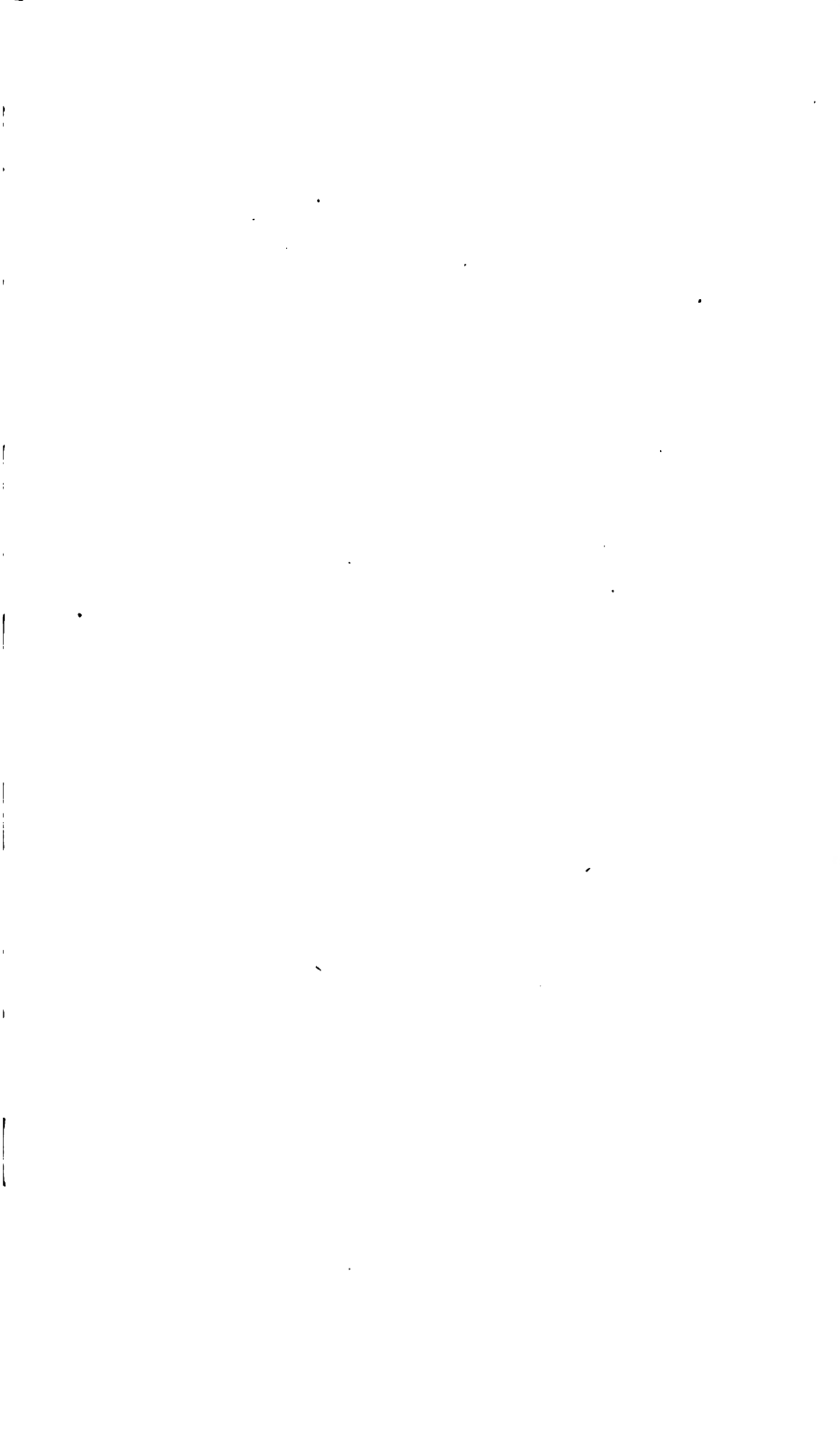






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Theology 3.1
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THE
QUARTERLY
THEOLOGICAL REVIEW

AND
Ecclesiastical Record.

Ὡς ἀφελόν γε καὶ ἡμεῖς ὁ Χριστοῦ
μελισσῶν καὶ τοιοῦτο λαβόντες σοφίας
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NEW YORK
VOLUME II: 10
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LONDON:

PRINTED FOR C. & J. RIVINGTON,
ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE, FALL-MALL:

AND SOLD BY BELL AND BRADFUTE, EDINBURGH;
AND R. MILLIKEN, DUBLIN.

1825.

LONDON:
PRINTED BY E. GILBERT,
ST. JOHN'S SQUARE.

WILLIAM
GILBERT
1850

CONTENTS

TO

N^o. III.

ART.	PAGE
I. <i>Litteræ Sacræ</i> ; or the Doctrines of Moral Philosophy and Scriptural Christianity compared, in a Series of Letters	1
II. The Harmony of the Law and the Gospel with regard to the Doctrine of a Future State. By Thomas William Lancaster, M.A.	13
III. The Office and Mission of St. John the Baptist. An Essay, which obtained the Norrisian Medal for the year 1829, in the University of Cambridge. By James Amiraux Jeremie	24
IV. The Crisis: or, an Attempt to shew from Prophecy, illustrated by the Signs of the Times, the Prospects and the Duties of the Church of Christ at the present Period. With an Inquiry into the probable Destiny of England during the predicted Desolations of the Papal Kingdoms. By the Rev. Edward Cooper, Rector of Hamstall Ridware, and of Yoxall, in the County of Stafford; and formerly Fellow of All-Souls College, Oxford	33
V. Reflections on the four principal Religions which have obtained in the World; Paganism, Mohammedism, Judaism, and Christianity; also on the Church of England, and other Denominations of Protestants: and on Evangelical Religion. By the late Rev. David Williamson, Minister of the Gospel, Whitehaven	44
VI. <i>Ἡράξεις τῶν Ἀποστόλων</i> . <i>Acta Apostolorum</i> . <i>Variorum Notis tum Dictionem tum Materiam Illustrantibus suas adjecit</i> . Hastings Robinson, A.M. Soc. Antiq. Lond. Philosoph. Cantab. et Collegii Div. Johannis Socius	54

- VII. Notes on the Epistle to the Romans, intended to assist Students of Theology, &c. By Samuel Turner, Professor of Biblical Learning, and Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church, New-York 57
- VIII. *Horæ Romanæ*; or an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, explanatory Notes, and new Divisions. By Robert Cox, M.A. 72
- IX. A Defence of the true and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ: with a Confutation of Errors concerning the same. By the most Rev. Thomas Cranmer, Lord Archbishop of Canterbury. To which is prefixed an Introduction, Historical and Critical, in Illustration of the Work, and in Vindication of the Character of the Author, and therewith of the Reformation in England, against some of the Allegations which have been recently made by the Rev. Dr. Lingard, the Rev. Dr. Milner, and Charles Butler, Esq. By the Rev. Henry John Todd, M.A. F.S.A. 77
- X. A Letter to C. Butler, Esq. in Vindication of English Protestants from his Attack upon their sincerity in the "Book of the Roman Catholic Church." By C. J. Blomfield, D.D. Bishop of Chester 83
- XI. A Letter to the Right Reverend C. J. Blomfield, D.D. Bishop of Chester; from C. Butler, Esq. in Vindication of a Passage in his "Book of the Roman Catholic Church," Censured in a Letter addressed to him by his Lordship. }
- XII. The Accusations of History against the Church of Rome examined, in Remarks on many of the principal Observations in the Work of Mr. Charles Butler, entitled the "Book of the Roman Catholic Church." By the Rev. George Townsend, M.A. 89
- XIII. Observations of a Parish Priest on Scenes of Sickness and Death. By James Duke Coleridge, L.L.B. 97
- XIV. The Spirit of Prayer. By Hannah More 101
- XV. An Appeal to Masters of Families on the Necessity and Advantages of Family Prayer. To which are added, appropriate Forms of Family Prayer for Morning and Evening Devotion, By the Rev. Charles Trelawney Collins, M.A. 105

ART.	PAGE
XVI. Christian Truth, explained in familiar Letters on the Tenets of the Church of England, &c. addressed to a Friend, and written at his Request. By the Rev. C. Powlett.....	109
XVII. A Letter to the Right Reverend John, Lord Bishop of Bristol, respecting an additional Examination or the total Abolition of Ten-year Men in the University of Cambridge. To which are added, Observations on Mr. Samuel Perry's Letter to the Public Orator, and a Refutation of the Accusations contained therein against the Lord Bishop of London. By Philo-theologus	113
XVIII. Essays on various Subjects of Ecclesiastical History and Antiquity. By the Rev. James Townley, D.D.	117
XIX. De L'Arrêté, du Conseil d'Etat du Canton de Vaud contre les Chrétiens Evangéliques désignés dans cet Arrêté sous le nom de Mômiers. Extrait des Archives du Christianism.....	127
XX. Sermons and Charges, by the Right Reverend Father in God, Thomas Fanshawe Middleton, D.D. late Lord Bishop of Calcutta; with Memoirs of his Life. By Henry Kaye Bonney, D.D.....	141
XXI. Sermons on various Subjects by William Paley. Edited by the Rev. Edmund Paley, A.M. Vicar of Easingwold	157
XXII. Discourses on some important Subjects of Natural and Revealed Religion, introduced by a short View of the best Specimens of Pulpit Eloquence, which have been given to the World in ancient and modern Times. By David Scot, M.D. Minister of Corstorphine	170
XXIII. Sermons from the French; translated, abridged, and adapted to the English Pulpit. By the Rev. M. H. Luscombe, L.L.D. Chaplain to his Royal Highness the Duke of Cambridge	176

NOTICES.—Scientia Biblica: containing the New Testament, in the Original Tongue, with the English Vulgate, and a Copious and Original Collection of Parallel Passages, printed in Words at full length.....	178
Lambeth and the Vatican: or Anecdotes of the Church of Rome, of the Reformed Churches, and of Sects and Sectaries	179
Hele's Select Offices of Private Devotion; viz. I. Office of Daily Devotion, with a Supplement. II. Office for the Lord's Day. III. Office of Penitence and Humiliation. IV. Office for the Holy Communion. With large Collections out of the Holy Scriptures. New Edition, revised and enlarged	180

ART.

- VII. Notes on the Epistle to the
assist Students of Theology. _____
ner, Professor of Bible. _____
ter of Scripture in the _____
nary of the Protestan. _____ 181
York _____
- VIII. Horæ Romanæ; or _____
Paul's Epistle to the _____
lation, explanatory _____
Robert Cox, M.A. _____ ibid.
- IX. A Defence of the true _____
Sacrament of the _____
Christ: with a _____
the same. By _____
Lord Archbish _____
prefixed an In _____
in Illustration _____
the Character _____
Reformation _____
gations which _____
Dr. Lingard _____
Butler, Es _____
M.A. F.S.A. 182
- X. A Letter to _____
glish Prot _____
cerity in _____
Church. _____
Chester _____
XI. A Letter _____
D.D. B. _____
Vindici _____
Roman _____
address _____
XII. The Ac _____
Rome _____
princ _____
Butl. _____
Chu. _____
- XIII. Observ _____
nes _____
XIV. The Sp _____
XV. An A _____
and _____
add _____
M. _____
Chu. _____

CONTENTS

TO

N^o. IV.

ART.	PAGE
I. An Inquiry into the Origin and Intent of Primitive Sacrifice, and the Scripture Evidence respecting it; with Observations on the Opinions of Spencer, Bishop Warburton, Archbishop Magee, and other writers on the same subject: and some Reflections on the Unitarian Controversy. By John Davison, B.D.	277
II. An extensive Inquiry into the important Questions, What it is to preach Christ? and what is the best mode of preaching him? By Richard Lloyd, M.A.	293
III. An Apology for the Church of England, by the Right Rev. John Jewell, D.D. Lord Bishop of Salisbury: faithfully translated from the original Latin, and illustrated with copious Notes, by the Rev. Stephen Isaacson, B.A., of Christ's College, Cambridge: to which is prefixed a Memoir of his Life and Writings, and a preliminary Discourse on the Doctrine and Discipline of the Church of Rome; in reply to some Observations of Charles Butler, Esq. addressed to Dr. Southey, on his Book of the Church	304
IV. Letters to Charles Butler, Esq. on the Theological parts of his Book of the Roman Catholic Church; with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle, before the two Committees of the Houses of Parliament. By the Rev. Henry Phillpotts, D.D. . . .	315
V. A Defence of Religious Liberty, in a series of Letters, with Notes and Illustrations, from a Lover of Truth. By the Author of "Letters on Prejudice," and "Sermons on Christian Responsibility."	333
VI. Substance of a Speech delivered in the House of Lords, Tuesday, May 17th, 1825. By William, Lord Bishop of Llandaff, on a Bill for the Removal of certain Disqualifications of the Roman Catholics	339

A Manual of Devotion, being Meditations and Hymns for every Day in the Month. By Mary Holderness, Author of "New Russia," and "Manners and Customs of the Crim Tartars."	181
A Synopsis of the Evidences of Religion, natural and revealed, drawn principally from the Writings of Butler, Paley, Doddridge, and Marsh; designed as a Manual for Youth. By the Rev. John Topham, M.A. F.R.S.L. Head Master of the Grammar School of King Edward VI. Bromsgrove	ibid.
Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes and Hymns, on Various Subjects, for the Use of Families, Schools, and Readers in general. By the Rev. W. Morgan, B.D. Incumbent of Christ Church, Bradford, Yorkshire. Author of the Pastoral Visitor, Psalmody improved, a Selection of Hymns for Sunday Schools, Hints to Sunday School Teachers, the Welsh Weaver, &c...	182
The Mystery of Godliness, or Directions for the Attainment of Holiness, founded upon a Work called, the Gospel Mystery of Sanctification. By the Rev. Walter Marshall, Fellow of New College, Oxford, and afterwards of Winchester College. By a Layman of the Church of England	ibid.
The Vision of Hades, or the Region inhabited by the departed Spirits of the Blessed; with cursory Notes, Theological and Metaphysical, to which is now added, the Vision of Noös	183
Discourses and Evening Thoughts. By S. Burdett	ibid.
Plain Sermons on important Subjects, chiefly for the Use of Seamen. Dedicated by Permission to the Right Honourable Viscount Melville, First Lord of the Admiralty, &c. &c. By the Rev. Samuel Maddock, Vicar of Bishop's Sutton, and Ripley, Hants.	184
Sermons for Sunday Evenings on the Ten Commandments	ibid.
Lectures on the Lord's Prayer; with two Discourses on interesting and important Subjects. By the Rev. Luke Booker, LL.D. F.R.S. and Vicar of Dudley	ibid.

Biblical Memoranda (No. I.)	185
Debates in Parliament relative to the Church	200
Law Proceedings relative to the Church	213
History of the Diocese of Canterbury	222
State of the Dioceses in England and Wales	232
Proceedings of the Universities	246
A Sketch of the Episcopal Church of Scotland	258

CONTENTS

TO

N^o. IV.

ART.	PAGE
I. An Inquiry into the Origin and Intent of Primitive Sacrifice, and the Scripture Evidence respecting it; with Observations on the Opinions of Spencer, Bishop Warburton, Archbishop Magee, and other writers on the same subject: and some Reflections on the Unitarian Controversy. By John Davison, B.D.	277
II. An extensive Inquiry into the important Questions, What it is to preach Christ? and what is the best mode of preaching him? By Richard Lloyd, M.A.	293
III. An Apology for the Church of England, by the Right Rev. John Jewell, D.D. Lord Bishop of Salisbury: faithfully translated from the original Latin, and illustrated with copious Notes, by the Rev. Stephen Isaacson, B.A., of Christ's College, Cambridge: to which is prefixed a Memoir of his Life and Writings, and a preliminary Discourse on the Doctrine and Discipline of the Church of Rome; in reply to some Observations of Charles Butler, Esq. addressed to Dr. Southey, on his Book of the Church	304
IV. Letters to Charles Butler, Esq. on the Theological parts of his Book of the Roman Catholic Church; with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle, before the two Committees of the Houses of Parliament. By the Rev. Henry Phillpotts, D.D. . . .	315
V. A Defence of Religious Liberty, in a series of Letters, with Notes and Illustrations, from a Lover of Truth. By the Author of "Letters on Prejudice," and "Sermons on Christian Responsibility."	333
VI. Substance of a Speech delivered in the House of Lords, on Tuesday, May 17th, 1825. By William, Lord Bishop of Llandaff, on a Bill for the Removal of certain Disqualifications of the Roman Catholics	339

- VII. Observations on the Doctrines of Christianity, in reference to Arianism, illustrating the moderation of the Established Church; and on the Athanasian Creed, purporting to prove that it is not damnatory, nor metaphysical, nor contradictory; with an Appendix, concerning the state of the Presbyterian Church of Ireland; occasioned by the Sermons of William Bruce, D.D., Senior Minister of the First Presbyterian Congregation of Belfast. By George Miller, D.D. M.R.I.A. 348
- VIII. The Trial of the Spirits, or a Demonstration of the heavenly Doctrines of Emanuel Swedenborg, as the same are set forth in a Vindication from the cavils of all Objections, by Robert Hindmarsh, Minister of the New Jerusalem Temple, at Salford, near Manchester 357
- IX. A respectful Address to the most Reverend the Archbishops, and the right Reverend the Bishops, of the United Church of England and Ireland, respecting the necessity of Morning and Afternoon Service, on Sunday, in every Parish Church in his Majesty's dominions; with a few thoughts concerning the residence of the Clergy. By a Churchman 365
- X. A Letter to His Royal Highness the Duke of Gloucester, &c. on the necessity of an Enquiry into the conduct of the Lord Bishop of London towards the Ten-Year Men of that University, to which is prefixed a Vindication of the Lord Bishop of Bristol from the scandalous Attack made upon him, in his character of Regius Professor of Divinity, by the Anonymous Writer of a Letter to his Lordship, recommending the Abolition of Ten-Year Men; and an Exposure of the same Writer's Observations on Mr. Perry's Letter to the Public Orator 368
- XI. A Catechetical Exposition of the Apostles' Creed, with Preliminary Observations. By James Thomas Law, A.M. 374
- XII. The Natural History of the Bible; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Scriptures. Collected from the best Authorities, and alphabetically arranged, by Thaddeus Mason Harris, D.D. 380
- XIII. A Grammar of the Hebrew Language with Points. By the Rev. Moses Marcus 391
- XIV. The System of Infants' Schools. By William Wilson, A.M. 392

ART.	PAGE
XV. Memoir of the late John Bowdler, Esq. To which is added, some Account of the late Thomas Bowdler, Esq. Editor of the Family Shakspeare	406
XVI. Sermons on Faith, and on other Subjects. By Robert Nares, M.A.	420
XVII. The Doctrine of the Church of Geneva illustrated in a Series of Sermons, preached by the modern Divines of that City. Edited by the Rev. J. S. Pons	424
XVIII. Sermons, by the Rev. Thomas Frognall Dibdin, M.A. F.R.S.	428
XIX. Sermons on various Subjects: with an Appendix containing an Examination of certain supposed Points of analogy between Baptism and Circumcision. By the Rev. John Edward Nassau Molesworth, A.M.	434
XX. A Practical View of the Redeemer's Advent. In a Series of Discourses. By the Rev. James Haldane Stewart, M.A.	437
XXI. Lectures on the Essentials of Religion, Personal, Domestic, and Social. By Henry Foster Burder, M.A.	439
XXII. A Charge delivered at the Primary Visitation of the Diocese of Gloucester, in the months of June and July, 1825, by Christopher, Bishop of Gloucester..	443
XXIII. Catholic Principles of Union in the Church of England compared with the Principles of Union maintained in the Church of Rome; in a Charge delivered to the Archdeaconry of London, May 10, 1825. By Joseph Holden Pott, A.M.	445
XXIV. A Sermon preached at the Consecration of Christ Church, in the Parish of North Bradley, on the 2d of September, 1825. By the Rev. Archdeacon Daubeny, LL.D.	448
XXV. A Sermon preached in Lambeth Chapel, on Sunday, March 27, 1825, at the Consecration of the Right. Rev. John Inglis, D.D., Lord Bishop of Nova Scotia. By Anthony Hamilton, A.M.	450
XXVI. A Sermon preached in the Cathedral Church of St. Paul, at the Anniversary Meeting of the Stewards of the Sons of the Clergy, on Friday, May 21, 1824. By the Rev. John Banks Jenkinson, D.D.	454
XXVII. A Sermon on the Vice of Gaming, preached in the Parish Church of Farningham, Kent, on Sunday, April 24, 1825. By the Rev. B. Sandford, LL.B. ..	455
XXVIII. A Caution to Protestants, and a Warning to Catholics. A Sermon preached by the Rev. W. Marsh, M.A. at St. Peter's Church, Colchester, on Sunday, January 9, 1825, in behalf of the Sunday Schools, and Religious Book Societies for Ireland	457

ART.	PAGE
XXIX. The Reunion of the Wise and Good in a Future State. A Sermon preached in the Old Jewry Chapel in Jewin Street; on Sunday, June 19, 1825, on occa- sion of the Death of the Rev. A. Rees, D.D., F.R.S., F.L.S., &c. who departed this Life on the 9th of June, in the 82d Year of his Age. By Robert Aps- land; to which is added, the Address delivered at the Chapel over the Body, on Saturday, June 18, 1825, previously to its Interment in Bunhill-fields. By Thomas Rees, L.L.D., F.S.A.	459

NOTICES.

Letters to a Sceptic of Distinction in the Nineteenth-Century....	462
Facts, Arguments, and Observations, tending to prove the Truth of Revelation. By the Rev. R. Walker, M.A.....	463
The Lay of Truth: a Poem. By the Rev. James Joyce, A.M.	ibid.
Hymns for Private Devotion for the Sundays and Saints' Days throughout the Year. By the Rev. Samuel Rickards ..	464
A Course of Sermons for the Year: containing two for each Sunday, and one for each Holy-day: abridged from the most eminent Divines of the Established Church, and adapted to the Service of the Day. Intended for the use of Families and Schools. By the Rev. J. R. Pitman, A.M.	ibid.
An Address to the Rising Generation, on the Truth and Excel- lency of the Bible, and the Blessing of Christianity, principally meant for young Persons between fourteen and twenty-one Years of Age; with a short Advice to Parents. By W. C. Boyd.....	465
Sermons Scriptural, Practical, and Occasional, preached in 1818, and the following years. By a Country Curate	ibid.
Sermons preached before a Country Congregation. By William Bishop, M.A.	466
Discourses of a Father to his Children, on some of the leading Doctrines and Duties of Christianity; which may also be useful for Domestic Reading in general	ibid.

Biblical Memoranda (No. I.)	467
Debates in Parliament relative to the Church	481
Law Proceedings relative to the Church	498
History of the Diocese of Canterbury	505
State of the Dioceses in England and Wales	516
Proceedings of the Universities	529
A Historical Sketch of the Episcopal Church of Scotland	535
Notice to Correspondents	552

INDEX OF BOOKS REVIEWED.

* * For Remarkable Passages in the Criticisms, Extracts, Ecclesiastical and other Intelligence, see the Indexes at the end of the Volumes.

A.

- Adam*, (Rev. Robert) The Religious World displayed, 557.
Articles, (XXXIX.) Questions and Answers on, 559.
Attwood, (Rev. F. T.) Funeral Service on Mr. Pring, 554.

B.

- Beresford*, (Rev. Gilbert) Sermon before District Committee, &c. at Leicester, 230.
Bible, by a Layman of the Church of England, 28.
 —, The Cottage and Family Expositor, 33.
Blomfield, (Right Rev. G. J., Bishop of Chester) Manual of Family Prayer, 79.
Boothby, (Rev. Charles) Visitation Sermon, 228.
Butler, (Charles) Book of the Roman Catholic Church, 376.
Byron, (Lord) Sermons on the Death of, 245, 249.

C.

- Campbell*, (Rev. A. M.) Consecration Sermon, 225.
Chandler, (Rev. Thomas B. D.D.) Life of Rev. Dr. S. Johnson, 490.
Church of England, Question of the Opposition, to the Church of Rome, brought to a conclusion, 120.
Clerical Portrait, 444.
Cooper, (Rev. Edward) Visitation Sermon, 541.
Crickton, (Andrew) Life and Diary of Lieutenant-Colonel Blackader, 158.
Cunningham, (Rev. John) Sermons, 195.

D.

- Danbony*, (Rev. Charles, LL.D.) Visitation Charge, 214.
 —, The Protestant's Companion, 412.

- Davison*, (Rev. John) Discourses on Prophecy, 499.
Dehon, (Right Rev. Theodore) Select Sermons of, by Berens, 535.
Dibdin, (Rev. T. F.) The Library Companion, 133.

E.

- Ecclesiastes*, Poetical Paraphrase of, 42.
Ehrington, (Right Rev. Thomas, Bishop of Leighlin and Ferns) Visitation Charge, 206.

F.

- Faber*, (George Stanley) The Difficulties of Infidelity, 16, 353.
Family Conversations on Revelation, 557.
Fleming, (Robert) Apocryphical Key, 250.
Foster, (Rev. Henry) The Bible Preacher, 454.
Friendly Conversations, 457.

G.

- Gesenius*, (Professor) Commentary on Isaiah, 348.
Gilly, (Rev. W. S.) Excursion to Piemont and Researches among the Vaudois, 107.
Glover, (Rev. George) Visitation Charge, 216.
Gospel Truth opposed to Error, 428.
Grylls's (Rev. W.) Visitation Sermon, 544.
Gurney, (Joseph John) Letter on the Authority, &c. of Christianity, 43.
 —, Observations on the Religious Peculiarities of the Society of Friends, 43.

H.

- Hack*, (Maria) Evidence of Christianity, 475.
Hale, (Rev. W. H.) Ordination Sermon, 538.
Haygarth, (Rev. John) Assize Sermon, 551.

INDEX.

- Hobart*, (Right Rev. John Henry, D.D.) Sermons, 170.
Holland, (Rev. Samuel, D.D.) Consecration Sermon, 220.
Horders, (Rev. Joseph) Assize Sermon, 552.
Huntingford, (Rev. Thomas) Manual for the Sick, 560.

I.

- Innes*, (William) The Christian Ministry, 560.
Ireland, Popular Hymns and Ballads of, 479.
Justified Sinner, Private Memoirs of, 99.

K.

- Keith*, (Right Rev. Robert) Historical Catalogue of the Scottish Bishops, 101.
Killett, (Rev. W.) Sermon on the Education of the Poor, 242.

L.

- Langford*, (Rev. W. D.D.) Sermons on the Apostles' Creed, &c. 187.
Lonsdale, (Rev. John) Consecration Sermon, 223.
Lysons, (Rev. Daniel) on the Revenues of the Parochial Clergy, 165.

M.

- Mant*, (Right Rev. Richard, Bishop of Down and Connor) Metrical Version of the Book of Psalms, 36.
 —, Visitation Charge, 204.
Mant, (Alicia Catherine) Ingenious Scruples, 472.
Marriott, (Rev. Harvey) Third Course of Practical Sermons, 190.
Martyn, (Rev. Henry) Controversial Tracts, 424.
Meditations, &c. for a Month, 465.
 — on advancing Years, 558.
Middleton, (Rev. Conyers, D.D.) Inquiry into the Miraculous Powers of the Christian Church, 394.
Mirakhouse, (John) Law of Advowsons, 162.
Moore, (Rev. Robert) Visitation Sermon, 560.
Munter, (Rev. Dr.) Narrative of Count Struensee's Conversion, edited by the Rev. Thomas Rennell, 85.
Musgrave, (Rev. Charles) Visitation Sermon, 223.

N.

- Nicholls*, (James) Calvinism and Arminianism compared, 367.

O.

- Orme*, (William) Bibliotheca Biblica, 142.

P.

- Pearson*, (Rev. Hugh, D.D. Dean of Sarum) Visitation Charge, 209.
Pinder, (Rev. J. H.) Advice to Servants, 244.
Pitt, (Caleb) Philosophy of Christianity, 558.
Pott, (Rev. Joseph Holden) Visitation Charge, 211.

R.

- Robertson*, (Jacobi) Clavis Pentateuchi, 148.
Rowlatt, (W. H.) Sermon before the Grocers' Company, 237.
Rundall, (Mary Ann) Sequel to Grammar of Sacred History, 467.
Ryder, (Right Rev. Henry, DD. Bishop of Lichfield and Coventry) Farewell Sermons, 525.

S.

- Southey*, (Robert, LL.D.) The Book of the Church, 376.
 —, Reply to, by Charles Butler, *ib.*
Spry, (John Hume) Inquiry into the Sense in which Jesus Christ is declared by St. Paul to be the Son of God, 180.
Still, (Rev. John) *Homo Privatus*, 560.
Stonard, (Rev. John, D.D.) Commentary on Zechariah, 329.
Strauss, (Frederick) Helon's Pilgrimage to Jerusalem, 160.
Styles, (John, D.D.) Sermon on Lord Byron's Works, &c. 245.
Sumner, (Charles R.) on the Ministerial Character of Christ, 61.
 —, Sermon before the Corporation of the Trinity House, 235.
Sumner, (J. B.) Evidence of Christianity, 1.
 —, Consecration Sermon, 216.
Sunday Enjoyments, 558.
Sylloge Dissertationum, 561.

T.

- Tabula Theologica*, 476.

U.

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W.

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QUARTERLY THEOLOGICAL REVIEW.

JUNE, 1825.

Literæ Sacræ; or the Doctrines of Moral Philosophy and Scriptural Christianity compared, in a Series of Letters. 8vo. pp. 832. 9s. Longman. 1825.

WE may gather from several hints thrown out by the anonymous author of these letters, that he is a member of the Church of England, and moreover a sincere man, pressing forward with laudable zeal towards the high mark of perfectibility, to which he conceives human nature may attain, even in this mortal state. His object in writing partakes of the good feeling involved in the character we have described. A friend, it seems, had been unwillingly disturbed by the specious and daring manner in which sceptical objections had been urged "against the authority of that book on which our most hallowed anticipations depend;" and this uneasiness had been increased by the want of unanimity apparent among Christians themselves. With this inducement our author ventures upon the benevolent task of re-establishing his wandering faith on a more certain basis; and prosecutes his design in the present work: "as I know," says he, "of none who exactly speak my sentiments on the subjects upon which you ask for information, I will attempt to express them myself." Of the ability or the weakness, the principles or the prejudices of this friend we know as little as we do of the author himself; but we would suggest, as a hint in the outset, to the latter, and to many other well-meaning champions of the Christian faith, that it is neither judicious nor just, to tax every individual whose mind labours under the lamentable darkness of scepticism, with being the gratuitous wilful promoter of his own ruin—in consequence of a disinclination "to subdue the pride of human intellect, and to eradicate that undue sense of its own powers, which is one

of the most formidable obstacles that can be opposed to the reception of Divine truth."

That proud and prejudiced sceptics exist, is a truth as undeniable as that foul exhalations occasionally deform the loveliest scenes of nature; but that there are other men not unwilling to humble their minds before sound, legitimate, and to them conclusive reasoning, is also a truth, which few, who have at all mixed with the more enlightened circles of society, can deny. Many there are who doubt because they cannot be convinced; and some, we fear, have their doubt increased and confirmed by the injudicious treatment of those to whom they have revealed their disquietude—persons who are desirous to receive the truth, and who would cast themselves before their Maker, as (unfortunately for themselves) before an unknown God, with the sincere and humble prayer, "Lord, help thou mine unbelief." In our dealings, therefore, with sceptics, let us remember, at least, that there may be these two classes; that in the human mind, to use the words of the very author before us as illustrating our remarks, "from the different lights in which the understanding of men, while clouded in this flesh, must look upon the same subject, there will be different degrees of apprehension and widely different states of knowledge." Had all advocates for Christianity acted under this conviction, we feel confident that so many would not have been cut off from every hope of receiving the truth; complaining with too much reason, that when they sought for argument they were assailed with reproach, and accused of feelings and dispositions which had not a shadow of existence in their bosoms.

We are the more inclined to offer these remarks, because we perceive a little tendency to self-sufficiency in this otherwise respectable writer. We have praised him; because we think him in a very great degree entitled to praise; but he must excuse us, if, as candid reviewers, we presume to observe that he is occasionally somewhat too positive in opinions upon which the best men are far from agreed. Plunging at once into some of the most subtile mazes of metaphysical enquiry, he there comports himself as if possessed of Ariadne's clue; he reasons with an unbecoming confidence in opposition to a host who might justly be called the giants of their day; and speaks as if he alone, in the nineteenth century, had received certain intimation of the truth, and might be consulted by his doubting friend as an infallible oracle respecting certain holy mysteries, which it is possible the very angels themselves may have desired to look into in vain. Before passing sentence on such men as Newton, Locke, and Paley, he should have recalled to mind the words

of his friend who spoke of them as possessing "intellectual powers, which were to his as Jupiter to a glow-worm." It may also fairly admit of a doubt, how far the cause of religion is promoted by that indiscriminate rejection of the use of reason, and jealous hostility against the powers of the mind, which are implied in many of the common place recommendations of humility, and *prostration of intellect* (we do not like the term) with which the pages of some writers so frequently abound.

Our readers would not thank us for entering at large upon an elaborate discussion of the real bearings and proper meaning of pride and humility. Suffice it, therefore, to say, that in our opinion, the humility enjoined by our Saviour, true Christian humility, is essentially different from that to which we now allude; and partakes of many qualities inseparable from the free use of every mental talent bestowed on us by an Almighty hand, when we were made rational free-agents, and capable of discerning the Deity in his works of nature and of grace; We know not, in fact, a more powerful instrument of which the sneering sceptic may avail himself, than a collection of those phrases which, construe them however favourably, insinuate that enquiry is objectionable. "It is reasonable," (says one of our ablest writers,) "to think that as the mind is a nobler work and of a higher order than the body, even more of the wisdom and skill of the Divine architect hath been employed in its structure, and it is by the proper culture of those powers, the seeds of which are implanted in our minds, that we are capable of all those improvements in intellectuals, in taste and morals, which exalt and dignify human nature."

The field of revelation and the noble subjects connected with it, will, we maintain, when duly cultivated by these powers, produce fruits of finer quality, than such as spring from a confined; and, what may be called, a mere textuary faith. Where in fact shall we find defenders of our creed, by whom the real arguments of infidels are confuted, but amongst Christians of the most enlarged minds and most expanded views. It is a due encouragement of the best powers of the mind, which can alone enable us to proceed satisfactorily in an useful direction, animating our exertions, gratifying that curiosity which it is not only reasonable but praiseworthy to indulge, conducting us upwards to those eminences whence, as from another Pisgah, the eye and heart may wander over the vast and beautiful regions of divine truth.

We shall now proceed to a review of the main objects of the work before us. And first it is asserted, that without the light of revelation, man must naturally be ignorant of the Being and

Will of a Deity. The author's position is, that there being but two ways by which we can, of ourselves, arrive at the knowledge of the existence and attributes of a God, viz. by the light of nature and abstract reasoning, neither has led or can lead to the discovery; and that therefore it is only by the actual revelation of God himself, that we can have a knowledge of his existence. To such a point indeed does he push this argument, as to assert further, that "so far from the design of creation proving the existence of a God; before God reveals it to us, we cannot even know that there is such a design." P. 29. He defends this position by shewing that there is in the human mind a general inaptitude for religious impressions, instancing the conduct of the Israelites, ever prone to depart from the service of God: an argument, in our opinion, proving nothing more than that they were an obstinate, wilful, stiff-necked generation—the just and accurate character invariably given of them in Scripture. But this affects not the question itself, which we conceive to be at once answered by an appeal to the senses; by looking up to "the heavens above, and the earth beneath." It is the firmament that sheweth God's handy works. These are the glorious tokens of His existence. Thus "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." With these evidences before us, from constant observation, and the corroborating testimony of St. Paul, we see not how such an assertion can be defended for a moment, as that which forms the title of our author's first letter, that "*the existence of the Deity has never been demonstrated by argument drawn from nature;*" P. 13.—or that, according to the superscription of the second, "*the existence of the Deity has never been demonstrated by abstract reasoning.*" P. 23.

The author's next position involves a nicer question, upon which although much has been said, yet much remains to be said, without, we fear, any certainty of coming to a decisive conclusion: viz. that the Will of God being revealed, man, through the corrupted powers of his heart, is naturally unable to obey that Will, and therefore sins of course and of necessity. In connection with this intricate question, appears another equally if not more intricate, respecting the nature and effect of *morality* upon our conduct and disposition. It is obvious that before this question can be fairly met, it would be extremely desirable that the parties concerned should have come to something like accurate agreement respecting the real meaning attached to the word; for we cannot help suspecting, that on this, as well as on many other points, controversies have originated,

in a great degree, from an unwillingness to attach a definite meaning to certain terms and opinions. Our author indeed seems aware of this, notwithstanding the (we had almost said) unwarrantable stress he lays upon his own conclusions.

“Moral philosophy,” to use his words, “is still in such a state of confusion, arising from the want of distinct views and understanding on the part of its teachers. Unfortunately for mankind, by a looseness of thought on this momentous subject, all distinction between morals and religion become confused.” P. 90.

In furtherance of his view, he sets out with assailing morality as the root of all evil, and one of the most insidious enemies opposed to religion.

“Morality, so far from being religion, or a part of religion, is opposed to it, and is only an apologetic name for that life and conduct, in which men walk in the world whilst they are *far off* from God, *aliens* and *strangers* to his love, and ignorant of the TRUTH as it is in Christ Jesus, p. 123. . . . It would, therefore, be wisdom to remove the doctrine of morals from the reach of the people, as sedulously as we would remove the means of personal destruction from the hands of the thoughtless and designing.” P. 132.

With such overcharged representations of the moral code, the reader must not be surprised that names of high note, which we have been accustomed to regard with respect and deference, should be treated lightly; and that the writings of our Butlers, Lockes, and Paleys should be considered dangerous in the hands of Christian readers. Hartley has indeed borne testimony in favour of the moral sense, “as an immediate guide, appearing with the authority of a judge; and also of one who knows the heart, and, by consequence, claiming to be God’s vicegerent; that being generated chiefly by piety, benevolence, and rational self-interest, all which are explicit guides of life in deliberate actions.” (Hartley on Man, vol. ii. p. 237.) Butler has asserted, that a moral faculty does exist, interwoven in our nature; whether called conscience, moral reason, moral sense, or divine reason,—whether considered as a sentiment of the understanding, or as a perception of the heart,—or, which seems the truth, as including both. “That God has given a rule whereby men should govern themselves, I think there is nobody so brutish as to deny, (says Locke, ch. 28. § 8.) a law which he has set to the actions of men, whether promulgated to them by the light of nature or the voice of revelation.” Upon which our author observes, “Locke was not the first who thus lowered religion; but from the extended influence of his writings,

has been the greatest propagator (if we may except Paley) of this fatally erroneous view." P. 88.

Sumner, in his *Essay on the Attributes*, (vol. ii. 15, 195,) considers the object of our existence here to be "that we might exercise, according to our opportunities, in our progress through the world, the various powers of reason and virtue with which we are endowed. That there is moreover an evident determination in favour of virtue is shewn," he adds, "by the tendency of virtue to promote happiness, to gain superiority, to acquire the love and approbation of mankind; while vice on the other hand is not only punished as detrimental to society, but excites general abhorrence, as it were from some innate principle, however in many instances perverted."

Our author notices as "the three extremes of the present day, the vulgar notions of Socinianism, Armenianism, (Arminianism) and Calvinism, (Calvinism):" he is clearly, therefore, not of the latter creed; and we may conclude our references to authorities favouring the doctrine of a moral sense, by reminding him that the Bishop of Winchester considers this sense as not annihilated; all feelings of the distinction of right and wrong as not eradicated—there remaining, on the other hand, some power of advancing towards the favour of God, some dispositions and desires and affections, which, variously exercised and cultivated, produce varying degrees of virtue.

We have referred our readers to these authorities from a wish to convince them, that our own views upon the subject have at least some tolerable foundation whereon to rest. We do not see what possible advantage can accrue from separating sound morality and religion, let the definition of morality be what it may. Impressed by what we fondly conceive to be a scriptural truth, that the end of the commandment is charity, and that the genuineness of our faith is to be ascertained by its fruits, we were somewhat startled to find a Christian writer talking of "the difficulties he experienced in beating down the prevailing error that good works were the end of religion." P. 272.

In fact, we accord most fully with the writer himself, who, with amiable inconsistency, in speaking of certain sympathetic feelings, which we should designate as analogous, or nearly allied, to a moral sense, says, "may they not be *ramena fragmenta*, some disjointed parts which escaped spoliation, and were suffered to adhere to the stock, when the spirit of evil triumphed over man." P. 76. In a word, it is a bold philosophy that practically disuniting the heart of man from the Author of its being, rejects, with little ceremony, principles which irresistibly govern

the belief and conduct of the majority of mankind in the common concerns of life; and to which the philosopher himself must yield, after he imagines he has confuted them.

Our author, in further discussing the doctrine of *original sin*, enlarges upon the subject of man's inability. He maintains, with considerable ingenuity and logical precision, that morality and immorality, according to the generally received doctrine, are not attended with their corresponding effects of temporal reward or punishment.

"If," says he, "it can be shewn, that in all cases, without indulging to that excess which produces mental and bodily pain, immoralities may be the safe and constant habit of men, as too generally and too truly it is, under one palliating disguise or another, the habit of those who are not decidedly religious; then the argument of moral rewards and punishments must be abandoned." P. 100. "And thus, whilst moral nature would lead us to provide for the security of the body, it entirely abandons the care of the soul." P. 102.

The design of the events of life, nevertheless, shews much of "deep and heavenly wisdom;" though ultimately proving, that "man, by his natural or moral powers only cannot please God, and therefore cannot accord with his will, and come to repentance unto salvation." P. 110. In support of this argument it is urged, that the whole tendency of the Gospel religion "is opposed to that of moral rewards and punishments;" that it is "paramount to all claims of kindred, and bonds of affection; and that there can be no "analogy between natural and revealed religion."

Now we conceive, that under this specious veil and semblance of truth, our author has weakened and curtailed his powers of vision, and paused at a moment when another step might have brought him to the threshold of what, in our opinion, bears more resemblance to genuine truth, because it is founded on reason and experience. The fallacy appears to us to lie in his supposing that the religion of Christ, or indeed any religion, does or can in fact exclude the selfish principle. On the contrary, we would ask, whether the end and object of every religion be not interwoven with, and inseparable from, the principle of selfishness. Warburton held a fallacy approximating to this, maintaining that the idea of moral obligation was altogether incomplete and imperfect, unless made to rest also on the will of a superior. It is, we admit, unquestionably true, that the command of a superior will, more or less, constitute an obligation. The fallacy lies in supposing that this is a separate and additional ground of obligation. It is true that morality, in the

genuine sense of the word, must be founded on the will of a superior, on the command of God. But why are we bound by that? why do we acknowledge its power? but because we feel a confidence in its affecting our happiness; in other words, in its administering to the selfish principle. What is an obligation, but something inducing us to act? but there neither is, nor can be, any other universal motive for human action, than human happiness. It is this desire of happiness, this accordance with the selfish principle, well or ill understood, seen widely or narrowly, that necessarily dictates all our actions, and is at the bottom of all our conceptions of morality and duty. A rational being cannot be supposed to act voluntarily, except with a view to its own good; to gain something agreeable, or avoid something disagreeable; in other words, to promote his own happiness. Such are the observations of close reasoners and attentive observers of human nature; for which, too, we find great authority in the Gospel itself. What was the inducement held forth to those who were called upon to forsake houses, and brethren and sisters, and father and mother, and wife and children, and lands, for the name of Christ? What, but that they should "receive an hundred fold," and "inherit everlasting life?" Even that most excellent gift of charity is allowed to partake of a mixed nature; love to man, for God's sake, and our own spiritual or temporal advantage. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." It is to be observed too, how far the principle extends. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." It was for this, apostles and holy martyrs became as "the off-scouring of the world." It was to win Christ that St. Paul submitted not only with patience but joy to buffetings, scourgings, and imprisonments, in hope of that eternal life "which God had promised before the world began." And such reasons, viz. our own good, our own happiness, our own gain, in time or in futurity—such—vary, evade, deny it, if we will,—have, and ever will be, the forcible springs by which individuals are impelled.

Upon these deep subjects, we are aware, the most contradictory opinions have been delivered; nay more, the most derogatory to every conception we can form of the goodness or justice of the Deity. Theological writers seem to have delighted to perplex themselves and their readers. Our author evidently feels this occasionally, and is induced to confess it. He admits, indeed, that the assertion that "the Almighty has

given a commandment which he knew man could not keep," must appear "paradoxical at the first view;" but he reconciles the impropriety of a doubt on this point by an insinuation that every opinion impugning his, proceeds from the vain wisdom of men, who "are not called upon to criticise the will and teaching of God, but to prostrate the heart before him, and receive instruction in righteousness." P. 138. The theological reader will see, in this happy way of denying all access to reason, the foundation stone of every absurdity, and perhaps heresy, foisted on the Scriptures by the prejudice or the obstinacy or the folly of man, from the first century downwards to the present day.

With the exception, however, of the argument in favour of a belief in a state of perfectibility, as attainable in this life, which our author defends upon the principle, that if we deny it we must in fact deny the "power of the Holy Ghost," p. 274, we shall find much more to praise than to blame in the remainder of the volume. The views taken of the doctrine of the Trinity appear to be peculiarly sound and happy; and what perhaps is not less desirable, on many accounts, they are intelligible and rational.

"To us," says he, "who believe that Christ is one with God, whilst we are assured of his distinct personality, the belief also of the personality of the Holy Ghost is but the exercise of the same faith. To argue against it by saying that we cannot comprehend this spiritual personality, and this mystical union, is to bound the omnipotency of God by our finite comprehension. Much more ingenious and philosophical would it be to reason from what we know of the power and wisdom of the works of God: *e. g.* that, as we cannot comprehend, yet still acknowledge, that pencils of light may possess some of the secondary, without all their primary qualities of matter being objects of sensation, so may the Holy Ghost exist in some glorious state of individuality, far too pure and spiritualized for our gross conception. And also as we cannot comprehend how certain properties and accidents are united in the same substance, *e. g.* the figure, colour, and odour of the rose, we may readily conceive the possibility, and implicitly believe in the 'connection' of those divine persons of the Holy Trinity, constituting the mystical union of the Godhead." P. 209.

This opinion will be found in strict conformity with that of the generality of the ancient Fathers, particularly of St. Athanasius, which we quote the more readily, as it may be satisfactory to many who chuse to object to the creed which is called by his name. He compares God the Father to the *ἡλιος* or to the *φως*, the sun or the original light; and God the Son to the *αυραγμα*, the splendour or brightness of it. "*ὅτε γὰρ τρεῖς*

αρχας εισαγομεν, επει μηδε τριων ηλων υπεισθημεθα την εικονα, αλλα ηλιον και απανγασμα και εν το εξ ηλιου εν τω απανγασματι φως. οσω μιν αρχην οίδαμεν. *For it appears from the similitude used by us that we do not introduce three principles (as the Marcionists and Manicheans did) we not comparing the Trinity to three suns, but only to the sun and its splendour. So that we acknowledge only one principle.*" Again, he affirms the Son to have been begotten of the essence or substance of the Father: "*ως το φως απανγασμα, ως υδατος ατμος, as the splendour of the light, and as the vapour of the water;*" adding "*οτι γαρ το απανγασμα οτι η ατμος αυτο το υδωρ εστιν η αυτοξ ο ηλιος, οτι αλλοτριον αλλα απορροια της τυ πατρος ουσιας.*" *For neither the splendour nor the vapour is the very sun nor the very water; nor is it yet alien from it or a stranger to its nature; but they are both effluxes from the essence or substance of them; as the Son is an efflux from the substance of the Father, yet so as he is no way diminished or lessened thereby."*

The doctrine of Regeneration is treated in a manner which shews that the author's opinions on this vital question are clear and strong, and in accordance with the principles of our Church, as they are declared in her articles and liturgy.

"We must," says he, "consider regeneration as the first step which the Holy Spirit takes in our salvation; the last is that high and excellent degree of Christian perfection by which we partake of the divine emanation of love, which flows from the throne of God. The intermediate steps are various, according to the state of that heart upon which the spirit of grace is shedding its sacred influence," P. 23.

It is defined to be "that change of the state of the heart in which its capabilities are altered, or its organic disease removed, and its primordial powers restored, that as before this change man is necessarily disobedient to God; so after this change he has the power both of religious perception and religious obedience. It may be the more proper," it is added, "to confine the meaning of Regeneration to this inceptive state of a religious life; as the secondary or metonymical sense leads both to illogical reasoning, and erroneous conception." P. 231.

The author then proceeds more largely to shew that baptism is the "medium" of regeneration.

"If it be not so," he concludes, "alas! for human nature; you must sin in spite of all discipline and teaching, until it please God to draw you to Christ; if, indeed, it please him ever so to do it: whilst the pious mother would lose her sense of the mercy and love of God whom she adores, could she believe that the lessons of faith, of obedience, of charity, of worship, and of love, which she sought and delighted to in-

culcate in her little children, could not be received until they determined to be baptized." P. 247.

In Letter XX. there is an interesting discussion concerning pleasure and happiness, in which, however, we tread on very tender ground. The argument amounts to this, that "if faith and grace do not so dwell and rule in our hearts that every thought and word and action be not designed to please God, they are sin." P. 257. The author allows that it may be probably thought that this argument is pushed to an extreme. Most decidedly we do think so: for granting the justness of his extreme view, every man who eats beyond what is absolutely necessary to the support of nature, or clothes himself in garments beyond what are requisite for mere comfort and decency, either to gratify his palate or please his taste, is committing sin; and according to the conclusion here drawn, "is not in a state of salvation." P. 257.

There is a remark at the commencement of the twenty-second Letter which may be a profitable subject for consideration with many religious characters.

"How truly lamentable is it to see men, to whom the Gospel has long been familiar, betrayed into passion and uncharitableness after they have succeeded in reducing the more sensual affections into obedience! they have learned that the work of the Spirit is to change the heart, and of that change they boast; they have read that the 'Spirit itself witnesseth with our spirit that they are the children of God,' and they arrogate to themselves that exalted degree of holiness;—a sure sign of the hollowness of such pretensions." P. 279.

In the same chapter, we find the following beautiful and expressive passage:

"Whatever state of feeling the mind may be in, the certain test of godliness is the correspondence of our life with that feeling. And we may here remark, that the best life is only a test of the most spiritual heart. How much then we degrade the soul, when we look at the works of the body as meriting eternal life. Rather should we exert our faculties, and look for higher analogies. The seasons are the productions of time; but, instead of being the purpose of his motion, they are only the incidental consequences of that motion, as time himself moves to his ultimate condition: so are the best works of men but mere casualties, which take their form and character from the circumstances and contingents through which the 'living soul' passes on its way through the valley of death to the 'great city of God.' In pursuing this end, in striving after perfection, our whole time and powers should be employed. Eternity has been beautifully likened to the ocean, and life to a river pursuing its course to the great abyss. We may reduce the picture, and compare the life of a Christian to a rivulet

rising from some polluted source, and winding its constant and unobtrusive way over a bed of pebbles. Every impurity gently subsides, and leaves the stream, as it glides along, clear and purified, until the pellucid water flows on its way in the unmixed purity of its native element." P. 282.

The too much contended subject of faith and works is thus explained :

"The word *faith* is frequently used to express both the state of the heart, and the religious blessings which are promised to a steadfast belief, and which arise from such belief. Hence the word is liable to be abused. St. Paul therefore, and St. James, qualify the doctrine, and shew that faith itself is a fruit of the Spirit, and worketh by love ; for as the body without the spirit is dead, so faith without works is dead also. When, therefore, the former apostle says, we are justified by faith ; and the latter declares that we are justified by works, and not by faith only ; a consideration of the primary and secondary effect of that deliverance from the charge and power of sin, will reconcile them both. God judges the heart ; man judges the actions : with reference, therefore, to the judgment of the Deity, we are justified by faith ; but with reference to our own judgment, we are justified by the works which that faith will produce ; that only being a justifying faith, which is the belief of the heart unto righteousness." P. 285.

On reading the Scriptures, our author expresses himself in these terms.

"We should approach the Word of God with different feelings and views from that with which we open any other book. The Gospel being a spiritual truth, is in its nature essentially different from scientific truth ; the latter being but the outward defect of the understanding, whilst the former has a positive influence upon the heart. And such an influence accords with those sublime notices of its origin and power, which lie scattered over its pages, like the stars in the firmament, and tell of the celestial source from whence the light of salvation flows." P. 287.

It is chiefly for the beautiful illustration at the close of this passage that we insert it ; for we have great doubt (but the question would lead us to a length of discussion on which we are not now prepared to enter) as to the extent of the asserted difference between spiritual and scientific truth. A sceptic, unless we are much mistaken, would eagerly seize upon it as leading to conclusions, in which we should be most unwilling to agree.

It will be seen from the foregoing extracts and observations, that there is, in the volume before us, much to commend—something to admire ; but perhaps more which awakens a suspicious feeling in the mind, that all is not sound beneath, which makes

great caution necessary in assenting to the arguments, and great discrimination requisite in detecting the just limits of the inferences which are to be drawn from them.

Our readers will perceive, from the note at the end of the Introductory Letter, which it is but bare justice to the author to insert, that the whole discussion is very liable to be misapprehended, from the terms having been employed in a different sense from that in which the writers, whose systems are opposed, have used them : and in which they are used in common. We consider, too, that the distinction made between *moral* and *good* works, altogether unfounded and dangerous. So long as that which is denominated the moral law, constitutes a part of the Christian code, there can be nothing improper in calling obedience to that law, morality. Works are not less moral because they are done on Christian motives : it is true, that a man may be moral without being religious ; but he cannot be religious without being moral. The caveat above alluded to, is as follows :

“ Lest the meaning of the author respecting morality, as expressed in the following pages, be either misapprehended or misrepresented, he thinks it advisable to say, that whilst arguing that *moral works*,—whereby he means works performed neither from a religious motive, nor for a religious end,—have no religious merit, he has unequivocally insisted upon the performance of *good works*, i. e. such works as arise from a religious motive, and are performed for a religious end, as the fruit of faith, and the only test whereby men can be assured of their acceptance with God. As an authority for this distinction, the author names the twelfth and thirteenth Articles of Religion. It is hoped, therefore, that no one will be so weak, or so wicked, after this explanation, as to say, that because the author denies religious merit to moral works, he either, by argument or inference, advocates immorality.” P. 12.

This note looks like the effect of certain misgivings, for which, we confess, there seems to us some reason.

The Harmony of the Law and the Gospel with regard to the Doctrine of a Future State. By THOMAS WILLIAM LANCASTER, M.A., Vicar of Banbury, and formerly Fellow of Queen's College, Oxford. 8vo. 486 pp. 12s. London. Rivingtons. 1825.

THE storm of controversy which was raised by the bold hypothesis, and still more audacious method of supporting it, adopted by the author of the Divine Legation of Moses, has long ceased.

ed to agitate the theological and literary world. No traces of it remain but in the polemical tomes of the eighteenth century, which, by the great mass of mankind, are left to lie in dust, beside the more ponderous folios of the preceding age. New subjects of interest have arisen to occupy the public mind; and the number of those who are disposed to labour through the learned medley which was brought together into that memorable dispute, the Warburtonian controversy, is small indeed. There is, however, such an impression on the mind of most persons in favour of the mighty dead, that perhaps no author can now take up the subject without labouring under the double disadvantage of engaging in that which has ceased to command attention, and which is also supposed to have been exhausted by those whose merits have been stamped with the impress of time, and whose defects have been softened by its influence.

Of his disadvantages the author of the volume before us must have been fully aware: we therefore presume that nothing but a strong religious principle would have prompted him to bestow so much labour on an investigation, in which few would be disposed to give him credit for being successful, even out of the small number of those who might feel at all concerned in the undertaking. However important in itself, and however well adapted to develop superior talents and acquirements in the writer, and to excite a sympathetic feeling in the mind of the real theologian, the subject is too little in accordance with the spirit of the times to attract many readers; and the nature of the investigation it requires is equally unfitted to arrest the attention of those who may be led to enter on it merely by the expectation of finding a popular treatise on the points discussed. It is most probable that Mr. Lancaster hopes for the meed of honest praise, not from those who have thought little, but from those who have reflected deeply on the question; yet even here, unless his expectations be very limited, we know not how he can escape disappointment. Very different, in general, is the impression produced by the first efforts of the mind acting upon knowledge, which has yet all the charm of freshness, with all its vividness and force, from that which is subsequently induced by incessant examination and revision. Even the interest in his subject, which can alone support an author in the tedious process requisite in works of this kind, ere the result of his lucubrations can be committed to the press, is generally exhausted. When the mind is not buoyed up by some strong affection for its own offspring, and the student, (as in the case before us,) prefers the wearisome operation of sifting truth from falsehood, and of distinguishing the merely probable

from the certain, to striking out some new and bold hypothesis, which shall at least dazzle, if it do not enlighten, and confound, if it do not convince,—when this is so, the feeling with which the work is ultimately presented to the public must be very different from that with which it was commenced. A degree of surprise will generally be felt that the effect should fall so far short of the author's former anticipations; a doubt will generally rest on the mind that the whole is not so clear, so convincing, so worthy of its theme as it ought to be; and the knowledge that few appreciate patient labour in comparison of that "noble daring" which many attach to the idea of genius, will not add to the author's confidence: if he hope to have fewer opponents than the brilliant visionary, he must also expect to have fewer partizans.

Such has been the wreck of one system after another, that in addition to the suspicion with which all pretences to superior discernment are usually regarded, most judicious readers require some guarantee that their time shall not be altogether thrown away. This assurance at least we can give, that whatever impression Mr. Lancaster's work may leave on the mind, as to the degree in which his main argument is established, no one will rise up from its perusal without the most sincere respect both for the principles and intentions of the author. Though in some particulars we cannot altogether agree with him, and in many think his argument better conceived than handled; we certainly account ourselves under obligations to him for presenting us with a very able and satisfactory hypothesis, illustrated with much care and research, and well adapted to the solution of a problem in itself important and difficult,—but rendered much more obscure by the introduction of extraneous matter, and the mystifications of a protracted controversy. The merits of the work and the character of the author seem, therefore, to demand an analysis as full as our limits will admit: to this we shall proceed in preference to making our own opinions the subject of our Article.

Mr. Lancaster opens the inquiry by referring to the Scriptures of the Old and New Testament, as containing a development of the dispensations of God towards mankind; and by insisting upon the necessity which hence arises of viewing each part with reference to the whole;—a consideration of which we never lose sight, and which becomes of the greatest importance in the course of the investigation. That a system of religion proceeding from God cannot be at variance with his essential attributes is certain. It is upon this ground, therefore, that objections against revealed religion appear most formidable;

for though some ingenious speculators, of our time, can so interpret Scripture as to persuade themselves that Christianity was not founded upon Judaism, and can calculate upon the probability of Moses having been an impostor,—we are in the number of those who regard Moses as having been the servant in that spiritual edifice of which Christ is the Lord,—as having been expressly appointed to the high office which he held in the Old Testament dispensation, with reference to a brighter period which was to succeed it. But all idea of change in the dispensations of God towards man is by some considered repugnant to the divine attributes. “Une religion vraie doit être pour tous les peuples et pour tous les lieux, elle doit être comme la lumière du soleil qui éclaire tous les peuples et toutes les générations.” Thus reasoned the most ignorant or the most culpable of philosophists: thence he inferred that the religion inculcated by Moses could not have proceeded from God, and that Christianity, notwithstanding it was adapted “pour tous les peuples et pour tous les lieux,” since it was founded on the former, must fall by the same sentence. Strange as at first sight it appears, whilst investigators into the physical system of the world are ever endeavouring to ascend from particular effects to the general laws of nature, in order to ascertain the real causes of the varying, and sometimes apparently contradictory phenomena which we observe, it seems the determination of many who most praise their labours, to pursue, with regard to the moral world, a directly opposite system. Here they endeavour, from isolated facts, to draw conclusions, with no other tendency than to lead the mind to universal scepticism. On the gross inconsistency, however, to which the most celebrated advocates of infidelity have thus reduced themselves, we have not time to dwell.

Though from our ignorance we cannot decide against the *possibility* of a change in the dispensations of God towards mankind; and though from analogy we might argue strongly for its *probability*, yet we must suppose, that so far as was essentially important to individuals, so far as obligation to a particular line of conduct became involved, sufficient knowledge would be imparted. But of this nature appears a knowledge of a *future state of rewards and punishments*; the belief in which, unquestionably, must so influence the conduct of mankind, as to render it difficult to conceive how information of such vital consequence could be withheld in a revelation of the Divine Will.

‘Here then arises a question. Why, in those many various revelations, which are recorded as having been imparted in the earlier ages of the

world to the patriarchs and the chosen people of God, are those clear assurances of a future state withheld, which are now afforded to ourselves under the Gospel?

"To offer a few considerations which may possibly conduce to the solution of this difficulty, and help us to trace the footsteps of divine wisdom in the proceedings to which we refer, will be the design of the following treatise. Before, however, we proceed further in our inquiry, there are two observations which it will be right to premise.

"My first observation is, that nothing is here assumed respecting the silence of the Mosaic code on the subject of a future life, further than the absence of all express declaration on that head. Explicit declaration is only one out of a great variety of modes by which truth may be made known. That a future state is not thus directly taught in the Pentateuch, is all that is at present asserted as the ground-work of the argument which is to follow. Whether this important doctrine may be gathered in the way of inference from the Mosaic writings; whether those writings were designed to favour such an inference, and to cherish the hope of a triumph over the grave; these are points which will properly offer themselves for discussion in the progress of our inquiry.

"Secondly, We shall consider as separate parts of one entire dispensation, all those various revelations contained in holy Scripture, in which God at sundry times and in divers manners hath spoken to the world, from the fall of our first parents down to the sealing up of the vision and prophecy of the Messiah. At the same time, it forms no part of the design of this inquiry to take in the whole scheme of revealed religion: its object being limited to a particular provision of the Mosaic law, for the purpose of illustrating the wisdom of that provision in its adjustment and adaptation to the general plan of which it forms a part. The scheme of man's redemption will be contemplated as it is set forth in holy writ; and nothing further is proposed, than to prove, from a general view of this mysterious economy, that the specific point selected for consideration, is perfectly consistent with the design of the whole, wisely adapted to promote its success, and perfectly agreeable to the divine attributes of goodness and mercy. If any thing further should be offered, it will be only incidentally, as occasion may happen in the course of our inquiry to suggest reflections, tending to vindicate the ways of Providence; to strengthen the obligations of piety and gratitude, and to silence the cavils of ignorance and presumption." P. 5.

Such are the principles with which Mr. Lancaster commences his enquiry. In the Second Chapter, he proceeds to the consideration of certain "*reasons why the doctrine of a future state is not taught expressly in the writings of Moses.*" Recurring to his general principle of the necessity of keeping constantly in mind the ultimate design of the whole of the Divine Revelations, our author argues as follows:

“Let us advert, then, to that great fundamental principle of pure Christianity, that *the atonement of Christ is the only warrantable foundation on which a human creature can establish his hopes respecting a future life.* Such being the case, would not any explicit declarations respecting a future state, or any clear assurances of the felicity which in that state is prepared for the faithful: would not such declarations and assurances, I say, have been premature, if they had been conveyed antecedently to the performance of that meritorious sacrifice; or, at least, before a distinct explanation had been furnished to mankind of the only ground on which they could entertain any well founded hopes relating to another world? We know, that all expectations of the divine favour which stand upon the basis of human virtue and obedience, are utterly incompatible with the plan of our redemption, and that the plea of merit is one on which no flesh will be accepted before God. But would not a hope of this nature, offensive as it is to God, and utterly unwarrantable in itself, have been fondly cherished by the pride and ignorance of man, if at any earlier period he had possessed that distinct information respecting future rewards and punishments which the Gospel unfolds?” P. 9.

Proceeding in this manner with reference to the situation of the Israelites under the law of Moses, Mr. L. affirms the consistency of an imperfect declaration of a future state with their peculiar circumstances.

“Under these circumstances, any clear assurance of immortal life would naturally have led to gross misconception of the terms on which God is pleased to offer that gift to mankind. A promise conveyed in the Law would have been understood as a promise *annexed to the observance of the Law.* Obedience to that Law would have been consequently regarded as a requisite, and as a sufficient qualification for obtaining from God the fulfilment of the promise. It would have been viewed as constituting a meritorious title to eternal life. Satisfaction to the divine justice, as a necessary preliminary to pardon and favour, would never have been thought of.” P. 12.

With regard to the Gospel, the same expediency is asserted.

“First, If the Law had been as explicit and declaratory as the Gospel, on the subject of a future state, this circumstance must have been unfavourable to the establishment of Christianity.” P. 13.

“Secondly, Had the Law of Moses supplied a greater clearness of discovery respecting a future life, it would have thus contributed to mislead the early converts to the Gospel from an apprehension of its pure and genuine doctrines.” P. 16.

These positions are well enforced and illustrated; and, indeed, the whole of this portion of the work is deserving of the most careful examination.

In the Third Chapter it is affirmed, that "*the doctrine of a future state was always entertained by the Israelites from the very earliest period of their history*,"—a point of the utmost importance, and argued with considerable skill.

"Can it then be deemed consistent with the notion of a people peculiarly favoured by God, that they should continue for nine hundred years, excluded from participating in a benefit, which, during the same period was enjoyed by every other nation in the world, even the most idolatrous and wicked? Can they with propriety have been designated as a pre-eminently *wise and understanding people*; can they have gained the admiration of the world as such; if they had regarded themselves in no other light than the beasts which perish, while every other nation maintained the hope of an eternal and happy existence as the reward of virtue? Shall we, in conformity with the language of St. Paul, admit that they had in *every* respect much advantage over the rest of mankind; and shall we yet believe that they were totally destitute of that doctrine which is more essential to the happiness of man than any other religious principle whatever? The two propositions appear repugnant and contradictory to each other; nor will it be an easy task for ingenuity to explain, how the latter of them can be reconciled with that submission which is due to apostolical authority." P. 31.

Advancing from the consideration of the fact to the cause, our author goes on to enquire into the sources from which the ancient Israelites may have derived their belief in a future state. This discussion is subdivided into three heads:—first, an inquiry into the origin of the belief in a future state, considered as a doctrine belonging to the universal religion of mankind;—secondly, that the silence of the Mosaic law would have no tendency to eradicate from the mind of the Israelite that belief in a future state, which, independently of that law, he would have entertained in common with the rest of mankind;—and lastly, that the writings of Moses were specially adapted to countenance the belief in a future state.

Under the first of these the circumstances attendant on the fall of man, the death of Abel, and the translation of Enoch, are pointed out as calculated to afford to mankind an intimation that there is another world after this.

"It must not however be forgotten," says Mr. Lancaster, "as we have already hinted, that in order to the propagation of this important truth, peculiar methods may have been employed by the Supreme Wisdom, of which no information has been conveyed to us. Of such possible methods there is one which, with a view to the general illustration of this remark, we will briefly notice.

"That the dead have sometimes been restored to life, is an undoubted

doubted truth of revelation. While we acknowledge the purposes contemplated in these supernatural acts of divine power to be agreeable to that supreme and perfect wisdom by which they were ordained, why should it be thought unworthy of the same wisdom, to permit that the departed soul, after quitting its fleshly tabernacle, should occasionally hold communication with men? Thus may have been afforded a sensible proof of future existence, together with an instruction, founded on experience, respecting the final issue attendant upon the conduct of men in their probationary state." P. 57.

The foregoing argument is somewhat qualified in a subsequent page.

"To have passed over this topic in silence would have been hardly consistent with a proper deference to those many writers of distinguished name, by whom the greatest stress has been laid upon it as a clear proof of the immortality of the soul. It will readily occur, that if such communications were afforded under the dim obscurity belonging to the early periods of revelation, they must, agreeably to the foregoing view, be less needful under a dispensation which has brought life and immortality to light. Lastly, it is to be remembered, that these remarks are not introduced for the purpose of contending, as matter of fact, for the actual employment of this specific mode of instruction; but merely as an illustration of the general possibility; that certain methods of teaching a future state may have been employed, of which no notice has been conveyed to us." P. 59.

The question, whether the doctrine of future rewards and punishments can justly be regarded as a discovery of human reason is decided, as might be expected, in the negative; first, on abstract principles, great stress being laid upon the well known arguments of Dr. Ellis; and afterwards, by an admirable examination of the opinions of the ancients, in which though much has been anticipated by Warburton, and the subject is of a description to produce considerable diversity of opinion, yet the ability with which the whole is drawn up, will be justly appreciated by all who are best able to estimate the difficulty of the undertaking.

The second section of this Chapter is perhaps one of the least satisfactory portions of the whole; nor does the third altogether answer our expectations. The nature of the proof adopted in the latter, however, deserves attention; and will be sufficiently understood from the following passage.

"From these general considerations, we will pass on to an examination of certain separate portions of the sacred text. We shall thus be enabled both to display the grounds, and to illustrate the character, of that belief in a future state, which the subjects of the Mosaic economy would deduce from the book of their law. The result, we trust,

will make it appear, that their hopes respecting that state were designed, according to the purpose of revelation, to centre in the same point with our own : our faith being established on a past event, theirs on a future prospect, but both of them meeting in the person of a Redeemer : the structure of the revealed word being so framed, that the promise of a Messiah should be understood to comprise within it the promise of everlasting life ; and that the hope of everlasting life might be afforded, only in connection with faith in him, who, in the fulness of time, was to purchase it for mankind. 'Search the Scriptures,' says our Lord, 'for in them ye think ye have eternal life : and they are they which testify of me.' P. 174.

The Fifth Chapter is occupied by the consideration of Sacrifice, as a "*particular provision by which the belief in a future state was guarded from affording countenance to opinions inconsistent with true religion.*" This again is subdivided into sections—on its origin ; its meaning ; and its use and importance considered as a subordinate and temporary provision belonging to the general plan of revealed religion. The greater part of the first of these is occupied in combating the opinions of Spencer, and having, by an examination which we think must carry conviction to most minds, established its divine origin, our author passes over the opinions of Sykes and others, as falling to the ground by necessary consequence. The strange hypothesis of the learned historian of Greece, in our own times, has sufficiently shewn us how weak and dangerous a guide the imagination is in matters of this nature.

It is almost needless to say, that throughout his work Mr. Lancaster has made great use of the admirable work on Atonement and Sacrifices by Archbishop Magee. With regard to the import of sacrifice, Mr. L. justly remarks, that the difficulty here consists in the selection rather than the discovery of arguments. His conclusion is this :

"The guilt of the worshipper is emblematically imputed to the victim : to the victim also is emblematically transferred the punishment which had been incurred : hence there results that atonement, which, by virtue of the Divine appointment, renders the sinner capable of pardon. And (on the leading principles of interpretation thus furnished to us) we contend that these discriminating properties belong to every species of sacrifice prescribed in the ritual of Moses : understanding the term *sacrifice* in that restricted sense which we have before assigned to it. All such sacrifices are both expiatory and vicarious." P. 223.

The next consideration is, that of the character of Sacrifice, with regard to its earliest observance and universal prevalence after the flood : and this is followed by a similar enquiry as to the import of sacrifice in the antediluvian world ; from which the

same conclusions are drawn as in the first instance. Towards the end of this section we have Mr. Lancaster's summing up of this part of his argument in these words.

"It remains for us to state with brevity the application of the principles deduced from the foregoing reasonings, to the general purpose we have in view.

"That the Divine dispensations with regard to fallen man have, through every period of time, been conducted on a plan of harmony with the Christian scheme of redemption: that the hopes of a future life which God has, in various successive ages, afforded to the world, have uniformly been grounded on a basis congenial to the gospel of Christ: that his sacred ordinances have been invariably designed to separate such hopes from every self-righteous plea on the part of his worshippers; and to infuse into those who cherished them, a renunciation of merit and a conviction of personal guilt: these are the principles which we have chiefly endeavoured to establish. Towards the attainment of these ends the sacrificial ordinance was manifestly subservient. For, had the belief of a future state been left unguarded by any corrective, we can hardly doubt that it would have been grossly perverted by human pride. Thus would man, polluted by nature, and guilty by actual transgression, in presenting himself before his Maker as a candidate for immortal happiness, have claimed the joys of heaven as a debt owing to him from the justice of God. But these towering pretensions, so hostile to the doctrine of the cross, must sink into dust, when that worshipper of God beholds, in a mode of adoration prescribed by God himself, a representation of that blood which was to be poured out for the expiation of his sins. Man, when he worshipped his Creator through the medium of sacrifice, must have felt, if he worshipped him aright, that he had no foundation of merit on which to rest his pretensions; that he was in himself the proper object of displeasure, not of favour; and that he ought therefore to come unto God, not as a claimant of justice, but as a delinquent and a suppliant for mercy. Sacrifice was both designed and adapted to teach him this lesson. The feelings thus excited would harmonize with that scheme of redemption which was hereafter to be disclosed. They would qualify men to receive, according to the gracious purpose of God, the destined benefit which was to be obtained by the atonement of a Redeemer. The same feelings would prepare and dispose mankind to embrace the faith of that Redeemer, when it should be proposed to them." P. 242.

The Sixth Chapter is, in many respects, one of the most interesting in the volume, consisting of an examination of Scriptural authorities in support of the foregoing view of the subject; and it is only the length of our previous extracts which prevents our giving a specimen of the forcible strain of reasoning brought against the fallacious representations of the author of the Divine Legation.

The next Chapter (which is the last properly relating to the immediate subject of inquiry,) further elucidates Mr. Lancaster's views, by considering the omission of explicit declarations, in the Mosaic economy, as to the doctrines of prayer and the sanctification of the Holy Spirit. Although our quotations have already been so greatly extended we cannot refrain from giving the concluding paragraph.

"We will conclude our view of this subject with the following remark. It will not be denied, that, agreeably to the concurrent descriptions of both prophets and evangelists, the coming of the Messiah was to be accompanied by an abundant and illustrious manifestation of the glory of God. 'The glory of the Lord shall be revealed, and all flesh shall see it together.' This is the language of Isaiah, when predicting that event. 'I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than that of the former †.' These are the words of a later prophet, with regard to the second temple: which, though in the visible splendor and magnificence of its structure inferior to the former, was to be honoured by the personal presence of God manifested in the flesh. 'Glory to God in the highest,' was a part of the song of the heavenly choir who proclaimed the advent of the Redeemer. We would ask, then, in what was this glory to consist? It was not to be seen in the display of worldly greatness and majesty, in the trophies of earthly warfare or the ensigns of temporal dominion. Doubtless we can understand by it nothing else than the glory of God reconciling the world to himself by the death of his Son, and dispensing his mercies to a fallen race, through the means of that precious expiation. Of these mercies, eternal life is the end and the completion: the promise annexed to prayer, and that of the sanctifying Spirit, are instrumentally necessary, in order to the attainment of that blessed consummation. All these blessings belong strictly and exclusively to the evangelical covenant. Here they are covenanted mercies. But they could not, consistently with the truth of the Christian scheme, belong to any other covenant. Had they been attached to any foregoing dispensation, how could the glory of God have been eminently manifested in the Gospel? How could the prophetic declarations on this subject have been verified? Standing as they do, connected with the person and the dignity of the Lamb of God, they shew forth the holy attributes of the Deity in a blaze of glory almost too bright for the mental eye to endure. Suppose the contrary had been the case: would not the carnal mind then exult with insolence, if, when called upon to shew the manifestation of God's glory in the person of Christ, we had nothing further to allege, than the outward circumstances of abject humiliation which were attendant upon the man of sorrows, together with the bloody and ignominious cross, which was a stumbling block

* Isaiah xl. 5.

† Haggai ii. 7.

to the Jews, and to the Greeks foolishness? How is the case altered, when we are able to point to that cross as a fountain opened to a polluted world for sin and uncleanness; and to the blood which poured down it, as the means provided by God of conveying his most inestimable mercies to mankind, in the acceptance of their prayers, the sanctification of their souls, and the free gift of eternal life? Surely, in this view, Christ crucified may justly be regarded as the power of God, and the wisdom of God, to them that believe: but this could never have been so manifest, if the promises of which we are speaking had existed in connexion with any former covenant or dispensation." P. 316.

In the remainder of the work we find "*the Harmony of Divine Revelation insisted on as an evidence of its truth*;"—an examination into the alleged want of antiquity and universality in the scheme of revelation;—and a valuable Appendix of supplementary remarks, containing some very important confirmations of the positions advanced in the preceding part of the volume; these are taken from Maimonides and other writers of high authority.

The Office and Mission of St. John the Baptist. An Essay, which obtained the Norrisian Medal for the year 1823, in the University of Cambridge. By JAMES AMIRAUX JEREMIE, Scholar of Trinity College. 8vo. pp. 92. 3s. London. Rivingtons.

THE dry and abstract form in which common writers usually propose the alternative of fanaticism or imposture, as the only modes of evading the testimony of the promulgators of Christianity, has perhaps in some degree weakened the force of the argument in the minds even of candid enquirers. From fear, apparently, of fatiguing the attention by too detailed an examination, the appeal has been made to a few general principles, without adverting to the minuter peculiarities of the case; and the absence of any apparent motive, whether wealth or power or fame, combined with the probable termination of the enterprise, has been considered as at once affording a sufficient vindication. It is, however, in the mode adopted for removing the charge of imposture that the defect seems principally to consist. Much indeed yet remains by which the absence even of enthusiasm might be illustrated and confirmed: the wish expressed by Less * that "some friend to Christianity would

* Authenticity and Credibility of the New Test. p. 291. Kingdon's Transl.

devote his attention to the speeches of St. Paul in the Acts, and unfold the connection, solidity, confidence, sublimity, and integrity so prominent in them," is as yet unaccomplished, and though Benson excellently developed some traits most opposite to the character of a fanatic, which occur in the letter to Philémon, and other points have been subsequently illustrated by Graves *, there are yet ample and more varied materials in many of St. Paul's † other letters, by which this important out-work might be strengthened and enlarged. Still the defect alluded to, the absence of sufficient illustration from the details of Scripture history, exists in a much less degree in the alternative of the fanaticism of the apostles; since in fact this question must necessarily be determined not by abstract argument, but by the characters as discoverable from the written records: it would at all events have been of less importance, since the single circumstance of the non-production of our Saviour's body after his burial, is at once ‡ decisive against any hypothesis of mere enthusiasm. In the question of imposture, on the contrary, the defence has been generally confined to less direct proof. The great argument indeed of Paley's Evidences has established, that if the original witnesses of the Christian miracle were impostors, at least no second instance of such an imposture can be found in the annals of mankind. Still, however, some minds require a further proof. Though the case be found to stand alone, though it clearly appear that none of the ordinary motives can have influenced the founder or the propagators of Christianity, an involuntary suspicion may yet remain, that some other sufficient motive may still lurk unobserved, or that in the caprice of human nature they acted without any definite motive at all. It seems, then, desirable to adopt, in addition, some mode of proof, which should not merely assign abstract reasons, why the authors of our religion should not have been impostors; but shew that the very idea of imposture is negatived by the circumstances of the case. For this purpose nothing more seems requisite than a patient and accurate investigation of the actions ascribed to them, with a view

* Essay, on the Character of the Apostles and Evangelists.

† Every portion of the 1st Epistle to the Corinthians will be found serviceable for this purpose. It may suffice to instance the author's reprobation of party-spirit even in his own favour, i. 12—16. ii. 4, 5; his readiness to enter into every practical question submitted to him, however apparently minute; the tenderness manifested for the consciences of the over-scrupulous, and the value set on the lowest and humblest Christian; his preference of the more useful to the more splendid gifts, and of charity over all, and his consciousness of the strong and continued efforts necessary to prevent his forsaking the Divine favour.

‡ Paley's Evidences. Part ii. c. 8. On the History of the Resurrection.

to discover whether they would have been calculated to promote or to obstruct an imposture.

Such is the object of the most important part of the present Essay. By a minute examination of the accounts both of the infancy and manhood of John the Baptist and Jesus, an additional evidence has been sought of the impossibility of any imposture in either instance, "from a course of action having been adopted, apparently best fitted to defeat such a design." p. 57. A similar line of argument had already been adopted in the case of St. Paul in the invaluable work of Lord Lyttelton. It is there shewn not only that "St. Paul had *no rational motives* to become an apostle of Christ, unless he were himself convinced of the truth of that Gospel he preached, but that had he engaged in an imposture so unprofitable and dangerous, without any rational motives, he could not possibly have carried it on with any success by the means which we know he employed." And were the rest of the Christian history explored with the same acuteness and accuracy, the result would be a rich and copious accession to the treasures of Christian evidence. The present work is not confined to this investigation. Its object is

I. To establish the truth of John's mission—1. by the miraculous circumstances of his birth;—2. by the application of prophecies respecting the forerunner of the Messiah;—3. by the improbability of collusion between John and Jesus.

II. To prove the utility and necessity of the Baptist's mission, by shewing the peculiar nature of his office, and his manner of discharging it.

To the merit of originality, indeed, the greater part asserts no claim, since the author candidly states that "he is indebted to Dr. Bell's 'Enquiry into the divine missions of John the Baptist and Jesus Christ' for the line of argument pursued in many parts of his essay," and it appears by collation that the 1st and 3rd of the above divisions are a faithful, and generally a clear, analysis of the corresponding parts in the valuable and interesting, but somewhat too prolix, treatise of Dr. Bell.

I. 1. The object proposed in the first division of the internal evidence is not merely to vindicate the miraculous circumstances which preceded the Baptist's birth, but to give them a pre-eminent importance among the Christian miracles; from them to establish the divine mission of John, and thence that of Jesus Christ. The argument seems to have been pressed too far. The author has, indeed, fairly and strongly stated the proofs, by which the genuineness of this part of St. Luke's history is established, against the uncritical objections of some modern

Anti-Trinitarians: he has well pointed out the presumption which arises from the natural and minute character of the circumstances in favour of the truth of the narrative; he has also clearly shewn from the multiplied absurdities involved in the contrary supposition, that if the common events of that history took place, then the dumbness of Zachariah was no feigned infiction, to facilitate the reception of a spurious revelation. Invaluable however as is argument deduced from the general air of reality and truth, which the circumstantiality and undesignedness of the narrative spread over the whole extent of the Gospel history; still from so limited a portion of this history, as that before us, sufficient instances can hardly be elicited to establish its absolute and independent title to our credence. Some light is undoubtedly thrown on each separate relation by these several gleams of truth; but it is not till these scattered rays have been united, and the reflected light of all been thrown back upon each individually, that they are seen in their full clearness. Nor do the arguments from the publicity and importance of the events seem less exceptionable; they shew indeed the high improbability that the accounts could have been invented in Judea, or during John's ministry; but the link, by which this period is to be connected with the date of St. Luke's Gospel, does not seem adequately supplied: on his credibility, therefore, this, equally with most of the other facts in his history, must rest, and cannot consequently be alleged as an independent proof of their truth. Still however, the argument has great and important uses, nor can any labour be unfruitful, which illustrates the harmony of any portion of Christian history. This has been done successfully in the present instance. The common facts, if admitted, imply the assertion at least of the miraculous; while it is shewn to be utterly inconsistent with the nature of those admitted facts, that such an assertion, if false, should ever have been made. It does seem indeed incredible, that two persons of advanced years, and unsullied reputation, should stake all upon a plan, in its commencement peculiarly difficult and dangerous, depending not merely on the sex of two children yet unborn, but on the presumption that both those children should reach maturity, and having reached it, should each possess the peculiar talents, as well as the inclination to support characters, singular and intricate, but distinct—characters, which the designers of the plan must have been previously assured themselves could not live to form; that, to co-operate in this scheme, the aged priest should have selected one almost a child, and a mechanic, her destined husband, as the parents of the future Messiah, the depositaries

and conductors of his own secret;—that he should further have embarrassed his plot, (contrary to every known instance of imposture,) by the admission of a company of shepherds, of Anna and Simeon, apparently for no other purpose than to foretel the scornful rejection of the child, and the miseries of its mother; and lastly with a band of adventurers, suborned to appear even at Herod's court, and before the whole council of priests and scribes, and the people of Jerusalem, to point out the infant Jesus, as the rival of the jealous Herod:—all this accumulated risk being incurred, not for the exaltation of his own son, but in some vague prospect that the recollection of these * insulated and momentary transactions might quicken the public attention on the future appearance of Jesus. The only fruit, meanwhile, which these perilous enterprises could produce for his own son, was a life of rare abstemiousness and privation, (traced out by his own prophecies, and by the well-known character of Elijah,) with the thankless office of summoning to repentance those, who confided in their descent from Abraham.

Much of course of the strength of these arguments must be lost in a brief summary: thus much, however, they do seem satisfactorily to establish, that those who, from the mass of evidence are persuaded of the general credibility of St. Luke, yet suspect that he may have occasionally been imposed on by false miracles, must in this instance at least, allow the necessary coherence of the two parts of the account,—an account, which, from the facility of the primary fiction imputed to Zachariah, seemed least capable of such proof; while it must be hoped, that even to the unbeliever, the harmony and symmetry of the whole relation might not be displayed altogether in vain.

§. 2. On the second head, that of the fulfilment of prophecy in John, it is the less necessary to dwell, as the descriptions of the fore-runner of the Messiah are familiar to every one. We are compelled to dissent from the author, both as to their conclusiveness in favour of John's mission, and as to the particulars, by which he supposes the resemblance between John and Elias to be established. The parallel, although indeed evidently well-intended, must yet excite our serious regret; since a comparison pursued through so many particulars of scarcely verbal contrast or resemblance, can add nothing to the persuasion of a Christian, and would only root more deeply

* It can hardly be necessary to point out that it is only on the supposition that these were personated characters, that the transactions would be "insulated or momentary." If the magi did come from the East, by a divine guidance, their report would necessarily prepare the way among many people for the future preaching of the Gospel.

the prejudices of an unbeliever. The argument from these prophecies seems inconclusive, because they prescribe no conditions, which man alone could not realize. They were, indeed, with the class of prophecies, to which they apparently belong; equally secured against premature fulfilment, with those which were placed beyond human power; but their safe-guard was in the disinclination, not in the inability of man to execute them. Be it that any descendant of David, who chanced to be born at Bethlehem, might undertake to preach good tidings to the poor, make a lowly entrance into Jerusalem, might be sold for thirty pieces of silver, be silent before his accusers, be judicially condemned, though guiltless, be "numbered with the transgressors," might "give his back to the smiters," nor "hide his face from shame and spitting," have his hands and his feet pierced, be mocked with vinegar and gall, and yet be mourned by those who pierced him, and have his tomb with the rich; supposing such things could severally and altogether be accomplished by human contrivance, yet these are not the characters by which any one would wish to be distinguished, or by which he would recommend himself to an ambitious people:—nor do we hear that more than one ever essayed to realize them. In the general system, therefore, this class of prophecies assumes an important though subordinate place. They contribute to vindicate prophecy from the groundless * imputation of "compliance with the gross apprehensions of the Jews, of having more frequently represented the Messiah under the character of a king and a conqueror, than under that of a prophet and a martyr;" they add incalculably to the complexity of the scheme sketched in the Hebrew Scriptures, even while they harmonize with it, of the change in the religion of the world; emanating from the despised and exclusive people of Judea;—a change in which, though the phrases of conquest be sometimes used, the employment of human warfare is repeatedly and systematically disclaimed;—a change exactly corresponding with the essential characters of Christianity, and whose author was to be chiefly recognized by his lowliness, piety, and mildness: and thus, while they tend to raise the completion of this description above the limits of human fore-sight, they illustrate the sober harmony of that character, which our Saviour alone attempted to support.

In this class would we rank the predicted office of the forerunner. It might be assumed by any; it was the object of the anxious wishes and prayers of the Jewish people, yet it offered

* Gibbon, c. 13.

no temptations but to those who acknowledged the spiritual kingdom of the future deliverer. It aids, therefore, to deepen the lines of the originality of our Saviour's history, that he alone was preceded by any messenger; that he who alone, amid the mists of national prejudice, saw clearly developed in the page of prophecy the spiritual mission of the Messiah, was alone preceded by a spiritual precursor, "in the spirit and power" of one of the most earnest of Israel's ancient teachers.

Compelled to differ decidedly from the author on these points, we advert with pleasure to his arguments in favour of John's sincerity, from the regrets and fears of his incensed but unwilling murderer,—from the unaffected and simple severity of John's own life,—from the deep respect which he impressed on the people he upbraided. The appeal in which the author repels the suspicion of any unworthy motive; also deserves notice: "What, we ask, were the motives, which influenced this singular conduct? It was not the desire of wealth, for he lived in the garb of poverty and mortification; nor was it the love of fame, for he remitted all glory to that *unattended and unobserved* person 'the latchet of whose shoes' he professed himself 'not worthy to unloose:' nor was it the pride of authority, for he required not of his followers to put on his raiment of 'camel's hair,' but exhorted them to bring forth fruits meet for repentance." P. 54. The argument from the regrets of Herod finds an interesting parallel in the deeper despair of Judas. P. 50.

I. 3. The object of the third Part has been stated in the preliminary remarks. The enquiry indeed is necessarily confined, few of the circumstances of John's life being recorded; yet each, if thoughtfully considered, will contribute a distinct presumption to the truth of our accounts, and to mark the absence of all collusion between the Author of our religion and his Fore-runner. It is scarcely possible, consistently with the conciseness necessary, to state even the heads of these valuable arguments, much less to display their force. Our aim must be merely to direct our readers to the source: satisfaction must be sought in the essay, or more fully in the work of Dr. Bell.

The points, then, insisted upon are,

1. The incidental but distinct statement that "John did no miracles,"—so many, such various, and such great works being ascribed to Jesus. Had these miracles, it is argued, been the fruit of fraud either in the performance or the narrator, others would have been called in to strengthen John's evidence, increase his resemblance to Elias, and elevate still higher the dignity of Jesus.

2. The marked opposition of character between Christ and

his fore-runner; John's being formed in *literal* compliance with prophetic description; that of Jesus in opposition to its received meaning.

3. The only characteristic given by John of the Messiah,—the baptism of the Holy Spirit, was not verified during the life of Jesus, and was in apparent contradiction to his baptizing with water equally with John.

4. The coming of Jesus to John's baptism of repentance, was calculated to diminish the opinion of his spotlessness and * superiority.

5. John's message from prison, however natural from human infirmity, would throw suspicions on his own veracity, and the authority of Jesus.

6. The objections of John's disciples to the authority of Jesus, and the milder discipline of his disciples, and their partial union with him.

7. John's neglect to vindicate, in reply to the Pharisees, his own claim to the character of Elias, which would have been the sole object of imposture.

8. John's repeated designation of Jesus as the "Lamb of God, which taketh away the sins of the world,"—implying his violent death, and sufficient, considering the prejudices of the Jews, to ensure his rejection.

Such are the principal arguments adduced—the proof will be found interesting and satisfactory: nor is it immaterial to observe in how small a portion of Christian history they are comprised, and what promise, therefore, of an abundant harvest they hold out to any one who should labour with similar patience in the parts hitherto unexplored. A Christian, indeed, must enter with repugnance on an enquiry, which even vindicates the character of his Saviour; yet the benefit of those, who acknowledging the excellence of Christianity, still account it only a benevolent imposture, will amply compensate the sacrifice.

II. The last portion of the essay considers the necessity of a fore-runner to the Messiah, and John's fitness for that office. The necessity is fully established by an energetic description of the "mass of prejudice and depravity, which then obstructed the passage of a pure and spiritual religion." The fitness of John is illustrated in his baptism and his preaching. His bap-

* A singular confirmation of this argument is supplied by a legend of later times, that Jesus subsequently baptized John. This account, obviously devised to repair the supposed loss of dignity in the first baptism, was contained in *peritioribus libris* according to the anonymous author of the imperfect work of St. Matthew published with Chrysostom. See Chrys. T. vi. p. 40, 41, ed Bened.

tion, requiring in addition to the confession of sins practised by the Jews, "a complete regeneration of heart and spirit;" his preaching, founded on the necessity of repentance and amendment, and the insufficiency of the covenant with Abraham; and, in its adaptation to his various applicants, giving no slight evidence of his firmness, discrimination, and temperance. Some insight also into the Christian dispensation seems to have been given him; and his occasional hints of the pre-existence, and super-human nature of Jesus—of the reconciliation of the world through him to God, and the necessity of belief in him—of the dwelling of the Spirit with him, and the future grant of that Spirit to his followers, (though we would not with the author *allege* them as "explicit and astonishing prophecies,") must have greatly prepared the minds of his disciples for the full reception of the doctrines of the Gospel. p. 71—89.

The Essay, in conclusion, recalls the points of evidence; and mentions some causes of unbelief,—two of which are not perhaps generally appreciated. 1. The habit of creating in the mind an ideal form of revelation with reference to the perfections of its Author, not of the imperfections of the set of beings to whom it is addressed; and thus fixing an unreal standard of excellence. 2. A general restlessness induced by the unsatisfactoriness of all human pursuits, which indisposes minds, not carefully regulated to steady and continued enquiry. Mr. Jeremie closes with expressing the conviction established by daily experience, that "no one who reviews the whole evidence of Christianity with seriousness will be compelled to ask, 'Art thou he that should come, or do we look for another?'"

We have great pleasure in acknowledging the spirit of research, and elegance of mind and language evinced in this Essay: yet the author will, we trust, excuse us if we express an anxious wish, that he would weigh more carefully the validity, as well as the degree of evidence, in the arguments which he adduces; and distinguish the information or instruction which Scripture seems to have been originally intended to convey to us, from that which we may adapt to it;—recollecting the involuntary prejudice which a single strained argument, or unsound application frequently creates against a whole system. His object too would be furthered, would he bear more closely in mind, that too great a profusion of rhetorical ornament frequently obscures the sentiment, and always appears to the majority of readers *ἀκρίβειαν περιλάσσει γὰρ δοκῶν*. These imperfections corrected, we should gladly see him at some future period illustrate the important distinction quoted in the commencement of his essay, that whereas all impostors have uniformly avoided

to impart their designs to more persons than was absolutely necessary,—and, in the last great instance, Mohammed “consulted* in the case of Hera the spirit of fraud or of enthusiasm,” admitting at most but one or two to the knowledge of his designs,—“nothing more peculiarly distinguishes Christianity from the ordinary schemes of human artifice, than the remarkable number of persons, differing in professions, capacities, and interests, who jointly bore witness to its early revelations.” *Intro.* p. 1, 2.

The Crisis: or, an Attempt to shew from Prophecy, illustrated by the Signs of the Times, the Prospects and the Duties of the Church of Christ at the present Period. With an Inquiry into the probable Destiny of England during the predicted Desolations of the Papal Kingdoms. By the REV. EDWARD COOPER, Rector of Hamstall Ridware, and of Yozall, in the County of Stafford; and formerly Fellow of All-Souls College, Oxford. 8vo. 254 pp. 7s. London. Cadell. 1825.

MR. COOPER appears to have been actuated by the best motives in the publication of the work before us. He has been induced to take that step from a conviction of the vast importance of the subject he has discussed.

“On the supposition,” he observes in his preface, “that the conclusions to which he has arrived are really sound and legitimate, the consequences resulting from them are so very momentous, and the crisis in which the church of Christ now stands is so peculiarly awful, that he feels it a paramount duty not to withhold from the public the premises on which these conclusions are founded. He feels that he should be guilty of a culpable omission, if he failed to submit a case so interesting in itself and so strongly supported, as it appears to him, by Scriptural testimony and by ‘the signs of the times’ to the consideration of many, who in all respects are much more competent than himself to form a solid opinion on the subject, but to whom he has no other way of submitting it than that which the press affords.” P. x.

He informs us, moreover, that the enquiry of which he now gives us the result, has long engaged his thoughts; that it has not been prosecuted without feelings of humility and diffidence, nor published without the advice of friends, “some of whom,” he adds, “are much conversant in prophetic studies.” So far

* Gibbon, c. 50.

is well: we have, however, very serious fault to find with Mr. Cooper's work.

As the passage already extracted intimates, Mr. C. supposes that the Christian church is at present in a most critical and awful situation: that the season is almost come for the predicted desolations of the papal kingdoms, the restoration of the Jews, and the final extension of the church over the whole world. This opinion is principally founded on a review of the prophecy contained in the 10th, 11th, and 12th chapters of Daniel, which, he maintains, is given with reference to the ultimate establishment of the Jewish people after their long dispersion. The angel, in the opening of the vision, (Dan. x. 14.) expressly saying: "I am come to make thee understand what shall befall thy people in the latter days."

"Its chief and leading design was to vouchsafe to Daniel an assurance of the certain though distant accomplishment of the prophecies relating to the deliverance of his people, while, at the same time, in subserviency to this principal design, a full exposition was interposed of intermediate events to be fulfilled in successive ages, as leading to the final events, and as adding, by their own accomplishment, new assurance of its future certainty." P. 11.

It is, then, for the purpose of furnishing a testimony to the near approach of this great event, that the character and exploits of "the king," at the end of the 11th chapter are so minutely described, (Dan. xii. 1.) while the circumstantial particulars respecting the kings of the north and south, in the early part of the same chapter, are intended principally to direct us in our interpretation of the account of that predicted king. Mr. Cooper argues that since the kings introduced in the former part of the prophecy are known, from the event, to have been individual kings, it is to be presumed that the last king is an individual also. Again, that this king is to appear immediately at the close of a certain period, which synchronizes with the termination of the 1260 years of corruption and persecution which both Daniel and St. John allot to the Christian church, (compare Dan. xi. 35. with xii. 6, 7., and vii. 25.) and therefore in the first year of a second period of 75 years, (Dan. xii. 7. and 12.) called *the time of the end*, immediately succeeding the former period; in the course of which the persecuting power is to be gradually destroyed, the church advanced towards her promised millennial glory, and the Jewish people perfectly delivered and restored. The last mentioned event, however, is not to take place till after the death of the king, who (as already said) was intended as its harbinger; and as the

prophet divides the 75 years into two parts, one of 30, and the other of 45, (Dan. xii. 7. 11, 12.) we are led from the context to conclude that the standing up of Michael in behalf of the Jews is to take place at the opening of the latter of these periods, and consequently the fall of the king at the termination of the former. He further maintains, (from Dan. xii. 1.) that the standing up of Michael is closely connected with the season of unprecedented trouble, during which the Jews will be gathered from their dispersion, and be restored to their own land. This time of trouble he makes contemporize with the symbolical earthquake of the Apocalypse, "such as was not since men were upon earth," (Rev. xvi. 17, 18;) and "the distress of nations with perplexity," which our Lord seems to connect with the "redemption" of Israel, (Luke xxi. 25, 26.)

These prophecies, thus arranged, he applies as follows: the period of 1260 years is to be dated from the year A.D. 533, "when the emperor Justinian, by his memorable edict, formally delivered the saints into the hands of the little (papal) horn," and consequently, according to the usual mode of computation, terminated in the year 1792, when the 30 years commenced which were to develope the wilful and impious king. This king is the late emperor Napoleon, who, as had been predicted, appeared after 1792, and came to his end precisely at the close of the 30 years, (1821.) In the year 1822, then, was the commencement of the second period, of 45 years, when Michael began to stand up for the Jewish people, and will complete their deliverance during the troubles of the papal states, by A.D. 1867.

These conclusions Mr. Cooper confirms by comparing the character and actions of Napoleon with those of the predicted king; but on this, though a prominent part of his work, we do not enter here; both because we shall presently endeavour to shew that, at best, the parallel is very vague and imperfect; and because, after all, the accordance of a particular description with an individual, necessary as it is to the fulfilment of a prophecy, is confessedly of inferior importance to the argument drawn from agreement in the chronological position.

Mr. Cooper, it may be added, anticipates the objection to his deductions, which is founded on the idea that prophecy is never to be understood till after the event; and argues, that on the contrary, it is often intended to direct and comfort the church in difficult times. As examples in point he adduces Jeremiah's prophecy concerning the 70 years of the Babylonish captivity, and our Lord's against Jerusalem; while, both from the analogy of the cases, and the express words of Scripture,

he maintains that the predictions relating to the present crisis are of a similar nature. The practical object, then, of his work is to prepare the Christian church for the coming events; and this is done through the medium of our Lord's warning, (Rev. xvi. 15.); which, according to the scheme of relative chronology that he has adopted, is intended as an admonition for the present period.

In proceeding to make some remarks upon the interpretation here advocated, we must premise that we do not undertake to dispute the truth of Mr. Cooper's conclusions, (however extraordinary they may appear to us,) but the validity of his reasoning. Whether he be right or wrong in maintaining that Daniel prophesied of Napoleon, all we assert is, that he has not *proved*, or rather has *misproved* his point. We seriously object both to the chronological arrangement he has adopted, and to his mode of applying it to the present times.

Admitting that the prophecy is given with reference to the fortunes of the Jews in the latter days, (*compare* Dan. x. 14. with xii. 6—9.) and that at "the time of the end" they are to be restored to the favour of God; admitting too (what is altogether assumed,) that the 1260 years terminated in 1792;—still we see no reason why the phrase, "the time of the end" should be interpreted to mean a *period* rather than a *date*; much less why it should mean a definite and bounded period. Now on this assumption, viz., that "the time of the end" is a period of 75 years immediately succeeding the 1260 years, Mr. Cooper's whole hypothesis is founded. Yet granting all this, the mode in which he proves this period to be one of 75 years is most singular: from inspection of the 12th chapter of Daniel he concludes, that "the time of the end" is the interval between the 1260 years in ver. 7, and the 1335 in ver. 12. As well, we think, might he conclude, from the 13th verse, that Daniel would himself stand in his lot at the termination of the 1260 or 1335 years.

From verse 7, it seems natural to conclude, that the recovery of the Jews will be effected by the close of the 1260 years; whereas Mr. C. interprets it to mean, that their delivery will be accomplished by the end of the 1335 years, (pp. 3, 75.) But still more unsupported, or rather still more arbitrary, is his assignment of the era for the *commencement* of the Jewish restoration; which he places in the thirty-first year of his "time of the end," simply because the prophecy makes mention of a date (v. 11.) which he knows not how else to apply. It is but a continuation of this mode of argument (if argument it may be called) to place the impious king in the first thirty years of "the time of the end." That he *precedes* the standing up of Michael may

indeed be inferred from the expression "at that time," (Dan. xii. 1.) which immediately follows the account of his death. But that he is to appear after the *completion* of the 1260 years, rests merely upon the circumstance, that he is first introduced by name (xi. 35, 36,) *after* the mention of the "time of the end." (p. 23.) But what is there here to favour the idea that he is to rise *after* the end rather than in the end of the long period of persecution so often referred to? does not the abruptness with which he is introduced lead us to suppose that the prophet is not so much foretelling events *subsequent* to the 1260 years, as events *included* in them? not describing a *character then first to be manifested*, but one that had *appeared before, and then was only developed more fully*? And is not this implied in the 40th v. when, sometime after the introduction of the king, it is said, "And *at the time of the end* shall the king of the south push at him *?" Again: does not the same king seem alluded to in a verse *preceding* the mention of the "time of the end;" by the words "such as do wickedly against the covenant, shall HE corrupt by flatteries?" and if so, will not the character afterwards called the king, and here designated by the singular *he*, be the same as is intended by the plural pronoun in the preceding verse, "and *they* shall place the abomination that maketh desolate?" If this be the case, the king is not an individual, but a state; and Mr. Cooper's hypothesis is overthrown from its very foundation. Again, we remind the author, we are not advocating a counter-interpretation: the question is to be decided by a balance of probabilities, and the above inquiries are only intended to point out to him the appearance of unfairness cast over his work by the omission of those circumstances in the prophecy, which militate against his own interpretation.

Admitting the force of Mr. Cooper's argument, for the individuality of the wilful king, drawn from that of the kings mentioned in an early part of the chapter; still we hardly think a fair comparison between the parts of the prophecy, would on the whole be favourable to his hypothesis. For example, the distinct and marked introduction of the first kings, (xi. 2, 3.) is strongly contrasted with the words used in speaking of the latter king: "And *THE* king shall do according to his will,"—words which, according to the custom of all languages, imply that the character mentioned has been *before* spoken of; and therefore, if an individual, must at least be a successor in a dynasty, not an isolated monarch.

* Mr. Cooper translates "in the time of the end," (p. 46.) but admitting this alteration, how tame and out of place is the phrase, on such an interpretation! whereas it is quite natural if the king appeared before, and is then to be destroyed.

It may further be observed that the history of kings and kingdoms is generally predicted in Scripture *as far as connected with the fortunes of the church*; and this we might suppose especially the case in a prophecy which avowedly relates to the Jewish people. Hence the kings of Persia, Greece, and Syria, are introduced, because their exploits affected the chosen race; whereas this last king (according to Mr. Cooper,) is described *not* so much because instrumental to the accomplishment of the divine counsels respecting the Jews, as because he is a *signal* of their approaching deliverance, (pp. 11, 12.) Our author indeed will tell us, that he has been made subservient to that event, (p. 26.) by chastising the apostate church; and that this chastening is implied in the words "he shall prosper till the indignation (i. e. on the apostate church) be accomplished." But surely it is much more natural to explain the phrase, by the parallel one in ch. xii. 7, of the divine indignation against the Jews: and thus the opinion above maintained against Mr. Cooper would seem to be confirmed: viz. that the king is not to appear *after* the 1260 years, but towards their termination. But admitting that the punishment of the Papal states is here intended, Napoleon certainly did not accomplish and complete it. He has come to his end, and they still survive. Mr. Cooper is therefore obliged to suppose some further instruments may be employed to execute the divine vengeance; and tells us that when it is said of the king, that he shall prosper till the indignation be accomplished, we may understand this expression as applying not to the *whole* of the divine indignation, but "*merely to that part or portion of it, of which he was to be the appointed minister,*" (p. 45;) which, if it be not a truism, is an explanation perfectly gratuitous—not to say, inconsistent with the words themselves.

But waiving all these incongruities in Mr. Cooper's interpretation, let us inquire how these divine judgments are fulfilled in the events to which he applies them. He expatiates, indeed, upon the chastisements which Napoleon inflicted on the Papal kingdoms; and terrible doubtless they were: but surely not *confined* to them, as he seems to consider (pp. 49, 191.) Did not Protestant Prussia suffer? did not the German Lutherans? Did not Sweden almost receive a monarch from his hands?

The correspondence, indeed, of the history of the wilful king to that of Napoleon, Mr. Cooper seems to consider as his strongest point: yet although doubtless a few very general and disjointed events in the life of that wonderful man, are also found in the prophetic description, yet even these become inconsistent with it when united; while most of those minuter

details which substantiate the validity of an interpretation, are altogether at variance with his theory. *E. g.* we do not understand Mr. Cooper's application of the words: "Thus shall he do in the most strong holds with a *strange* god, whom he shall acknowledge." Nor do we acquiesce in his opinion that, "the desire of women," *must* mean the Messiah. Nor does it appear that Napoleon "had the *Libyans* and *Ethiopians* at his steps," when he recruited his army from the *Egyptians*. Nor that the great fury of his going forth "to destroy and utterly to make away many" [of *his enemies*] is illustrated by stating that "the numbers which perished in consequence of this attack upon Palestine, of *Frenchmen, Egyptians, Natives* and *British* are calculated at not less than 50,000." Nor do we see why in mentioning the kings of the north and south, the prophet has not a reference to those introduced in the former part of the chapter: nor why the king of Spain should be in preference designated the king of the south: nor how the word *pushing* can signify a slight *resistance*, when three chapters before it means the most vehement and victorious *aggression*. Nor, if (as our author supposes) England, rather than Russia or Prussia, be intended for the king of the north, and the great leveller of his power, because England was "the life and soul of the last great combination by which the countries he had subdued were inundated with innumerable forces," (p. 51.) can we discover, why the same power should not be substituted for the king of the south, as making the first stand against him; for if England was the life of the last confederacy, much more was she the life of the Spanish resistance.

But the principal objection to his interpretation is as obvious as it is, in our opinion, insurmountable. True it is, Napoleon went into Egypt; was overcome by a king of the north, and came to an inglorious end: but, after all, the order in which these events are related by Daniel, is different from that in which they actually occurred in the history of the emperor. To meet this difficulty, Mr. C. maintains that there is a studied disregard of chronological order throughout the prophecy: contrary, as he himself acknowledges, to the prophet's usual practice; contrary, be it carefully observed, to the disposition of the former part of this very prophecy, to which he several times appeals in confirmation of his peculiar interpretation. (Pp. 13—17, 25, and particularly end of p. 17.)

But Mr. C.'s *defence* of this anomalous mode of exposition is still more singular than the exposition itself. He first reviews the *structure* of the prophecy; and here his principal argument is, that there is *no necessity* for the context of any consecutive

connection between the verses! and secondly, it is suggested, that the mention in the prophecy of two expeditions into the Holy Land, *whereas, NO DOUBT but ONE is intended*, (a mere assumption,) is an evidence of inattention to the chronological order.

"It may be further remarked, (he says) that if this prophecy be strictly chronological, 'the king,' whoever he be, must make *two* expeditions into Palestine: the first, v. 41, then an intermediate expedition into Egypt, then a second into Palestine, v. 45. In this view, the expedition of Napoleon has certainly no connection with the prophecy; for he went *first* into Egypt, and only *once* into the Holy Land." (Note, p. 59.)

A very novel and adroit way of converting a difficulty into an argument. He goes on to observe:—

"Contrary to the prophet's usual practice, there is, as has been already suggested, an *ambiguity*, and a designed ambiguity, in this part of the prophecy. The events are not related in the order in which they would exactly occur; and as it may be conjectured, for this very reason, namely, that the meaning of the prophecy might not be prematurely disclosed, till its accomplishment should have taken place. Till the 'king' should have come to his end, it was not the purpose of God, that the book should be unsealed; and this designed unchronological disposition of the events related in it, seems to be the only circumstance which could have precluded such a disclosure. So clear and striking was the correspondence between the character and exploits of Napoleon, and those of the predicted king, that nothing would have prevented almost every reader of prophecy during the last twenty years, from making this application of the passage, had the account of the Egyptian expedition been inserted by the angel at the beginning, instead of the end of his description." P. 59—61.

It is really painful, and to many it may appear superfluous, to combat so weak and almost childish an array of argument. We would only remind Mr. Cooper of the extreme clearness preserved in the former part of the prophecy, in the descriptions of Xerxes, Alexander, and Antiochus; and would request him to find any reason why the description of Napoleon should be designedly ambiguous, which will not equally apply to the accurate delineations of the monarchs just mentioned*.

We do not presume to say, there can be no reason why the Divine Mind might think fit to conceal the one event, and not the other: but we are arguing on probabilities, and from what

* If the passage in Josephus about Jaddæus and Alexander be authentic, the prophecies relative to Alexander were understood before the event.

we know ; and since (as we think we have in part shown) there are strong probabilities *against* Mr. C.'s theory, it is his business to show that there are strong probabilities for it : and in this light every conjectural argument to which he is obliged to have recourse, is a symptom of the unsoundness of his cause.

We are far from denying, indeed we have already allowed, that there are events in the history of Napoleon which, *to a certain extent*, correspond with particular passages in the prophecy. Still we see no reason to think that the coincidences are more striking than those which the lives of several other conquerors would supply. There is scarcely a fact or trait of character brought forward in Mr. C.'s work relative to Napoleon, which might not be found in the history of Saladin : and, though this be an instance taken almost at random, we might, on Mr. C.'s principles of interpretation, make out a very plausible case for that hero of the crusades. Napoleon did according to his will ; so did Saladin.—He spoke marvellous things against the God of gods ; so did Saladin.—He did not regard the God of his fathers ; nor did Saladin ;—for though belonging to a nation * heretical in creed, and enemies to the Moslem name, he became an orthodox and rigid Mohammedan.—Napoleon honoured the god of forces ; so did the warlike Saladin.—He was not emperor at the time of his expedition to Egypt ; nor was Saladin sultan, when he marched into the same country.—Napoleon “ had power over the treasures of gold and silver, and over all the precious things of Egypt ; ” and so also had Saladin.—Tidings from the east and north (Damascus and Constantinople) brought Napoleon from Egypt to Palestine ; and Saladin was brought from Egypt by the troubles at Damascus, occasioned by the minority of the son of his master Nouredin. And then more exactly than Napoleon, he fulfilled the prophetic description, by “ going forth with great fury to destroy, and utterly making away many.” He made himself successively master of Hems, Hamah, Baalbec, and afterwards of Amida, Aleppo, and other cities. Next, marching into Palestine, against the crusaders, he defeated them in a most bloody battle ; and, among other places, captured Tiberias, Acre, Neapolis, Cæsarea, Jaffa, Ascalon, and afterwards Jerusalem. And so savage had been the war, that in many of these cities only women and children were found on their capture, the men having been already all killed or taken prisoners. While he was in the neighbourhood of Antioch, the Christians, with fresh succours from Europe, recommenced the attack from Tyre ;

* Vide Gibbon and Herbelot concerning the Curds.

and two years after, Richard Cœur de Lion arrived in Palestine:—events in which may be discovered the predicted hostilities of the Kings of the south and north, quite as well as in the resistance of Spain and England to Napoleon's power.

Lastly, If Napoleon "came to his end, and none did help him," may not the same be said of Saladin, who died neither on a glorious field of battle, nor by natural consequence of age, but by premature disease? It is admitted that there are one or two coincidences between Napoleon's history and the description in Daniel, which do not exist in Saladin; but, on the other hand, in spite of the superior fulness and minuteness which the recent date of the events in question gives to Napoleon's life, there are points in which Saladin's outweighs the later conqueror. If Napoleon more strikingly "exalted himself above every god," the austere and ascetic Saladin more literally "regarded not the desire of women." And if Saladin's grand defeat by Richard, with the loss of 40,000 men, be not alluded to, neither is Napoleon's Russian campaign, nor the battle of Waterloo. Indeed, we are only concerned to show that Saladin answers to the prediction *as far* as Napoleon: nay, we should strenuously maintain that, in reality, neither fulfilled it. The prophecy is not loose or indeterminate: it contains a number of definite criteria; and, easy as it may be to amuse the imagination with partial resemblances, the character that really fulfils it, must answer to them all.

And now having considered Mr. Cooper's treatise, we trust, with the candour and seriousness to which the subject lays claim, we think we may in turn make some demands on his attention, while we proceed to state our great regret that so rash and unsound an hypothesis should ever have been given to the public. We hope we have followed him, through his inquiry, in the spirit which in his preface he so wisely recommends to every reader; and we entreat him to believe the pain it gives us to speak harshly of any work which has proceeded from so very respectable and pious a pen. The task indeed is more ungracious, because the latter part of the publication before us contains many interesting remarks, and much animated and useful exhortation*: and it is nothing but the sense of a paramount duty which induces us to express our feelings on the subject. We have not, then, entered on the task for the mere pleasure of detecting error, or the petty gratification of exposing it: but as jealous for the honour of that sacred cause which Mr. C. ad-

* Does it become a Clergyman, however, or a Christian, to be so virulent in his censure of the monarchs of the Holy Alliance, as Mr. Cooper is throughout his work?

vocates, "zealously indeed, but not well." In spite of the incidental good contained in his work, its tendency on the whole is doubtless to prejudice the unbeliever against the argument from prophecy; to confirm him in his idea of the breadth of meaning and accommodating nature of the Scripture predictions, and to make him believe that all who credit them must be of weak minds and enthusiastic tempers. In a day like this, when infidelity is prepared to take any advantage, fair or unfair, against revealed truth, we cannot but think that they incur a great responsibility, who afford so plausible a ground for attack. Our author professes, and we doubt not sincerely professes, his desire of arriving at the truth. "It is truth," he says in his preface, "and not the support of any favourite opinion of his own, which is the object of his pursuit." But in his work itself he has played the part of an advocate, rather than an unbiassed investigator. To be candid, he should have stated the arguments on both sides, fairly admitted those which were adverse to his hypothesis, and accurately marked *how far* his explanation went in solving the phenomena of the prophetic description. But he has done nothing of the kind. He seems to have worked himself into an almost irrational conviction of the truth of his interpretation, and allows nothing to interfere with it; while he appears always on the alert to catch at any the least circumstance which seems even dubiously and distantly to favour his views*. Instead of working out with patience and caution the *ground-work* of prophetic interpretation, viz. the chronology, he for the most part busies himself, and not even there successfully, in settling subordinate points; and thus, if sometimes he succeed in his efforts, his very ingenuity becomes mischievous, from seeming, as we have just noticed, to fix the imputation of vagueness and looseness on the prophecy itself.

In making these remarks on Mr. C.'s publication we do not wish to decide upon the main question under consideration; how far, namely, the events of the present day may be known to be the subject of Scripture prediction. That there have been times when the interpretation of prophecy has even preceded the event is undeniable; that these are such times, is a much more hazardous position. At least Mr. C. has not proved it; and we cannot but think it has been from considering the events of the present day, that he has been led antecedently to conclude that they must be predicted in Scripture; and has thus rather brought the prophecy to the history, than made the history subservient to the prophecy. But our limits warn us to

* Vide especially ch. xiii.

desist; and in bidding Mr. C. farewell, we once more intreat him to bear with us, and take our animadversions in the spirit in which they are offered. We have not censured his attempt to explain prophecy: we think highly of the spirit in which he has engaged in it; but we deeply lament the want of judgment which he seems to us to have displayed in its interpretation.

Reflections on the four principal Religions which have obtained in the World; Paganism, Mohammedism, Judaism, and Christianity; also on the Church of England, and other Denominations of Protestants: and on Evangelical Religion. By the late Rev. DAVID WILLIAMSON, Minister of the Gospel, Whitehaven, 2 vols. 11. 1s. Richardson, 1824.

FROM a short sketch of the life of the author, prefixed to these volumes, we learn that Mr. Williamson was, for upwards of thirty years, minister, at Whitehaven, of the seceders from the Church of Scotland—though he had in early life manifested some dissatisfaction with the tenets or conduct of the Secession Church; and “was for several years previous to his death evidently attached to the Church of England, and seldom omitted an opportunity of attending Divine Service in her sanctuary, when the duties of his own chapel did not require his presence.” In the year 1792 he published “Lectures on Civil and Religious Liberty,” which excited some interest, and occasioned an incident in his life which reflected honour on his character—his rejection of a living which was offered him, for fear his acceptance of it should be considered as a dereliction of his principles. A disagreement between Mr. Williamson and the trustees of the meeting-house, relative to the arrears of his salary, which was finally determined in his favour, induced him to relinquish his appointment, and retire to America; but a severe cold, caught during the voyage, fastened on his lungs, and occasioned his death, a few weeks after his arrival, in 1821.

From a publication sent forth under such circumstances, it would be unreasonable to expect that uniform accuracy, which otherwise the public have a right to demand in a work of this nature; and no one would too severely censure the partiality of friends, in giving to the world that which had occupied the last thoughts of an individual, whose integrity and moderation had strong claims to respect, and who had already met with a fa-

vourable reception as an author. It is, however, certain, that Mr. Williamson was not the person best qualified for such an undertaking as that before us. Few subjects, perhaps, are more fitted to call forth the powers, and try the strength, even of a man of first-rate talents, thoroughly trained to theological discussion, than the attempt to exhibit a clear view of "the religious world." We are indeed aware, that there is no subject in which greater facilities for book-making are afforded, and that a mere extract-stitching drudge may, without much difficulty, patch up some sort of a sketch or view of religious opinions; but he who is capable of feeling the importance of the theme, and whose motives are of a higher cast than the necessity of providing for the morrow, will find that there is hardly any subject in which it is more difficult for an author to please either himself or others.

The difficulty of presenting a perspicuous, and yet condensed, statement of the tenets of any one sect, is not slight; it is not easy to generalize correctly, to select what are to mankind at large the most interesting and important topics, to decide as to the relative proportion they should retain, and the degree of prominence in which they should be exhibited. An advocate usually wearies the patience of his readers,—an adversary rarely gratifies their curiosity; and both are liable to the effect of prejudice. But if the painter find it difficult to convey the character of a single figure, and so to dispose the lights and shadows, and adopt his colouring to the subject, as at once to strike the eye of the unobservant, rivet the attention of the careless, and conciliate the fastidious; how much greater becomes the labour, and how much slighter the chance of success, when he proceeds to group objects in themselves dissimilar, and to concentrate interest, at the very time that he enlarges the field of observation. It indeed requires a master in the art, so to view, with the mind's eye, the subject in all its points and bearings, so to select and arrange the materials, and so to discriminate between the essential and the adventitious, the important and the trivial, as to form a whole which shall at once awaken the imagination, and satisfy the judgment.

It is in subjects like these that the rare union of genius with judgment, of real learning with originality of thinking, of correctness with warmth, is necessary. It requires not merely the eagle's eye, but the eagle's elevation also, to view the vast extent of religious opinion as it really exists. The temptation to enlarge upon what we are best acquainted with, to deem that most important which ourselves best understand, and to regard that as most interesting, which is most connected with our own

hopes and fears, seems to preclude all prospect of obtaining a moderate statement from a partizan: whilst the tendency there is to trust to imagination rather than enquiry, and to create ideal horrors, or ideal charms, according to the medium through which we are wont to look, seems equally to preclude the hope of obtaining correct details from any other than a partizan.

The only method that we have of correcting the delusions which are thus continually conjured up before the mental eye, must be by comparing the uncertain with the certain, and forming our opinions of the unknown by the known. We have, indeed, no trigonometry, which will enable us to reduce to mathematical calculation the results of the observations we make on the moral aspect of the world; but by comparison of the opinions of others, we may in some measure correct the false notions produced by surveying all the varieties of man, as "a religious animal," from one fixed station, and through the same refracting medium.

In this respect, the work before us is not without its value: the author honestly confesses he has his peculiar views, and his peculiar objects.

"On the doctrines of Christianity, he cannot hope that his sentiments will be found in unison with those of all his readers, how limited soever their number may be. He confesses, that the great aim of his performance is, to contribute the little that he can to advance the interests of evangelical piety. Believing the doctrines of the Trinity, of Original Sin, Justification by Faith through Grace, Regeneration and Sanctification by the influence of the Holy Spirit, to be fundamental doctrines of Christianity, he cannot but think them worth contending for; but even in that contention, he hopes he has employed no arts unworthy of the sacred cause. He willingly gives many excellent persons credit for genuine piety, to whose language, on some controverted subjects, he cannot subscribe, and believes their intentions to be sounder and better than their definitions." P. xi.

We greatly prefer this avowal to the cant of indifference, and the affectation of philosophy, "falsely so called;" and we believe our readers will not concur less heartily than ourselves, with the sentiments of the following passage.

"In our times every man that can cavil at any doctrine, or any discipline of the church of God, or can hatch a new conceit in religion, is sure to find some followers. If they are numerous, the popularity of his tenets is considered as a sufficient proof of their truth. If the converts are few, their very paucity is considered as a demonstration that they have entered by the *strait gate*, and are walking in the *narrow way*. They are the *true church*, and all other men are on the road to destruction. There are some religionists in this country, whose party

altogether only amounts to a few hundreds, who believe themselves to be the *only church of God in the world!!* They will not even bend their knees to pray to God, with any who are not members of their society. What sort of hearts those men must have, who look upon their own *little society* as the whole fruit of the *Redeemer's travail and pain*, it is not for the author to inquire. Were *his* views of the church of God as contracted as theirs, his comfort and happiness would be insulated indeed. The state of men's tempers has often much greater influence in forming their religious principle; and when their hearts are as contracted as their tempers are sour, it is no wonder that *their Christian world* is bounded by the same narrow limits." P. xiii.

Such are the sentiments with which our author sets out, and to which he pretty uniformly adheres. In general there is a highly commendable attempt to unite moderation in considering the opinions of others, with an earnest contention for what he conceives to be the "truth once delivered to the saints,"—though there are exceptions which those most concerned in them will not be slow to discover, and reprobate; and which others will regret to find in the pages of such a writer. There are also many passages manifesting "a zeal not according to knowledge;" and the whole work can only be regarded as the expression of opinions formed by one who has not possessed sufficient information on the subject, or has recurred to a favourite set of authors, as decisive in all questions connected with it.

The First Volume is occupied with the discussion of the essential points of religion. The accounts of Paganism, Mohammedism, and Judaism, are very bald and common-place. The author's information is derived also in many cases from sources not altogether free from objection; and the high authority attached to the "Christian Researches" of Dr. Claudius Buchanan, and the "Religious World Displayed" of Mr. Adam, though each of these works has its merits, is not likely to increase the confidence of those readers who require impartial and original authorities.

In the subsequent part of his enquiries the author is more at home, and speaks with the certainty and ease which knowledge alone can impart; though the impression still remains, that the whole is an ex-parte statement, almost exclusively derived from the writings of that class which he chiefly advocates.

After a review of the Evidences of Christianity, in which the usual topics are repeated, the Doctrines are brought forward; and those which the author deems essential to Christianity, occupy the remainder of the First Volume;—the Second being devoted to subjects on which he conceives the orthodox may safely

differ. Among these latter, however, we are surprised to find Antinomianism, which from the language employed to designate it, we are convinced the author would never have thus classed; but through forgetfulness of his own words, and the inducement offered by the convenience of arrangement. With the exception of what was, doubtless, intended to be a fair representation of Calvinism and Arminianism, though it betrays an evident bias to the former; and an article of considerable length on Church government; the Second Volume is occupied by an examination of the history, doctrines, and public services of the Church of England, and a laboured vindication of those who are *here denominated*, the "evangelical clergy."

Such is the arrangement of our author's work. We shall now proceed to give some extracts which will convey an idea of its execution, purposely however passing over "the ground common to the orthodox professors of Christianity," as being less calculated to shew the peculiar tendency of Mr. Williamson's reflections. That he could write with caution is manifest from the following passage.

"Some divines have considered regeneration and conversion as terms of the same import, and by thus confounding them have run themselves into some difficulties, from which they found it no easy matter to escape. But these doctrines, though nearly connected, are different. Regeneration is of universal and absolute necessity to the whole human race. But it is not absolutely necessary to every individual of mankind, that he be conscious of the manner, or recollect the time in which that change took place. It may have taken place in his infancy. He may have been sanctified from the womb, and consequently, he may not be able to recollect any point of time when he was a stranger to the grace of God. The man who has thus been planted with his Saviour, and has risen like a tender shoot,—the man on whose branches the continual dew of God's Spirit ceases not to fall, from his unconscious years, needs not to be converted. Should he fall into presumptuous sin, he would, indeed, like Peter, after his fall, require to be converted, to have his soul restored to that peace and vigour of holiness from which he had fallen. But while he goes on in the strength of the Lord, confirming grace only is necessary. To conversion consciousness is absolutely necessary; and in ordinary circumstances, the recollection of the time and manner of it, is likely to be strong. Of regeneration, all who are saved, whether infants or adults, must be the subjects. Those only can be said to be converted, who had continued dead in trespasses and sins, till they arrived at the years of recollection; and who in this condition, were awakened to flee from the wrath to come, and were made to turn unto God, and to bring forth fruits meet for repentance." Vol. I. p. 354.

This is, however, very different language from that held in the

pulpits of many of those whom Mr. W. holds up as examples; nor is he himself always equally guarded—for instance:

In the article on Calvinism we find two statements relative to the Church of Scotland not easily reconcileable with each other. In vol. II. page 8, we read "In the established Church of Scotland, though it is known that a considerable majority are in no respect whatever Calvinistical, and that many fall far short of the evangelical sentiments of Arminius," &c. But in page 26 we find "There is no country where Calvinistical principles are so general, so popular, or carried to so high a pitch."

There is a degree of bitterness against Mr. Evans (the well-known compiler of a similar work) displayed throughout these volumes, which sometimes leads the author to express himself without sufficient care, as in vol. II. p. 46, where he condemns Mr. Evans for having represented Episcopius and Grotius as Arminian writers. Such phrases as the following might also have been omitted without detriment to the work: "The wild and almost heaven-defying impetuosity, which lours on the brow, and hangs on the lip, of the Unitarian." Vol. I. p. 296. This is not exactly the language of good taste or good feeling.

The most prominent feature of Mr. Williamson's book is the "evangelical party,"—which is thus introduced.

"We have now to turn our attention to a party in the Church, whose rapid increase within these last thirty years, has awakened as many alarms in the minds of some for the safety of the Church, as it has excited in the breasts of others hopes of her future triumphs and glory. The voice of several of her prelates has been heard loudly calling her ministers from the cold systems of morality, rising out of the mere philosophy of the world, to a lively faith in the Son of God, and to a morality grafted on the principles of the Gospel. Some right reverend members of the Episcopal bench have, it must be allowed, probably from misinformation, expressed a jealousy of the scope and aims of the evangelical party. The wide diffusion of the doctrines they embrace, and the powerful influence they are supposed to have in forming the religious character of those who embrace them; the force with which they often operate in producing conviction on the minds of those whose attention is roused to examine them; the new direction they are observed to give to the actions of those who adopt them; have all contributed to bespeak for them a more than ordinary degree of attention. This party have been blamed for the assumption of the name evangelical, as arrogating to themselves an exclusive title to be the only preachers of the Gospel. This objection they generally repel by denying the assumption, and saying that it is imposed upon, not assumed by them. So far as the name alone is concerned, the question is of no great importance. If there be really a distinction in the

strain of those discourses, which the clergy deliver from the pulpit, or issue from the press, men will be sure to mark it; and ingenuity will never be wanting to find a name for those sentiments which bear the stamp of peculiarity." Vol. II. p. 291.

Upon the same grounds it may be said, that if the party exist, it ought to be described, as well as designated. Whether the party in question have acted wisely in giving cause for so invidious a distinction; or whether any cause short of the absolute necessity arising in the case of a corrupted church, can justify the formation of an *imperium in imperio* of this nature, are not questions to be now discussed. The fact is, that the distinction does exist—would it were not so!—and the causes of it present a fair object for enquiry. On this we have the following information.

"Those are called evangelical ministers and writers, who consider the state of man as that of a fallen and guilty creature; the atonement made by the obedience and sacrifice of the Son of God, and the consequence of it, justification through faith in his blood; regeneration by the Spirit and grace of Christ, as fundamental truths of Christianity, and who give them in their sermons or writings that pre-eminence, which they appear to them to hold in the Gospel of reconciliation. They do not consider the practical and relative duties of Christianity as things of less importance than the truths we have mentioned, but admit both of them to be equal in their proper places. In repentance toward God, and in faith toward our Lord Jesus Christ, they lay the foundation of their system, and on this foundation they teach men to build themselves up in their most holy faith, adding to it every virtue, being steadfast, immovable, always abounding in the way and work of the Lord. No men more decidedly enforce the practice of good works, and the absolute necessity of them, not only to salvation, but as an eminent and essential part of it." Vol. II. p. 48.

But if our author's description of the "evangelical clergy" is to be understood as referring to the great body of those commonly so named, or as referring to them exclusively, can it be admitted as correct? Would all that are classed under that name subscribe to this creed; or would all that do subscribe to it be therefore reckoned "evangelical?" An education in Scotland and a subsequent residence at Whitehaven, would hardly qualify any one to decide on what were, or what were not, the *peculiar* tenets of the "evangelical clergy," and we are persuaded more extensive observation would have taught our author to doubt the truth of some of his assertions. Had this always been, as Mr. W. would represent it, volumes upon volumes of controversy would have been saved.

But further, might not a clergyman inculcate all the things which are here laid down as the criterion of true religion, and

yet lack that one thing, the spirit of proselytism, which would in the estimation of at least a very material portion of the "party" here spoken of, effectually exclude him from their ranks? Would not Mr. Williamson have ranked him, after all, only among those whom he elsewhere designates as "semi-evangelical?" His evangelicalism would be deemed very superficial, we believe, if it did not induce him to enroll himself among the members of certain societies; if it did not induce him freely "to give the right hand of fellowship" to some out of the Established Church, who even are known to entertain no good will towards it; if it did not induce him to forget the "*horrible decretum*" of Calvin, and the conduct of some of Calvin's followers, in consideration of the zeal of those of his own time, who hold in other respects the same tenets with himself.

We object to the above as an erroneous and defective statement: but moreover, the method of proof which is employed on behalf of the tenets of the "evangelical party," throughout these volumes, appears to us highly objectionable. A great number of eminent writers are introduced to notice; each is made to contribute something,—and thus the whole fabric is reared: this is no sooner accomplished, than the names which had so materially aided the undertaking, are forgotten or cease to have the smallest weight. If we measure the strength of this "party in the Church" by those called forth in its defence, we find some who little thought of being so employed. The author of the "*Divine Legation of Moses*," we should apprehend, little imagined he and Whitfield were of the same party; and we rather doubt whether the learned translator of Michaelis is aware of the important link he constitutes in the chain of proof. But indeed we are told in one place that "of men of evangelical principles all missionary societies and all missionaries consist." Vol. II. p. 51. So we should say also,—using the word *evangelical* in its proper sense; but in the connection in which it is here made to stand we know not whether the venerable Societies for Promoting Christian Knowledge and the Propagation of the Gospel, will acknowledge the truth of the assumption. But if the assertion be true, it must follow that all the bishops are evangelical; and that consequently Mr. Williamson's fears, as elsewhere expressed, were unnecessary.

Supposing, however, that all which is said in favour of Mr. Williamson's clients were correct, surely it was incumbent on the author of a work like this, to give the reasons assigned for their conduct by those who do *not* join this "party." It was impossible that he could be ignorant of the fact, that numbers of truly conscientious men have thought it incumbent on

them to act very differently, and that many have published what they deemed satisfactory reasons for their conduct. Why then was not as full a statement made on their behalf as on the other side of the question? Was it because his great and avowed object is to promote "evangelical religion." It is assumed that "evangelical religion" contains every thing that is honest, lovely, and of good report; and that if any thing to the reverse is found, that is a mere exception to the general rule. It is assumed, that by the testimony of Scripture, and the opinions of the fathers of the English Church, these principles are maintained, and to the same extent. Admitting that this is correct, what inference would an ordinary reader draw from such a statement? Mr. Williamson indeed passes over in silence the conduct of those whom he does not call "evangelical," but his work is calculated to leave the most unfavourable impression on the mind respecting them; for it necessarily follows, that, according to his statement, they virtually renounce pure Christianity as taught in the Gospel, and professed by the Reformers; that they shut their eyes to an extraordinary revival of religion which is taking place in our own times,—and in fact incur the anathema pronounced by St. Paul against those "who preach another Gospel."

But the minister of a small congregation, in a remote part of the kingdom, is almost the last person we should select to discern the "signs of the times;" and whatever respect we may have for Mr. Williamson's integrity, the volumes before us give us no reason to infer either superior talent or superior learning. We cannot therefore bow to a decision which casts imputations of this kind on the thousands who have thought at least as intensely upon the subject as himself, and have come to different conclusions; and we deeply regret the publication of statements like these, which are calculated to widen the breach which unhappily does exist, and create enmity between those who are united by the most solemn and affecting ties. If there be a difference of opinion as to the best mode of declaring "the whole counsel of God," and of walking "worthy of the vocation wherewith" we "are called," (for it is into this, that the question must, in a great measure, be ultimately resolved,) it surely is most unbecoming to prejudice the minds of the unwary by assertions, more easily made than refuted,—because few are able or disposed to examine the foundation of such matters for themselves.

But the question at issue between "the parties in the Church" is by no means as Mr. Williamson represents it. Because the "evangelical clergy" preach *some* of the doctrines of Christianity, it cannot be inferred that others do not; nor that all bear-

ing that name preach *only* the doctrines of the Gospel. Any thing like a candid enquiry would have satisfied the author that even were his supposition correct, the difference in opinion as to the essence of Christianity might be very slight, when the difference in opinion as to the method to be pursued in declaring it, is very great.

The ground of objection which numbers of considerate Clergymen take to that which is called, in these volumes, the "evangelical system," is not so much upon the points mentioned by Mr. Williamson, as upon others wholly omitted by him; and a person of different opinions might easily draw a picture of those who do not throw themselves into the ranks of the "evangelical party," which would make the conduct of its advocates appear quite as inexcusable as Mr. Williamson leaves it to be inferred that the majority of the Clergy now are. But recrimination is not our object—far, very far from it—nor should we have written thus much upon the subject, but from deep regret at finding a Christian minister, certainly in many things highly deserving of commendation, presenting so very partial a statement, which his general moderation is only likely to render the more extensively pernicious. It is calculated to mislead many as to the real differences of opinion in the Church, to encourage others in error, and to create and nourish a spirit of bitterness against those whose conduct and preaching deserve a very different reception.

If any determinate idea must needs be attached to the word "evangelical" in its modern signification, we can only receive it as follows,—that a certain body, conceiving themselves to preach the Gospel of our Lord more correctly and more fully than others, have, by similarity of views, been led to pursue the same method in disseminating their opinions, and have thereby created a distinction which before did not exist. But after all, this is only *their* opinion; others bound by the same weighty obligations, having the same Gospel in their hands, and the same motives to declare it honestly and zealously, yet pursue a different course. There are many who deem the "evangelical party" much in error; and a very great number indeed, who, however they may respect individuals in it, consider the manifest tendency of the "party" to separate from their brethren and approximate to the Dissenters, likely to produce much lasting evil, with but little chance of even temporary good. The question as to which is right, is not the one before us; it only respects what ought to be the representation of the case in a work of this nature, and in this view of the subject we believe most of our readers will be disposed to agree with us.

Πραξεις των Αποστολων. *Acta Apostolorum*. *Kariorum Notis tum Dictionem tum Materiam Illustrantibus suas adjecit.* HASTINGS ROBINSON, A.M. *Soc. Antiq. Lond. Philosoph. Cantab. et Collegit Div. Johannis Socius.* 8vo. 248 pp. 9s. 6d. London. Rivingtons. 1824.

If the plan of Mr. Robinson's work were not so simple, and its merits so obvious, as to insure it an extended circulation, we should be tempted to regret the scanty notice to which the limits of our publication confine us. He has presented us with a very neat and elegant edition of the Acts, for the most part after Griesbach's text, accompanied with a judicious selection of notes from the best commentators. Considerable light is thrown upon the style of the sacred history by frequent references both to the classics and to those later and provincial writers, whose dialect more exactly agrees with that of St. Luke. Jewish antiquities and customs are illustrated by extracts from Josephus and Philo; and the fathers of the Church are occasionally introduced in elucidation of difficult passages.

The concise form into which this various information is thrown, is not the least recommendation of the edition. The service, indeed, which Mr. Robinson has rendered to sacred literature cannot easily be estimated. It is too much the practice of students to read the New Testament with little of the care and accuracy they think necessary to bestow upon the writings of the classics. Composed, as it is, in an impure dialect, it is almost considered to be without the range of critical examination: the Gospels and Acts in particular, being read at school as easy Greek for tyros in the language, are not unfrequently accounted too simple to engage the attention, and employ the research of the advanced scholar. Nay, the very reverence in which the writings of inspired authors are naturally held, is calculated to deter him from trying them by the common rules of grammar; and from handling the composition so familiarly, and so rigidly analyzing the phrases, as he would if they were works of merely human original. Mr. Robinson's labours will, we hope, assist in removing these prejudicial mistakes: under his hands the sacred historian is raised to the dignity of a classic, and takes his place among those writers whose works, as *compositions*, are to be studied with critical precision.

Another important, though at first sight less considerable, advantage of Mr. R.'s edition, arises from his having thrown the history into its original and continuous form, and marking

the verses merely on the side of the page *. We cannot help wishing this method were universally observed. When it is considered how great an obstacle the division into chapters and verses proves to the right interpretation of Scripture, obscuring, perverting, and destroying the sense, it is almost a subject for regret that the additional facility of reference, which it supplies, should have led to its adoption: certainly we may regret that the division, when introduced, was not conducted with more judgment than was actually employed. Conducted, however, on any principles, it has the effect of breaking up the sacred volume into so many unconnected fragments; and necessarily tends to encourage the practice, so lamentably common in the present day, of explaining passages altogether detached from the context.

On inspecting Mr. Robinson's note on Acts xiii. 33, we were surprised to find him agreeing with Cyril and Gregory Nyssen in referring the words "Thou art My Son" to Christ's divine, and "This day have I begotten Thee," to his human nature. The passage itself plainly points to the resurrection: *Καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν* 'ΩΣ ΚΑΙ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται: *νιὸς με εἶ συ...* κ. τ. λ. that is, "Thou art My Son, this day (i. e. of the resurrection) have I declared thee to be so, even My only begotten Son." Agreeably to the same Apostle's words in the opening of his Epistle to the Romans: *περὶ τοῦ νιὸς αὐτοῦ τοῦ ὀρισθέντος νιὸς Θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν.*

On xvii. 22. we observe he understands *δεισιδαιμονεστέρως*, to mean not "religious," but "superstitious:" a rendering which, though agreeable to the authorized version, destroys, in our opinion, the beauty of the Apostle's exordium; in which his usual delicacy and address are visible, in seizing upon a point in Athenian habits for which he could commend them; and thence leading them on gently to the doctrines he wishes to impress upon them. It is the more remarkable that Mr. Robinson should have thus explained the word, as in a subsequent passage, in which it occurs (xxv. 19.) he determines it to bear a favourable meaning.

But it is not necessary to enlarge upon points of this nature, in which there will always exist a difference of opinion. If we wished to be very critical, we might find fault with the latinity of some of the notes; and might suggest the expediency in a

* We wish Mr. R. had also taken away the division into chapters. As a specimen of the awkwardness of the common arrangement, we need only refer to the fourth chapter, the four first verses of which belong to the third, and the six last to the fifth.

second edition of some verbal alteration in his mode of settling the interpretation of doctrinal texts, which at present has in some places an appearance of harshness. He is too fond of such formulæ as the following: "Valeant igitur quorundam insomnia qui, &c. (v. 4. viii. 7. x. 48. Vide also xiii. 48.)"

The nature of the work rendering it impossible to enter here into any minute examination of its contents, we can do no more than give a specimen or two of the manner in which it is executed.

We begin with the short and useful chronological table of the principal events recorded in the Acts of the Apostles.

	A.D.
"Jesus in cœlum rediens, S. Spiritum emisit....	33
Stephanus lapidatur.....	37
Paulus ad Christi signa se confert	40
—— primâ vice Hierosolymam venit.....	43
—— secundâ vice eleemosynas ibi defert....	44
—— tertiâ vice ad concilium ibi mittitur....	52
Judæi Româ expelluntur	52
Porcius Festus Judææ procurator	59
Paulus Romam advenit.....	60"
	P. vi.

We next take, almost at hazard, the first two verses of the tenth chapter, on which we have the following notes.

"*Ληρ δέ τις ἦν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος τὸν Θεόν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέόμενος τοῦ Θεοῦ διαπαντός.*"

"*Κορνήλιος.* Romanus, Romano nomine. Sunt qui eum *proselytum portæ* fuisse statuunt, rationibus tamen haud idoneis; disertè enim gentilibus annumeratur inf. 28.

"*σπείρης.* Plerique interpretes Cornelium intelligunt cohortis fuisse centurionem quæ ad legionem Italicam pertineret. Quæ vero in hoc capite memorantur, vel sub fine Caligulæ vel sub initio Claudii gesta sunt, quo tempore legionem Italicam haud extitisse crediderim. Hanc enim a Nerone comparatam e Dione discimus l.v. p. 645. cujus hæc sunt verba. Νέρον τὸ πρῶτον τε καὶ Ἰταλικὸν ὀνομαζόμενον (στρατόπεδον) συντάξει. Paulo inferius inter alias legiones a Trajano institutis, duas memorat ἃ καὶ Ἰταλικά κέκληται. Præoptanda est igitur eorum sententia qui hanc cohortem, ut aliæ quoque quæ in Judæâ ante urbis excidium meruerunt, a cohortibus legionariis distingui credunt. Josephus enim, Romanorum legiones recensens, ad Vespasianum a filio ductas, monet quod ταῖς τοῖς δέκα καὶ οὐκ ὀκτώ, decem et octo cohortes adjunctæ erant. Porro, quod cohortibus quoquæ distincta nomina imponerentur, e Tacito colligimus, qui Gallorum, Lusitanorum, Britannorumque cohortes memorat Hist. i. 70. Apud Livium etiam cohors Placentina xli. 1. Firmiana et Cremonensis xlii. 40. nomina-

tim appellantur, quæ scilicet e coloniis Placentiæ, Firmo, et Cremonæ collocatis nomen deduxerunt. Per cohortem igitur Italicam eam intelligo, in quod merebant milites in Italiâ nati, unde cognomen iavenit. In Gruteri inscriptt. p. 434. 1. memoratur *cohors Italicorum voluntaria, quæ est in Syria.*

“ εὐσεβής. Ita hanc vocem explicat Socrates ap. Xen. Mem. iv. Rogatus enim, *ἔχεις οὖν εἰσεῖν, ὁποῖός τις ὁ εὐσεβής ἴσται;* *ἔποι μὲν δοκεῖ, ἔφη, ὁ τοῦ θεοῦ τιμῶν, et mox, correctione quâdam adhibitâ, addit, ὃς δὲ ἰ τιμῶν, εὐσεβής ἴσται.”*

Notes on the Epistle to the Romans, intended to assist Students of Theology, &c. By SAMUEL TURNER, Professor of Biblical Learning, and Interpreter of Scripture in the General Theological Seminary of the Protestant Episcopal Church. New York. 1824.

WE hail with great pleasure any transatlantic publication of orthodox theology, such as the present; and although we differ from the writer in unimportant particulars, and conceive that he has occasionally admitted undignified criticisms, we have nothing to object to the principles on which he has constructed his work. He informs us, in his Preface, that the notes were only intended for the private lectures of his class, and were not published as a complete commentary; which will naturally weigh with our readers in his defence, against those few remarks, which our impartial duty compels us to offer. The “Notes” are preceded by a translation of Koppe’s Introduction to the Epistle, which divides it into doctrinal and hortatory parts, the former comprehending the arguments, as far as the eleventh chapter, the latter concluding the Epistle. On this plan, Professor Turner has composed the annotations before us, upon which we shall at once proceed to make such observations as they seem to merit; but, in the first place, we must be permitted to decry the omission of the Greek accents, and to mention that there are several errata in the Greek texts which he has quoted.

Ch. i. v. 1. “*Ἀφωρισμενός*, synonymous with the “Heb. מְבָרָךְ, and implying distinction.” We conceive that this brief remark hardly expresses the whole of St. Paul’s idea: the apostle appears to have selected the phrase for a particular purpose, and in opposition to the superstitious dogmata of the Pharisaic sect. They affected to be מְבָרָכִים *ἀφωρισμένοι*, separated from the rest of mankind by a peculiar holiness, as ecclesiastical historians have assured us. Is it, therefore, improbable, that the apostle, who once belonged to their strictest order, retained the

term in his epistles, to shew, in contradistinction to his former sentiments, that his separation from the world *now* consisted in preaching the Gospel of Christ; "to the Jews a stumbling-block, to the Greeks foolishness?" Ἀφωρισμένος εἰς Ἐυαγγέλιον Θεῷ was his paraphrase of the title פרוש in the New Testament, and seems the most obvious explanation of the word, according to the opinions of those times: in Biblical Hebrew, נָבַל is, most commonly the verb, which the Septuagint translates ἀφορίζω.

The author has rightly comprehended the *scope* of this Epistle, and has not been biassed by the Calvinistic exposition of it, to which many modern commentators have inclined.

Ch. ii. v. 12. We imagine that both Macknight and Mr. Turner have created a needless difficulty in the words ἐν νόμῳ and διὰ νόμου; their general acceptance of the verse is true, but we cannot discover the authority, by which they have asserted νόμος not to signify the Mosaic law. It is granted that this clause is contrasted with the preceding, which refers to those who lived ἀνόμους without any divine revelation or law; but certainly with respect to the Jews, νόμος can have but one sense, although, with respect to Christians, it implies the whole law of God delivered in either Testament. Rabbi Bechai observes, that, as the Jews deemed themselves bound by the *revealed*, so the Gentiles thought themselves under moral obligations to a *natural* law.

Ch. iii. 4. "γίνεται" is here printed for γινέσθω. There is much ingenuity in the proposed punctuation of the verse, μὴ γένοιτο· γινέσθω δὲ. κ'. τ'. λ'. Yet, we doubt its accuracy. If the latter were the same optative exclamation as the former, it would be γένοιτο δὲ· and the author's observations tend to demonstrate it to be so. His error appears to consist in a want of discrimination between the force of γίνομαι in classical and Hellenistic Greek, and in too much dependence on Koppe. Γίνεται is used with a parallel force in Matt. vi. 16. Luke vi. 36. xiii. 2. Rom. xi. 6. and many other places, and γινέσθω answers here to ἴππ— an easy solution of the verse might have been elicited from a comparison of the power of the verb in its present connexion, and in Gal. iii. 17. "let God *be* proclaimed true, and every man a liar." (Cf. Schleusner. sign. 13). All the ancient versions are opposed to the canon which Koppe would establish. V. 19. A similar blunder respecting νόμος occurs; and it is extraordinary that the professor should have attributed one sense to it at v. 19, and another at v. 20. We conceive that at v. 24. he has needlessly laboured in his interpretation of ἀπολύτρωσις; concerning the meaning of which, there could be no reasonable dispute. At v. 25. we disapprove of δύμα, as the noun in agreement with ἱλαστήριον, because it is a word no where oc-

curring in the New Testament, and scarcely, if ever, in the pages of the fathers. Ἰλασθῆριον τι would be better Greek, and express the same idea. Τι in this manner continually occurs both in pure and biblical Greek for *quoddam*, or *magnum quid*, and had not the apostle intended something *intense*, he would probably have made use of the common Hellenistic term ἱλασμός. V. 27. Νόμος is here perverted to a new signification, of which it is utterly incapable: had the author remembered, that in St. Paul's writings, it should be invariably interpreted, as תורה in Hebrew, he would have avoided the errors which he has committed, where it occurs: in some few examples it is mentioned as a principle in opposition to the law of God, but in these it does not lose its proper sense, as the apostle, metaphorically, calls this resisting principle, ὁ νόμος τῆς ἁμαρτίας καὶ θανάτου.

Ch. iv. v. 1. The professor is certainly correct in placing the interrogation after *ἵνα*; as the Arabic and Ethiopic translators apprehended it. The latter has strangely misconceived the verse: *ጸደቅ ለእኛ ፡ ከብል ፡ ረብ-በጥሁ ፡ ለእብረሃ። ስብሆ። ለቀደሶች ፡ ነፍ ፡ ስብለ ፡ ።* “*What shall we say then? We have even found Abraham their father, the chief of their ancestors, as a man.*” The expression *ለቀደሶች* is manifestly borrowed from the Syrian version *ܠܩܕܝܫܐ ܡܢܝܗܘܢ*. Mr. Turner has supplied the ellipsis in v. 2. with great effect, in elucidation of St. Paul’s reasoning; but he has expressed himself very ambiguously at v. 8. “Sins and iniquities are here supposed to exist, consequently justification is obtained by their not being reckoned to the sinner.” The sequel, indeed, determines the writer’s meaning; by making pardon of sins and justification equivalent terms; but without this observation, (which occurs in a detached sentence) we could scarcely reconcile the dogma to sound theology. They only cease to be reckoned to him when pardon of them, in consequence of repentance, has been granted to him; and this is the only interpretation to be given to the words of David here cited.

V. 17. An obvious allusion of St. Paul is omitted: *ὅτι πατέρα πολλῶν ἔδωκέν τέθεικά σε* which is quoted in reference to the covenant made with Abraham, comprehending the Gentiles in its fuller extent. Hence Surenhusius remarks, that were not this its import, the original passage would thus stand, *אב כל העם* *Father of all the people*, instead of *אב חמון נרים* *Father of a multitude of nations*: the whole purport of the preceding chapters, and the emphatic manner in which the apostle has introduced this allegation from the Old Testament prove, be-

you'd doubt, that this was the inference which he wished to be deduced from its citation. The latter part of the verse, which he, hesitatingly, seems to refer to the birth of Isaac, bears a striking analogy to a frequent proverb, which we detect in the earlier writings of the Jews, and which Schoettgen has adduced *in loco*: it is again cited, with a slight difference of phraseology in Heb. xi. 3. and has a parallel in 2 Macc. vii. 28. The Gematrical and Cabbalistical fabulists have treated largely "of the philosophical idea" in their analysis of the word בְּרָא in the beginning of Genesis; and it was in opposition to a similar dogma prevalent among the ancients, as Cudworth has shewn, that the Atheistical school asserted their profane canon, "Ex nihilo nihil fit."

Ch. v. ver. 7. $\Delta\iota\kappa\alpha\iota\omicron\varsigma$ and $\alpha\gamma\alpha\theta\omicron\varsigma$ correspond to דִּין and טוֹב *: Chrysostom defines the former, as $\chi\rho\eta\sigma\tau\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\pi\iota\tau\epsilon\lambda\epsilon\kappa\tau\omicron\varsigma$: רִצָּצ , to which Vorst refers it, too nearly approaches the sense of $\alpha\gamma\alpha\theta\omicron\varsigma$ in this passage, to allow any climax in the clauses of the verse. The ancient church indulged in numberless speculations on this part of the epistle, and some critics, from misapprehension of it, have presumed to account it a gloss or interpolation. Chrysostom himself appears rather to have paraphrased than to have explained it: $\epsilon\iota\ \gamma\alpha\rho\ \upsilon\pi\epsilon\rho\ \alpha\upsilon\delta\rho\omicron\varsigma\ \epsilon\nu\alpha\rho\epsilon\tau\eta\ \epsilon\kappa\ \alpha\nu\ \epsilon\lambda\omicron\iota\tau\omicron\ \tau\iota\varsigma\ \tau\alpha\chi\epsilon\iota\omega\varsigma\ \alpha\pi\alpha\delta\alpha\text{-}\nu\epsilon\iota\nu\ ,\ \epsilon\nu\nu\theta\eta\sigma\omicron\nu\ \tau\bar{\epsilon}\ \Delta\epsilon\iota\sigma\mu\omicron\tau\omicron\ \sigma\upsilon\ \tau\eta\nu\ \alpha\gamma\alpha\pi\eta\nu\ ,\ \delta\tau\alpha\nu\ \mu\eta\ \upsilon\pi\epsilon\rho\ \epsilon\nu\alpha\rho\epsilon\tau\omega\nu\ \alpha\upsilon\tau\omicron\varsigma\ ,\ \alpha\lambda\lambda'\ \upsilon\pi\epsilon\rho\ \alpha\mu\alpha\rho\tau\omega\lambda\omega\nu\ \kappa\alpha\iota\ \epsilon\chi\theta\rho\omega\nu\ \phi\alpha\iota\nu\epsilon\tau\alpha\iota\ \sigma\tau\alpha\upsilon\rho\omega\delta\epsilon\iota\varsigma\ .$ $\Delta\iota\kappa\alpha\iota\omicron\varsigma$, here, implies the merely virtuous man, $\alpha\gamma\alpha\theta\omicron\varsigma$, as Mr. Turner rightly states the $\alpha\gamma\alpha\theta\omicron\varsigma\ \phi\omega\iota\omega\nu$, who from a just principle, produces righteous actions, and according to the arguments antecedent, one who embellishes his faith with good works originating in it. The verse appears parenthetical, yet there is no doubt of its authenticity. V. 14. Ἐβασίλευσεν is a Hebraism: thus, Jalcut Rubeni, f. 107. c. 2. $\text{מִשְׁלַּח בְּהֵם מֵלֶךְ הַמּוֹת}$ "the angel of death reigned over them." We agree with Mr. Turner as to the signification of the verse, although we prefer Heimsius's critical developement of it. "Ut ante legem propriè sic dictam, cujus causâ Moses opponitur, peccârat, itâ legem sibi aliquam acceperat: legem quippe quæ præcepto ac prohibitione constat (Magistris autem Hebræorum generali voce מִצְוָה *præceptum*, distinctè מִצְוָה *præceptum faciendi*, מִצְוָה item $\text{לֹא תַעֲשֶׂה$ *non faciendi*, dicitur) divinitus acceperat, quid videlicet comederet, quo itè abstineret, Gen. ii. 16, 17. Qui ergo post Adamum ante Mosen rei fuerunt peccati, etiam sic $\epsilon\kappa\ \epsilon\pi\iota\ \tau\bar{\eta}\ \delta\mu\omega\iota\omega\mu\alpha\tau\iota\ \tau\eta\varsigma\ \pi\alpha\rho\alpha\beta\alpha\iota\sigma\tau\omega\varsigma\ \text{Ἀδάμ}$, peccârunt."

Ch. vii. v. 4. The whole of the discussion on this verse

* Or רִצָּצ , instead of טוֹב , but not instead of דִּין .

seems to have arisen from disregard to the common Rabbinical phrase *חַיִּים*, which is applied to freedom or exemption from sin, from the law, &c. in the Mishna, and perfectly explains the allusion of the apostle. V. 6. We cannot imagine how the author can paraphrase *ἀποθανόντος ἐν ᾧ κατηχόμεθα*, "*we having become dead figuratively, and to the law;*" Heinsius suggests a better version: "Nunc autem liberati sumus à lege mortuâ, in quâ detinebamur." V. 11. In Sohar Gen. f. 97. c. 384. R. Eliezer asserts, in expressions almost consentaneous, that he who endeavours to perform the law, *וְיָדָה עַל יְדֵי הָרָע לֹא יָמוּת* shall not die by the hands of the evil principle, or concupiscence, as the commentators interpret it. V. 21. in its contrast with v. 23. proves St. Paul's reference in the one to have been the law of nature, in the other the law of God: this accords with the opposite principles of the Rabbinists *יֵצֶר הָרָע* and *יֵצֶר הַטֹּב*. Palama Gregorius apud Heins, has thus expatiated on the subject. *Ὁ δὲ πάνσοφος Ἀπόστολος, ἐναργέστερον διακρῖν τὸ λογικὸν ἀπὸ τῆ ἀλόγου, τὸ μὲν πνεῦμα καλεῖ τὸν ἔσθαι ἀνδραποῦν· τὸ δὲ, σάρκα, καὶ ἔξω ἀνδραποῦν. Εἶτα καὶ τὰν ἀντίθεσιν τούτων παριστῇ, βλέπω, φησὶν, ἕτερον νόμον, τὸν ἐν τῷ μέλει μου ἀντιστρατευόμενον τῷ νόμῳ τῆ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας.*

Ch. viii. v. 2. Mr. Turner rightly applies νόμος to the Gospel, because the apostle has here qualified it by the sequel, and restricted it to that definite meaning. V. 3. Schöettgen considers *σαρκὸς ἁμαρτίας* as a sin-offering, but on no stable grounds: *σαρκὸς* might have been better explained by *חַיִּים* or *בָּשָׂר*. By this interpretation the force of the verse will be destroyed, which St. Basil has ably elucidated: *διὰ τούτο εἰρηται ἐν ὁμοιώματι γεγενῆσθαι σαρκὸς ἁμαρτίας· οὐ γὰρ ἐν ὁμοιώματι σαρκὸς, ὡς τούτοις δοκεῖ, ἀλλ' ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.* Ὁμολοῖμα is used in a similar sense in other parts of St. Paul's epistles. V. 7. These words may be retraced in Vayikra Rabba, § 7, where the sins of Israel are called hostilities to their Heavenly Father. V. 19. Κτίους, as might be proved by many quotations, is *בְּרִיּוֹת*, *homines carni exōchēti*: e. g. *בְּרִיּוֹת אֵת הַמִּקְדָּשׁ אֵת הַמִּלְחָמָה* *he, who loves God, loves mankind*, (*Pirki Aboth*) which corresponds to a passage in St. John's epistle. This will be further demonstrated by the following example, *הֵן יָבוֹא לְדִין אֵת הַבְּרִיּוֹת* God Almighty (the Messiah) will come to judge *the creatures*, i. e. all men. Bücher explains *ἀποκαταδοκία*, as the watchful expectation of friends—the vigilance of sentinels looking all around from their posts—the expectation of brides, or the anxious hope of prisoners, all which uses of the words will exemplify the energy of the Apostle's meaning. V. 20. Phavorinus renders *ματαιότης*—*πρόγμα ἐνόητον*,—*βυλὴ ἀνυπόστατος*. V. 26. *ἀλαλήτης*. This ex-

pression has an equivalent periphrasis among the Rabbinical authors: *לֹא יֵבִיל בָּרַ גֵּשׁ לְפִי שֶׁאֵין בְּפִיכֵיהֶן*, such as *no mortal can utter*. Mr. Turner has a clear comprehension of the doctrinal arguments in this epistle, and forcibly refutes the Calvinistic senses, which many have affixed to certain words, by severing them from their context. His note on v. 28, 29, 30, is exceedingly worthy of observation, not only for its sound criticism, but for its perfect exegesis of the nature of the Gospel, and St. Paul's reasoning against the Jews, who denied the admission of the Gentiles into the covenant. The Sufistical school in its adoption of the scheme of fatalism, in like manner, has attempted to reconcile it, with Divine Justice: thus, Hafiz.

دلا منال ز بیداد جور یار که یار
ترا نصیب همین کرده است و این داد است

"O my heart, bewail not the unjust oppression of THY BELOVED; for, THY BELOVED is *fate*, and *this is justice*." To the understanding of this mysticism, it may be necessary to state, that the Almighty is intended by "THE BELOVED." Wherein does this differ from many of the unsupported excursus in the Institutes of Calvin? The author conceives an idea of affection implied in *φιλόσω*, of which Schleusner has given several examples. In the New Testament, it perfectly answers to *ἡγάπη*: hence, he renders the verse paraphrastically, "whom He of old regarded with affection, them He also called (to the enjoyment of the blessings of the Gospel) and whom he called; them He also justified (by the forgiveness of their sins.)" &c. &c. Such is, we are satisfied, the true solution of the passage, and the only one that is not repugnant to the general scheme of Christianity. This verse has, indeed, been wrenched from its merciful purpose to support a theory apparently derogating from the brightest attributes of the Supreme Being; but if it be critically scrutinized and philologically interpreted, it is a splendid exemplification of the UNIVERSALITY of that salvation which Christ offered and ratified to mankind by his death. Every part of the Scriptures must be viewed in its connexion with other parts; if each be severed from those on which it is dependent, it may be adduced in support of doctrines against which, as in this instance, in its *integral* state, it is directed by the writer. V. 33, *ἐκλογή* here means "that part of the Jewish nation which embraced the Gospel, thus the word ELECT was used by the earliest Christian writers," in substantiation of which, respectable references are adduced. But, as Cyril and others certify, ELECT was a term applied both

to Jews and Christians; whether as Hebrews ἐκκαλυμμένοις ἐκ τῆ νόμου; or as Gentiles, ἐκκαλυμμένοις ἐκ τοῦ κόσμου; and this is demonstrated in these annotations by the contrast between ἐκλέκτων and ἀπίστων. Ἐκλεκτός and ἐκκλητός are synonyms in Hellenistic Greek.

Ch. ix. v. 1. Ἐν Χριστῷ has been properly rendered בְּהַמְשִׁיחַ: but critics have erred in considering it an adjuration. ב has many extended senses; among others, it is *according to* cf. Lev. v. 15, Numb. xiv. 34, Hos. x. 10, in which case the passage would stand, "I speak the truth, *according to* Christ."

It is sometimes pleonastic, like the Arabic وَمَا هُمْ بِمُؤْمِنِينَ *they are not believers;* (or among the believers); but the construction most analogous is the following, כָּל מַעֲשָׁיו בְּאֱמוּנָה *all his works are true,* v. tenus; *in truth*, Ps. xxxiii. 4, זָכָרָיו *Zechariah, his Son, a wise counsellor,* v. tenus, *a counsellor in wisdom or understanding.* So likewise, 2 Sam. iii. 27, בְּשָׁרָה *with treachery,* i. e. *treacherously;* if, then, we adopt this, ἐν Χριστῷ will signify; "*as a Christian,*" between which and the former, there is no real difference. V. 3. We are of opinion, that Mr. Turner has failed in this instance. Ἀνάθεμα is, simply, כֶּרֶת, or חֲרָמָה, and can only signify *accursed*, in its remotest sense. Although Rosenmüller, and many besides, have given an *optative* force to νύχουμένη εἶναι, we dispute its validity, and consider ἄν necessary to that interpretation, from other examples in the Hellenistic dialect. Every book in Homer will assist us in ascertaining the purport of the expression, which is, "I have great heaviness and continual sorrow at my heart, for I myself boasted that I was cut off (לְכָרֹת q. d. *an enemy to*) from Christ, on account of my brethren," &c. This accords with all that is antecedent and subsequent to it, whereas the other never could without violence; be accounted a religious wish, and this is explained by those persecutions, with which he formerly harassed the Church. Thus, in H. ε. v. 90, 91.

Ἐδ' ὅν Ἀγαμέμνονα εἴηης,
Ὅς νῦν πολλὸν ἄριστος ἐν στρατῷ εὐχεται εἶναι. (*boasts himself to be.*)

Budæus's foolish speculations on ἀνάθεμα and ἀνάθημα, are irrelevant to the subject, v. 5. הַקְדוֹשׁ בְּרוּךְ is a common epithet of the Almighty, and there is almost a parallel passage in 1 Chron. xvi. 36. בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעַלְמִים וְעַד הָעַלְמִים which only differs from this by being precative or optative. The Socinians absurdly require the introduction of the substantive verb, since we have a similar construction in the LXX,

and a collateral evidence of the correctness of our version in Rom. i. 25, v. 8. The writer has not illustrated this nor the following verse, where τέκνα τῆς σαρκὸς and τέκνα τῷ Θεῷ answer to the Jewish phrases, בְּנֵי בֶשֶׁר and בְּנֵי מִלְחָמָה. An equally strong contrast appears to be maintained between τέκνα τῆς ἐπαγγελίας, or the descendants of Isaac, and σπέρμα Ἀβραάμ, or those of Ishmael. The latter clause of v. 8, is not unincumbered with difficulty; οἱ ἐξ Ἰσραὴλ contrasted with Ἰσραὴλ may be elliptical, and may, perhaps, apply to the Ishmaelites, as being of the same family as Israel,—which version would not violate the context. Supposing ἐξ to be ἐκ, as all separate Hebrew prepositions, being *virtually* nouns, partake of the force of their root, ἐκ as derived from נָקַד, in its *primitive* sense, means *the detached part of a thing*; e. g. עֲוֹתַי עָק, Jer. xxxix. 10; וְהָיָה עָק, Lev. iv. 6, 17, 18, &c.; from whence its transition to a privative preposition became easy. It also meant, *out of*, like ἐκ (Gen. viii. 19, Prov. iv. 23, &c.); and often in its Hellenistic use included an idea of separation. Ezra x. 8, (ἐκ LXX), Numb. xvi. 9, (ἐκ LXX), Exod. xii. 19, (ἐκ LXX), seem passages of a similar construction; if so, the ellipsis will be נִבְדָּל or נִכְרָת, and will imply those of the same stock, who were not incorporated in the covenant: ἐν οὗτοι in the succeeding verse, which connects the idea, and the allegation, ἀλλ' ἐν Ἰσραὴλ κ. τ. λ., refers the argument to times anterior to Jacob. On the other hand, οἱ ἐξ Ἰσραὴλ may signify those lineally descended from Israel, who were not bonâ fide Ἰσραὴλ, because they disregarded the covenant, and the promises which constituted them true Israelites. This idea may be elucidated by Matt. iii. 9, and Luke iii. 8. Even if we adopt the former, the apostle will appear to suggest this inference to the Jews, that they stand in the same comparison to the Gentiles, as the Ishmaelites stood to them, who yet were not admitted into the covenant; for the Gentiles now being incorporated by the advent of the Redeemer, into the true church of God, if *they still persist* in their rejection of the Messiah, they *can* institute no longer claims to the character of the *true* Israel, the covenant with Abraham their father being completed by the incarnation of Christ, and since that time, only extending the promises to those who obey the Gospel, whether they be Jews or Gentiles. Those, therefore, who reject it, are to the Gentiles, who claim the sanction of their Scriptures, precisely the same as the children of Ishmael were to them, at the time of the federal promise: *neither* are the *real* Israel. The passage is confessedly difficult, although the *practical* deduction from it is obvious, and the same.

V. 11, 12, have reference to Esau and Jacob, as *communities*; the ἐκλόγη was made *before Esau's birth*, and could not, therefore, be the consequence of his alienation of his birth-right. Mr. Turner well remarks, that the prediction was not verified in Esau and Jacob, as *individuals*; but in them as *communities*, it had an abundant completion. David first reduced them to slavery, and when under Jehoram they shook off the yoke, the cessation was not long, for the Maccabees again conquered them, and Hyrcanus thoroughly broke their power. The ἐκλόγη had no relation to their *future* state of being, but to the πρόθεσις, that the Messiah should be born from the line of Jacob, through whom the Gentiles should be admitted into the true Church of God. V. 13. The passage cited from Genesis is compared with that in Malachi, i. 2, 3, which completely restricts it to the fate of his descendants: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness." וְאָהַבְתִּי אֶת יַעֲקֹב וְאָהַבְתִּי אֶת עֵשָׂא שְׂנֵאתִי שְׂנֵא and שְׂנֵא are anthropopathic terms: the one implies the favour of God, the other is either a μείωσις of the former, or expressive of his displeasure. In this passage, the one answers to *præfere*, the

other to *postposui*, or *posthabui*. اَهَب in Arabic means, to prepare a person for an office, &c., which would elicit no bad sense, in this place; and because שְׂנֵא ordinarily is applied to hatred, we find μισέιν the general translation of it. In Matt. vi. 24; John xiii. 23, ἀγαπάω is used in the sense of *præfero*, and ἐκ ἀγαπάω, in Apoc. xii. 11, in that of *parvi pendere, negligere*, and Vorst has proved such to be the force of both. The one is the contrast or the *meiosis* of the other, and from the preceding example in Matt. vi. 24, where both occur in a similar connexion, as well as from Luke xiv. 26, we are assured that they cannot be interpreted, according to *our* ideas of love and hatred. We have, moreover, direct evidence that שְׂנֵא means, *negligere, posthabere*, in Gen. xxix. 30, 31, and Prov. xxv. 17. V. 14, 15. The first has reference to God's power and right in the ἐκλόγη, which is proved by the sequel; the inference from which, far from being Calvinistic, is, that there is no προσωποληψία with God, and that his justice is by no means invaded by the exertion of his fore-knowledge and πρόθεσις. The preceding parts of the chapter relate to the rejection of the families of Ishmael and Esau, with whom the unbelieving Jews are now brought into comparison: the Gentiles, by the advent of Christ, having been made partakers of the covenant, the question is, can the Jews, from the similarity of past events, with

respect to themselves, and these cognate families, *now* accuse God of injustice? לֹלֵךְ, μὴ γένοιτο. Mr. Turner applies this verse, according to the principles of sound criticism; it occurs Ex. xxxiii. 19. after the apostasy of the golden calf, when God admitted the intercession of Moses; and if it be taken together with its context, it will demonstrate "that God is abundant in mercy," that he "is not extreme to mark what is done amiss." Such is the apostle's argument, if properly weighed. V. 16. Those commentators appear to have comprehended St. Paul's allusion, who apply θέλοντος to Jacob, and τρέχοντος to Esau: we do not account the Professor's arguments against them satisfactory. V. 17, 18, relate the case of Pharaoh, as a proof of the established principle of God's illimited right and power. תַּעֲבֹדֵהוּ, ἐξήγειρά σε, *superstitem te feci*, in LXX, διετηρήθης, not συντηρήθης, as Turner states. St. Paul, probably, introduced this quotation to correct false inferences from the former, respecting God's unrestrained mercy, by citing Pharaoh as an example, that wicked men are punished for their sins. V. 18. Some ecclesiastical writers read these words interrogatively. Σκληρύνειν does not exactly answer to our verb "*harden*:" it is expressed by the Hiphil form of פָּשַׁר. Theophylact, *in loco*, observes, ἄνω καὶ ὁ Θεὸς τὴν πηλινὴν καρδίαν τοῦ Φαραὼ σκληρύνειν λέγεται—πῶς; τῇ μακροθυμίᾳ; μακροθυμῶν γὰρ ἐκ' αὐτοῦ, σκληρότερον αὐτὸν εἰργάζετο. Ernesti considers the word here, a *meiosis* of ἐλεεῖν, *minus benignè tractare*. Turner's version "*to suffer any one to continue obstinate*," is better than "*to harden*." The Arabic version reads يفتي, *he judges*. V. 19. The objections of the Jews are considered. V. 20. This is analogous to a passage in Midrash Coheleth, f. 88, c. 2, respecting Saul: הוּא כְּדִין הוּא בִּגְדָה בְּרֹאשׁוֹ, "he affected to judge or call in question the words of his Creator." The example of the Potter is a statement of the question concerning the admission of the Gentiles into the covenant—on which Mr. Turner's note is very judicious. It appears to be a quotation from Isaiah xlv. 9, Jeremiah xviii. 1—10. V. 22. The use of μακροθυμία adds force to Theophylact's remarks on σκληρύνειν; κατηρητισμένα εἰς ἀπώλειαν accord with the preceding figure and are predicated of God's abandonment of the Jews, and perhaps, of the destruction of their *civil* community and religious polity. The phrase is frequent in the Talmud, and Schleusner explains the words, "*homines . . qui suam sibi perniciem contrahunt*." V. 23. The admission of the Gentiles is again urged, hence the σκεῖν ἐλεῖς are distinguished from the σκεῖν ὀργῆς, or those who pertinaciously reject the Gospel. Προητοιμάσεν is not

"predestined," but *prepared of old*, or "*afore-prepared*," as our version renders it. V. 25. חסד in Hosea is translated ἀγαπάω, both in the LXX and the New Testament, from whence we may derive an elucidation of v. 13. V. 27. Κράζει is the common term, צוץ, e. g. צוץ יצחק, and κατάλειμμα, which Hesychius has interpreted ὑστέρημα, μέρος, is רש, in Isaiah, a remnant, according to our version. The Calvinistic inferences which have hence been drawn, are very fallacious and absurd; for σωθήσεται is in the Hebrew, ישוב shall return. We have been more particular in supplying those remarks, which we considered to be Mr. Turner's omission in this chapter, on account of its importance, and of the false reasoning that polemics have deduced from it. We subjoin his analysis from v. 14, to v. 24, as a specimen of his perfect comprehension of the subject.

"From what has been said can God be charged with injustice? Certainly not. But, he acts, according to his pleasure, (v. 15.) as he says, 'I will shew favour and benignity to whomsoever I choose.' His plans are all directed by his own will, (v. 16.) so that their arrangement does not at all depend upon human inclination or effort, but solely on the divine wisdom, (v. 17.) And to give an instance of a bad man being made subservient to the Divine plans, it is said of Pharaoh; 'for this purpose have I allowed thee to continue, in order to display my power, through thy obduracy, and thus to spread my glory in the world.' (v. 18.) It is plain, therefore, that God's providence so disposes all things as to advance his own plans, extending his benefits to some, and suffering others to continue obdurate, (v. 19.) Will you object, that since God's plans cannot be altered by man's efforts, no blame ought to be found with your conduct, because it subserves those plans? (v. 20, 21.) I reply, first, that this is presumptuous and indecent in so uninformed a creature, that the Maker of all things has, unquestionably, a right to dispose of his favours as he pleases, granting to one portion of mankind a greater, and to others a less degree of benefit. (v. 22.) And, secondly, to express myself plainly, in reference to the rejection of unbelieving Jews, as God's covenant people, if God hath borne patiently with you, although you have merited condemnation, will you find fault with what ought to excite your gratitude? He will no longer bear your obstinate rejection of his Son, whose Gospel he offers to the Gentiles, (v. 23.) in order that its blessings may become universally disseminated (v. 24.) and both they and believing Jews may participate in its privileges."

Ch. x. v. 5—8. The first allegation from the Old Testament is from Lev. xviii. 5., and the Gospel or δικαιοσύνη ἡ ἐκ πίστεως, by a prosopopœia, quotes, in reply, Deut. xxx. 11—14. Mr. Turner has well shewn from Prov. xxx. 4. Baruch iii. 29. et seqq. that the Jews, to express impossibility, often used the metaphor of

ascending into heaven, or descending into the abyss, to which we add from Bava Mezia, f. 94. c. 1. that a contract worded with these conditions was pronounced null. Some have imagined, that ἄβυσσος answers to שְׂאֵל, but in Deuteronomy the corresponding phrase is עֵבֶר הַיָּם, and נַיִם in the Proverbs v. 13. This citation from Joel, (which the author compares with Acts ii. 21.) proves the scope of the Apostle's argument to have been the UNIVERSAL salvation of believers, whether Jews or Gentiles. V. 14, 15. Without analyzing the *primary* object of these words, in Isa. lii. 7. they here seem to exhibit the necessity of preaching this UNIVERSAL admission of the Jews and Gentiles into the Christian church, and the necessity for men duly appointed to the office. V. 16. As the writer notices, "this may be either an objection of the Jew, or the author's acknowledgment." V. 17. ἀκοή is שְׁמִיעָה, which, continually, expresses *doctrine*, in the works of the Jews, and is retained in السَّمْع by the Arabic, and in ስብ: (cf. Matt. iv. 24. ix. 26.) by the Ethiopic version: the Syriac paraphrases it, *ܠܫܡܥܐ* the *hearing of the ear*, which is the original idea of שְׁמִיעָה, and occurs in Job xlii. 5. V. 18. et seqq. contain St. Paul's reply. Some are of opinion that the Apostle either read or substituted קוֹל for קוֹם according to that principle of allegation, which the Jews denominate לְתוֹסֶפֶת הַבִּיאָר, or, *for the sake of better illustrating the subject*. But this is too strained an hypothesis: it is much more likely that he translated קוֹם*, *their sound*, (which the context of Ps. xix. 4. demonstrates to be the true sense of the word,) by making ׀ the affix. קו, as Professor Knapp argues, certainly was applied to the sound of musical instruments (see قَوْ in Arabic, which the Kámús likewise asserts to be the sense of قَوْي) so indeed have all the versions understood the passage, except the Chaldee, which our translators seem to have followed: Symmachus renders it ἤχος, ch. xi. v. 1. The Apostle now proceeds to shew that the Jews are not *utterly* rejected, and totally abandoned, and discourages the Gentiles from treating them with contempt, in consequence of such an assumption. V. 2. *προέγνω*, *he knew of old, or regarded of old with affection*, (see examples in Schleusner, in *voce* γινώσκω): —ἐν Ἑλίῳ is an ellipsis for *בספר אליהו in the book or history of*

* The objection of מַפְּקִיד, in קֶדֶךְ as the root, is futile; for the *map-pik* must depend on the integrity of the Masoretic system, and קו a line or rope, is admitted to proceed from קֶדֶךְ, consequently, קו a sound, &c. may, on the same principles, thence be derived.

Elijah. V. 4. τῇ Βάαλ scil. τῇ εἰκόνι τῇ Βάαλ. This name is joined, by different writers, both to the masculine and feminine article. Makrizi mentions it to have been applied to various places in the east, and the act of kissing an image is abundantly explained by profane historians. V. 5. Mr. Turner and most commentators have omitted to notice the allusion in this verse; ἐκλόγη χάριτος is the term, which maintains the parallel between the history of Elijah and the Apostle's argument: in his time seven thousand true worshippers alone remained, and as the Jews believed the re-appearance of Elijah before the advent of the Messiah, so the term is again applied to those few among them who became converts to the Christian faith. V. 7. St. Paul proceeds to state the cause why so few accepted the Gospel: Ἰσραὴλ relates to the greater part of the Jewish nation, who depended on the ἔργα τῷ νόμῳ, ἐκλόγη to those who implicitly believed the promises of God, and the assurance of the advent of the Messiah: it also stands for ἐλεκτοί, the *better part*. Besides which, St. Paul, in the context, seems to refer to the worldly ideas, which the majority of the nation indulged, respecting the kingdom of the Messiah, to whom he opposes the ἐκλόγη, or those who expected him and believed him at his advent, according to the declarations of the Scriptures; for the citations from the Old Testament have reference to those who rejected him. V. 11, 12. The interpretation which the Professor has given of these verses is very satisfactory; their παράπτωμα and ἡττημα benefited the Gentiles, "because, if the greatest part of the Jews had believed in Christ, they would have opposed the admission of the Gentiles into the church, unless they submitted to circumcision and the Mosaic law, as is plain from Acts xv. 1. xxi. 20." (See Grotius *in loco*.) V. 14. με τὴν σάρα, יְרֻשָׁה, "my countrymen, closely allied to me." V. 15. ἀποβολὴ is in opposition to πρόσληψις, and signifies, that on account of their obstinacy they are no longer the peculiar people of God; πρόσληψις is their future reception into the Divine favour; but ἀποβολὴ merely implies *temporary rejection*, as several examples in the Fathers assure us, hence some have translated the word *repudiation*. V. 17. The proverb to which Mr. Turner alludes is ἀκαρπότερος ἀγρίππε *. The Lacedæmonians thus called the wild olive; and the proverb was applied to the utterly destitute: it occurs also in Meidání, if we recollect aright. V. 22. ἀποτομία is not *total* abscission, it includes an idea of banishment and severe punishment: e. g. apud Plutarchum Educ. iii. c. 4. §. 3. ἔτω δὲ τὰς Πατέρας τὴν τῶν ἐπιτι-

* Or, according to other writers, ἀκαρπότερος ἀγριελαις.

μημεδων ἀποτομίαν τῇ πρὸς τὴν μετάνοιαν; hence Suidas explains it τραχύτης, ἐναντίως:—*here* it is certainly used in relation to the preceding metaphor. The following verses demonstrate, that the Apostle contemplated their restoration. Hence, v. 25, the πάρωσις is declared to be only ἀπὸ μέγους; μυστήριον is, simply, *a thing not generally known*, ἀρρητον οἶδας, ἢ τὸ ἀπορρητον, as Phavorinus says. V. 26. St. Paul seems to have referred to the dogma of the Jewish theologians, כל ישראל יש להם חלק “*All Israel shall be saved in the world to come*:” ἐπεὶ declares the *manner* of this salvation, in opposition to their speculations. Concerning לָצִיחַ, Rosenmüller must be consulted. V. 29. This refers to God's irrevocable purpose of not *utterly* forsaking his chosen people. V. 33. We think Mr. Turner rather fanciful in imagining that St. Paul had the idea of a vessel in his mind, “which leaves on the great deep no trace whereby its course can be pursued,” for it is a common rabbinical phrase, e. g. עומקא דחוכמתא *Oh! the depth of wisdom!* Jalcut Rubeni, f. 179. c. 1. He was induced to form this opinion from the similarity between the latter part of the verse, and Ps. lxxvi. 29. (in the order of the LXX, in our version, lxxvii. 19.) but this is likewise uncertain, as it is a frequent Jewish phrase.

Having been thus diffuse on the *doctrinal* part, and added many criticisms to the strictures on our author, on account of the perversions to which this epistle has been wrested, we shall scarcely offer any remarks on the *hortatory* part, which follows it. The remaining strictures will be cursory and detached. Ch. xii. v. 20. Cf. Bartolucci Bib. Rabb. v. ii. p. 46. As Mr. Turner mentions, this is a quotation from Prov. xxv. 21, 22. but he does not clearly apprehend the sense of ἀνδραγαθὸς πυρὸς. It was an antient proverb, as we learn from R' Levi Ben Gershon, and is still found among the Arabs. Hence they say, في القلب حمر الغضا “*hot coals in the heart*,” “*fire in the liver*,” &c., all which is emblematical of severe grief and anguish. Ch. xv. v. 16. His criticism on ἱερεῖς is entirely without foundation, for thus Ignatius writes, μηδὲν ἄνευ τῶν Ἐπισκόπων πράττετε ἱερεῖς γὰρ εἰσιν, οὐ δὲ διάκονος τῶν ἱερέων. The word, in many instances, was restricted to the episcopal dignity, yet in others, as Clemens Alexandrinus states, it was used in a very enlarged sense. The admission of its *figurative* use by the apostolical fathers will, of itself, annul this canon, because that will, at all times, prove that it *may be* used; and there is scarcely a word of more frequent occurrence. It is an idle

question whether it be applied to Christians metaphorically, or derivatively, or legitimately; if it be applied at all to them, we have every critical argument that we can desire. Καλοὶ καὶ οἱ ἱερεῖς κρείσσον (leg. κρείσσων) δὲ ὁ Ἀρχιερεὺς (Ign. ad Phil.) which is in unison with its use in the Apocalypse*. Ἱερεργύντα suggests the same observations. The writer's error consists in conceiving εὐπρόσδεκτος to imply "a *proper* offering," whereas, had he continued in his mind the chain of metaphor, he could not but have seen that it meant *acceptable*, or *well-pleasing*; and here St. Paul referred to the necessity of preaching the Gospel on which he had insisted, and to the divine purpose of incorporating the other nations into the church, which divine purpose fulfilled could not but be acceptable or well-pleasing to the Almighty.

With this remark we shall dismiss our scrutiny. As a Lecturer's Notes, intended for the purposes of his class, this pamphlet is very creditable, although the writer has occasionally indulged too much in speculative interpretations. We have not detected any great critical acumen, and we have had occasion to perceive, that many valuable philological treatises on this subject have either not fallen into his hands, or not been submitted to his researches. But it is orthodox; and Mr. Turner has, with very few exceptions, elucidated the scope of the Apostle's arguments; he has entertained right ideas of the Epistle, and rescued many important passages from false glosses.

No part of St. Paul's writings requires more care than this: it is highly elliptical, and fraught with Hebraisms: and the ninth chapter, in particular, must be rendered obscure by every commentator, who does not patiently, and with laborious philological inquiry, investigate its separate verses. Yet, so far from implying an exclusive scheme on God's part in favour of individuals,—when correctly developed, it is one of our strongest proofs of God's universally beneficent intentions to mankind, which are corroborated by passages from the Jewish Scriptures, and enforced by St. Paul's powerful deductions from them. No writer has been more misunderstood than this Apostle, and none more energetically, although in difficult language, has urged and demonstrated the grand principles of the Gospel: but he has been arguing with Christians on the one hand, and with Jews on the other, whose prejudices and misapprehensions of Scripture he has aimed to correct; and commentators, knowing little or nothing of the latter, have in their interpreta-

* The retention of ἱερεὺς is totally unconnected with the apostolical gradation of ἐπίσκοπος, πρεσβύτερος and διάκονος: in the first age of the church it was a general term.

tions obscured his text, by elucidating it from ecclesiastical history alone, and the customs and opinions of modern times. This error Mr. Turner * has avoided, nor has he run into the opposite extreme. Concerning the Epistle itself, we conclude our remarks in the words of Primasius: "Mysterium de vocandis Gentibus, in Lege diù fuerat occultatum, quod nunc per prædicationem vel revelationem Christi, et Evangelium Pauli patefactum est, per testimonia prophetarum."

Horæ Romanæ; or an attempt to elucidate St. Paul's Epistle to the Romans, by an original translation, explanatory notes, and new divisions.
By ROBERT COX, M.A. Pp. 88. 3s. London. Hatchard. 1824.

ALTHOUGH our preceding article has taken a brief critical survey of this portion of Holy Writ, we are by no means disinclined to resume the pen in order to follow another author in his "attempt to elucidate" the same important subject. No part of the Sacred Writings has arrested the attention and occupied the researches of the learned and zealous, so much and so deservedly as St. Paul's Epistle to the Romans. It embraces the whole economy of Christianity, and developes more of its mysteries than any other single part of Scripture. In a controversial view it is decisive. It confounds the pretensions of the Jews. Its authority is absolute, and its arguments irrefragable. But the great body of the materials is susceptible of farther application. It is a treasury of divine truth. Had St. Paul confined himself to his great purpose of confounding the Jews, the Epistle would have been of only temporary value: but happily his excursive and ardent spirit, with his rich and copious sources of knowledge, has introduced so much collateral matter both of doctrine and practice, that its general importance can never be depreciated till the end of time. To Origen it was a chaos of mystery—a splendid scene of perplexity and confusion—a mighty maze, and quite without a plan. The writer he compares to a person, "who leads a stranger into a magnificent palace, perplexed with various intricate passages, and many remote and secret apartments; shews him some things at a distance, brings others near to his view, and again conceals others from it; often enters in at one door, and comes

* The Pamphlet concludes with an "Essay for the Consideration of Theological Students," &c.

out at another; so that the stranger is surprised, and wonders whence he came, where he is, and how he shall get out."

The venerable Father, we suspect, was more intent upon decking and varying his simile, than on describing the genuine impression of his feelings. It can hardly be, that it reflects them truly. But whether it did or not, this opinion of his was of pernicious tendency. With great power of declamation, and a lively imagination, his authority was for centuries very great; far surpassing the deservings of his judgment. His opinion of the Epistle passed current, without examination. The effect, doubtless, was to deter the student; and we may safely attribute some of the existing obscurities to the relaxation of enquiry brought about by his precipitate declaration. Earlier researches would have done more than can now be accomplished. The opinion of its inextricability still prevails—traditional and hereditary, rather than real and well founded.

Mr. Cox, in his preface, has quoted also Dr. Powell's opinion of the difficulties of this epistle. But his testimony does not go to the extent, nor indeed to the same purpose as Origen's. "The form and character of St. Paul's epistles we shall find to have been derived from the circumstances of his early life. Tarsus, where he was born, was, in that age, a celebrated seat of learning. The Tarsic eloquence was employed in sudden and unpremeditated harangues; and St. Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. Little solicitous about method, he is often drawn from his design by the accidental use of an expression or a word; and neither when he quits his purpose, nor when he returns to it again, does he employ the usual forms of transition. Sometimes he assumes another person, and introduces a kind of dialogue, in which it is not always easy to distinguish who is speaking." This account gives a very accurate representation of St. Paul's impetuous and undisciplined manner of writing; but the *rationale* must excite a smile, when we come to book up the sum of our real knowledge of St. Paul's early life, and our acquaintance with Tarsic eloquence and its extempore capriccios. But though the truth of Dr. Powell's description will not be denied, it must on the other hand be conceded, that these deviations of St. Paul, these abruptsions and resumptions, have been successfully detected, and ascertained with almost absolute certainty. The fact is, the great aim and object of the Epistle may be said to be now thoroughly understood. The subordinate and collateral portions are cleared of the greater part of their difficulties; and we are able, generally, to point and limit their specific meaning. The labours of Locke, Tay-

lor, Macknight, and many others, have furnished a clue, with which Origen himself might fearlessly have ventured into the noble building, without any danger of not being able to find his way out again.

The epistle is addressed to Jewish converts, who still asserted the superiority of Jews, and supposed the laws of Moses were still to be observed by themselves, and enforced upon Gentile converts. The great aim of the apostle is to correct these misconceptions. The Jew is no longer superior to the Gentile; the one is no longer favoured, the other no longer an alien. The Jew is no longer the exclusive depositary of God's will. A new religion is proposed, to the benefits of which Jew and Gentile are alike eligible. New motives and new reliances are supplied. The sentence of the fall is repealed; all are justifiable by faith in Christ; their past sins remitted, and the hope of immortality presented to them.

But though it be true, that the laborious researches of learned men have given great facilities to the right understanding of the Epistle; who but the learned themselves know any thing about the matter? To the million the epistle is still a sealed volume. The authorized version is in every body's hands. The people know no other, or at least give their confidence to no other. It is invested with a sacred character, which excludes all competition,—coming as all others do without the stamp of authority upon them. That version is, however, by no means free from obscurities, arising from many causes; from imperfect conception in the translators; obsolescence of phraseology; adherence to the original idiom; the unskilful division into chapters and verses. Well,—but there are translations of almost every part of Scripture of acknowledged excellence, and accessible to every body. Accessible they may be, but the fact is, they are known to very few, and precisely to the few who have least occasion for them. Of those who most desire and require them, not one in a thousand knows even of their existence; not to add, that if they were known to exist, none of them are sufficiently plain and simple to meet their wants.

We are not for paraphrasing the Scriptures: for the most part, a literal rendering gives the sense closely and vigorously; but in innumerable passages, and particularly in St. Paul's writings, words and phrases are required to fill up the sense, and to supply these demands sound and sober judgment, and practical skill in language. These suppletory words and phrases have been given frequently with good discretion by Mr. Cox in his Epistle to the Romans. In truth, we are very much gratified by the publication of this unpretending but well executed per-

formance. Adhering, as the author has done, to the principle of a literal translation, it is, we think, almost as good as it is possible to produce. He has departed from this principle only where the difference of idiom in the two languages was so great as to make a literal rendering unintelligible, indistinct, or grossly uncouth. Explanatory words, such as point and complete the specific sense, are introduced freely—not by any means too much so; the quotations, which the apostle makes, are sometimes extended, on the well founded supposition, that he quotes a line or two only of a passage though the whole of it was applicable, trusting to the recollection of the readers for the remainder; references are made in the text to passages alluded to by the apostle; and new divisions are given, with brief analyses, certainly more conformable to the natural divisions of the subject, than the present injudicious, not to say, barbarous cutting and splitting into chapter and verse. On the whole, it presents no bad specimen of a translation, which we should like to see attempted of the whole sacred volume. It is no commentary, but it supersedes the necessity of one in numerous instances, and enables the reader to judge for himself, without the bias which a professed commentary is sure to give.

Mr. Cox's translation is also accompanied with notes; neither very new, nor always indispensable, but selected with fair judgment—here and there shewing too much *anxiety* perhaps to confound the Calvinists. The great impediment to the perfection of his translation is his too scrupulous adherence to a literal translation. Mr. Cox talks indeed of a literal version being most agreeable to his feelings. Now it is no question of feelings. He cannot help the idiom of one language not according with another. The business of a translator is to search for equivalent expressions, not verbal correspondences and parallels; and neither to wish one thing nor another. He is responsible to his author and him alone. If Mr. Cox do not make St. Paul speak English he does nothing. But he has not always availed himself of the liberties given him by his own narrow views of a literal translation. The *τα μὴ καὶ ἀνέχοντα* (i. 28.) for instance is turned, *things not expedient*, which is not a whit more expressive than *things not convenient*. The catachresis has not force with us: why not render the words *detestable crimes*, as he finds it necessary to explain them in a note?

Mr. Cox has not supplied his explanatory words to the extent that the necessity for them fully justifies. Chap. ix. 16. is given, "So then, it is not of him who willeth, nor of him who runneth; but of God, who sheweth mercy." Now here the names of Isaac and Esau might have been usefully inserted;

for certainly the sense was so intended to be limited. As it is, the passage is left with the air of a general remark, when in fact the whole argument concerns particular appointments.

To the accuracy of the translation, few exceptions can be taken. Chap. vii. 25. is rendered, we observe, interrogatively, and an emphatic negative supplied. This is Macknight's invention, whose defence of it is given in a note, to which Mr. Cox adds, "it must be acknowledged that the present translation is a very unusual one; but the connection and argument appear fully to justify it." Certainly it is very unusual: nor can we think the connection and argument do justify it. The *apostrophe* of viii. 1. is no conclusion from vii. 25; but from vii. 6. The whole passage from the 6th to the 25th verse of the seventh chapter is digressive. The 1st verse of the eighth chapter resumes the subject suspended at the 8th verse of the seventh chapter.

Want of space precludes our doing more than giving a few verses, taken as we turn over the leaves, just to shew the manner in which Mr. Cox has pointed the sense.

"Ch. i. 5. From whom we have received the grace of apostleship, to (preach) the obedience of faith among all nations.

"—— 17. For God's method of justification through faith is therein revealed for (the purpose of producing) faith.

"—— 27. —and receiving in themselves the recompence which was due to their departure (from God).

Ch. ii. 12. As many, therefore, as have sinned without a (revealed) law, shall also perish without a (revealed) law;—

"Ch. iii. 3. But what if some of them have been unfaithful? Shall their unfaithfulness render God unfaithful (to his covenant with Abraham).

"—— 8. And why do you not add, what we are slanderously reported (to practise),—

"—— 9. —Jews as well as Gentiles are all under (the guilt of) sin,—

"—— 20. —by the law there is (merely) a knowledge of sin.

"—— 22. Yes, God's method of justification by faith in Jesus Christ (is now made manifest) to all men, and (bestowed) upon all believers. For there is no difference (between Jews and Gentiles).

"Ch. iv. 1. What benefit then shall we say that Abraham our father derived from submitting to circumcision? (Was he justified by it? By no means) for if Ab. &c.

"—— 9. Is this blessedness then (confined) to the circumcision, or is it (extended) to the uncircumcision also?

"Ch. v. 14. Besides death reigned from (the time of) Adam until (that of) Moses, even over those who were not, like Adam, guilty of (actual) sin."

A Defence of the true and Catholick Doctrine of the Sacrament of the Body and Blood of our Saviour Christ: with a confutation of Errors concerning the same. By the most Rev. Thomas Cranmer, Lord Archbishop of Canterbury. To which is prefixed an Introduction, Historical and Critical, in illustration of the Work, and in vindication of the character of the Author, and therewith of the Reformation in England, against some of the allegations which have been recently made by the Rev. Dr. Lingard, the Rev. Dr. Milner, and Charles Butler, Esq. By the REV. HENRY JOHN TODD, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, Yorkshire. 8vo. Pp. 272. 6s. Rivingtons. 1825.

THOUGH we have here but one volume, we have decidedly two books; the one a reprint of a most valuable old work, the other a modern vindication of its eminent author from revived aspersions, as ungenerous as they are unjust, extending, beyond the individual, to the great cause in which he bore a most distinguished part,—namely, the reformation of the English Church from the errors and abuses of Popery, and its emancipation from the tyranny of the Roman pontiff.

It is hard upon Archbishop Cranmer and others of our first reformers, that they should continually be recalled to notice for controversial purposes, and judged not so much according to the measures and circumstances of their own times, as upon the abstract principles of right and wrong, understood and acknowledged in times long subsequent to those in which they lived, and by persons living comparatively in quiet and at ease, and in full enjoyment of all outward liberty. It seems constantly to be forgotten, that their efforts were a continual struggle against opposing impediments; and that when they began to interfere, they were themselves not fully satisfied as to the course they had to take—their own principles not being by any means settled, as they afterwards proved to be: so that to expect from them a perfect consistency throughout, is as absurd as it is disingenuous. Situated as they were, it is impossible to suppose they could go so straitly forward to the attainment of the great objects they had in view, as not occasionally to stumble; affording thereby some advantage to their immediate adversaries. But to lay much stress on such slips now, is more than disingenuous; it is cruel, and ought to be regarded as simply vindictive. If any proof, however, were wanting of such a spirit at the present day, we think none greater, clearer, or more direct could be produced, than that contained in the Historical

and Critical Introduction to Cranmer's "True and Catholick Doctrine," which the learned Editor, Mr. Todd, has been at the pains to compose, for the purposes of this publication.

Mr. Southey's "Book of the Church," seems to have given such provocation to the adherents of the Church of Rome, as to stimulate them to attacks, which manifestly betray their weakness, rather than their strength. Snatching up their arms in haste, they seem to have cut about them, without the smallest attention to the common rules of tactics, and without any regard to the manner in which they were exposing *themselves*. The three gentlemen mentioned in the title-page, Dr. Lingard, Dr. Milner, and Mr. Charles Butler, though veteran soldiers, are all chargeable with this unsoldier-like impetuosity. They seem to us entirely to have overlooked the chance of their being met by such an opponent as Mr. Todd;—to have calculated, upon being able, unopposed, to practise the old tricks of reviving forgotten calumnies, and suppressing the equally forgotten refutations of such calumnies; and of citing authorities, of small or rather no credit, in confidence that those of greater and established veracity, were at this time not producible.

But the author of the Historical and Critical Introduction to be found in this volume, was not so easily to be beguiled. He knew the history of the times adverted to, as well as Dr. Lingard, Dr. Milner, or Mr. Butler; and luckily he knew where to look, and was fortunately allowed to do so without impediment, for the documents of *highest* authority in this particular controversy. He knew the date and age of the *revived* calumnies against the early reformers, and he knew not only that they had been refuted in time past, but how, when, and by whom. And thus he stands, in this important publication, manfully and properly opposed to these new adversaries, clad once more in his ancient armour, and ready to shew, that he has weapons to wield, in defence of the Reformation, neither rusted by age, nor blunted by the battles in which they have been used before. Mr. Todd, is decidedly the very person, to whom the public should be prepared to look for protection against such disturbers of the public peace. He is not a man of ordinary or superficial research; in handling subjects of any historical, much more of any ecclesiastical importance, he cannot be contented to skim the surface of things, or trust to mere plausibilities: an adept in the examination of ancient and original records, and of the literary treasures, preserved in our public libraries and State-repositories, he goes immediately to the bottom of things—
anxious to place before the eyes of the public, not merely "the

truth," but the "whole truth," and to take care, that others advance upon the same topics, "nothing but the truth."

Such is unquestionably the honest and just purpose of this Introduction, which is more deserving of the name of a book from its importance than its length, though it extends indeed as far as cxvi pages. But it is not the business of a reviewer to make a book of his own remarks. We must have regard to our prescribed limits, however tempted to transgress. In order to give as briefly as possible, some fair and proper specimens of Mr. Todd's industry as an antiquary, and correctness as an historian; and some idea of the particular object and design of his present interposition, we shall take the first charge brought against Archbishop Cranmer, by the Romanists, whose names appear in the title-page. Passing by Dr. Lingard, whom Mr. Todd, indeed, follows "step by step," and with no small pains, we shall, for the mere sake of brevity, notice Mr. Butler's remark upon the Primate.

"Although when he was consecrated Archbishop of Canterbury, Cranmer took the customary oath of obedience to the see of Rome, did he not, just before he took it, retire into a private room, and protest against it? Was this honourable?"

Without stopping to refute this particular fact, we shall at once take upon us to assert, that nothing seems to admit of fairer contradiction, than the *privacy* of Cranmer's protestation, as bearing upon the point in question. That he did protest against the oath, is not denied; but whatever he might do in a private room, whatever he might do previously, before a few chosen witnesses, there was not wanting that open and public protestation at the last, in the presence of those by whom he was consecrated, which should protect him most effectually from the charge of such artful, insincere, and clandestine dealing, as Mr. Butler scruples not to accuse him of. The protestation indeed still exists, and Mr. Todd transcribes enough of it to satisfy any impartial mind.

"In Dei nomine amen. Coram vobis, autentica persona, et testibus fide dignis hic presentibus, ego Thomas in Cant. Archiep. electus, dico, allego, et in hiis scriptis, *palam, publicè et expressè* protestor, &c." Reg. fol. 4, Introd. p. xli.

Nor was this measure of protesting against the oath, an evasion of Cranmer's own invention; he acted, as history shews, upon the deliberate counsel and advice of the best canonists and civilians.

But, after all, we may surely be permitted to observe, that whatever of insincere or dishonourable conduct may appear in

this transaction, *Protestantism* should not bear the blame of it ; for it happens to have been entirely consistent with the form of the investiture of prelates *before the Reformation*,—as the following statement may serve to shew :

“ On every vacancy of a bishopric the king seized the temporalities, granting a licence for an election, with a special recommendation of the person ; which, being returned, the royal assent was given, and sent to Rome, that bulls might be expedited, and then the bishop elect was consecrated. After receiving consecration *in virtue of those bulls*, the bishop came to the king, and *renounced* every clause in the bulls that was contrary to the king's prerogative, or to the law, and swore fealty ; and *then* were the temporalities restored.”

Now this was not a Protestant but a Roman Catholic method of investiture, and surely we might retort upon Mr. Butler, and ask him, “ Was THIS honourable ? ” It was not of *Protestant*, but of *Roman Catholic* prelates, that Henry complained to his parliament, in 1532, that they were in the habit of taking oaths totally inconsistent, if not absolutely contrary, the one to the other. That Mr. Butler should have fixed upon such a manifest remnant of Popery to allege against Cranmer, as the first fruits of his Protestantism, is a manoeuvre (we can call it by no other name) unbecoming a person so well versed in history. But there is nothing more curious, in the proceedings of the whole triumvirate opposed by Mr. Todd, than the manner in which they load the *reforming* archbishop with charges, which, in all reason, apply as strongly, and often *more* strongly, to Gardiner and Bonner, their own favourite, persecuting, and *Popish* prelates. Mr. Todd has admirably pointed out instances of this, too palpable to be resisted ; and we are only sorry that we cannot do justice to the importance of his remarks in a publication of this nature. But we hope the work itself will be consulted by all who are anxious for the support of the Protestant Church of these realms, against the cavils and unfair attacks, calumnies, and reproaches, of *modern* Romanists. We most earnestly hope Mr. Todd will continue to keep his eye upon them, for the sake of truth. Accidental misrepresentations may be forgiven ; but wilful ones deserve not merely to be corrected, but exposed. We can scarcely fancy that those corrected by Mr. Todd, in his learned Introduction, could be otherwise than wilful ; for Dr. Lingard, Dr. Milner, and Mr. Butler, are all of them writers who can scarcely be suspected of falling into accidental misrepresentations. Is it possible, for instance, that Dr. Lingard could assert, through mere ignorance, or want of recollection, that Cranmer was the first who

discovered that the Pope was the Antichrist of the Apocalypse, when it was so easy for Mr. Todd, or any other watchful critic, to adduce against him Wicliffe, Chaucer, Dante, and even the clergy of Italy, at the *beginning* of the sixteenth century? Is it possible, as Mr. Todd himself observes, that Mr. Butler, in citing Bp. Taylor as a high authority on *his* side, should not have known that he was citing the Bishop against himself? that there was in existence a well known after-work of that admired prelate, seventeen years younger than his "Liberty of Prophecy;" in which "his reading and judgment being more matured," to use Mr. T.'s expression, he holds a totally different opinion? See *Introduct.* pp. xxiv, xxv, &c.

But it is time to turn to the original work of Cranmer, reprinted in this volume, by the judicious care and attention of Mr. Todd. We have read it, not for the first time, but with particular delight; and have found it fully to answer Mr. Todd's description of it, as abounding in "examples of irresistible argumentation, as well as impressive eloquence." He apologizes for some *archaisms* and *vulgarisms* peculiar to the times in which it was written—but indeed they are very few; and we are much disposed to thank him for modernizing the language, because its perspicuity of style is such, that it would be distressing to be impeded by an obsolete orthography. Of the contents of the work a judgment may be formed, from the following account of it by Fox, whose words Mr. Todd has transcribed, and whose fame he has ably vindicated, in conjunction with Dr. Wordsworth, against the rude and unjustifiable censures of Dr. Milner and other Romanists. The following is Fox's account of Cranmer's great work.

"During the time of king Henry the Eighth, until the entering of king Edward, it seemeth that Cranmer was scarcely yet thoroughly persuaded in the right knowledge of the Sacrament, or at least was not fully ripened in the same; wherein shortly after being more groundedly confirmed by conference with Bishop Ridley, in process of time did so profit in riper knowledge, that at last he took upon him the *defence* of *that whole doctrine*, that is, to refute and throw down, first, the corporal presence; secondly, the fantastical transubstantiation; thirdly, the idolatrous adoration; fourthly, the false error of the Papists, that wicked men do eat the natural body of Christ; and lastly, the blasphemous sacrifice of the Mass. Whereupon, in conclusion, he wrote five books for the publick instruction of the Church of England: which instruction yet to this day standeth, and is received in this Church of England." *Introduct.* p. iii.

Perhaps this summary of the contents of the work repub-

lished by Mr. Todd, may tempt some persons to ask, whether it be at all suitable to the present times; whether there can be, not merely any necessity for reprinting such arguments, but any utility in putting people in mind of such exploded errors as the corporal presence, the fantastical transubstantiation, &c. &c.? Were we expected to give answer to any such enquiries, we confess we should be disposed to say, that if knowledge be preferable to ignorance, there never was a time in which it was more necessary, or might be more useful, to solicit the attention of the public to such topics, or recal men's recollections to the transactions of past ages. We do not believe, from the time of Henry VIII. to the present day, there was ever so much ignorance displayed as in the debates of a certain assembly, within the compass only of a few weeks or months just past. Indeed, if these be properly and correctly reported, we need be mortified to think how little the real character of the Reformation is understood by persons, who, from their high and eminent station, and the trust reposed in them by the sovereign and the nation, ought to know better. We speak not of those young nobles and sportsmen, whom we cannot expect to be sound divines, but we allude to much graver personages; men of power and influence, of unquestionable talents, and known education, who, if they do not understand such matters as divines, might and ought to know them historically. How short a time is it since Transubstantiation and Consubstantiation were spoken of in the assembly to which we allude, as ignorantly, and, we are sorry to say, as sportively, as if nothing of any importance now depended upon a proper understanding of those terms;—whereas, in our estimation, never before did so much depend upon it. Let us not be supposed so unacquainted with the world, as to fancy that the long word Transubstantiation is much likely to engage the attention of the public, or that in reality we are much in danger of being wearied with discussions about the corporal presence in the Eucharist; these, we know well enough, are things not likely to happen,—but then we must be allowed to add, it is because they are not likely to happen, that we are more afraid of the doctrines themselves. To be explicit, we confidently believe that even cabinet ministers, that is *some* cabinet ministers, may be ignorant, or may have forgotten, that the whole power of the Catholic priesthood may still be said to depend on the term Transubstantiation. For it is through the witchcraft (or *hocus pocus*, as Archbishop Tillotson would call it) of *this* word, that the whole *trade* of Popery is carried on. The corporal presence, or transmutation of the bread and wine into the real flesh and blood of the Redeemer,

is the only foundation on which the Catholic priesthood rest their "gainful traffic of private masses." They have it in their power, through the credulity of an ignorant people, not merely to commemorate, by symbols, the one great sacrifice for the sins of the whole world, but through the doctrine of Transubstantiation, to pretend to offer *afresh* that *very sacrifice* for the sins of all who have money enough to pay for it, for the sins indeed of quick and *dead*, and to receive payment for it, either direct or testamentary. What an influence does this give; and what an interest must be excited in certain quarters to keep up, as well as to augment such a traffic! Here is the danger;—and those who are ignorant of it in this Protestant country, cannot be too soon awakened to a sense of its proximity.

On two accounts, therefore, we would recommend this curious volume to the notice and attention of the public: First, that through Mr. Todd's able Introduction, they may be taught to be cautious how they trust the advocates of the Romish cause; be they never so eminent;—and secondly, that they may be brought to understand, by Archbishop Cranmer's incomparable Treatise, how little foundation there is in Scripture, in reason, in the writings of the fathers, and in the opinions of our most eminent Reformers, for that mysterious doctrine of Transubstantiation, which *STILL* lies at the root of all the superstition, credulity, and abject submission of the people in every country in which the Roman Catholic religion is predominant.

A Letter to C. Butler, Esq. of Lincoln's Inn, in vindication of English Protestants from his attack upon their sincerity in the "Book of the Roman Catholic Church." By C. J. BLOMFIELD, D.D. Bishop of Chester. 8vo. p. 36. 1s. London. Rivingtons. 1825.

A Letter to the Right Reverend C. J. Blomfield, D.D. Bishop of Chester; from C. BUTLER, Esq. in Vindication of a Passage in his "Book of the Roman Catholic Church," censured in a Letter addressed to him by his Lordship. 8vo. p. 32. 1s. London. Murray. 1825.

THE Bishop of Chester, moved by a generous indignation at the insult Mr. Butler offered to the clergy of the Established Church, (in his Book, p. 170.) has by a firm remonstrance induced him to disavow the most offensive meaning of his words.

The passage will be found at length in our last Review; and we are glad to strengthen our comments on it, by the following animadversions of this learned Prelate.

"You assume, as a matter of notoriety, that the great body of the English Clergy, ten or twelve thousand ministers of the Gospel, many of them not less learned, nor less sagacious than yourself, are hypocrites and liars: that for the sake of preferment, no necessity compelling them, they set their solemn attestation to that which they do not believe to be true, and place their souls in jeopardy. I know not what answer can be given to such insinuations as these, except a positive and indignant denial.

"You are probably not aware, Sir, how many young men of respectable abilities and acquirements enter into the ministry of the church, who have no prospect whatever of preferment, properly so called: who have no hope of obtaining more than a pittance far inferior to that which they might have obtained as tradesmen, farmers, or even as mechanics. Will you, Sir, seriously contend that fifty or sixty pounds a-year, is a bribe, sufficiently large and tempting to induce a young man of education, and of serious habits to set his solemn testimony to the truth of that which he believes to be false? Yet I could produce to you, in my own diocese, many instances of pious, able and exemplary clergymen, who are labouring in their vocation, and doing the work of an Evangelist, for no greater sums than these.

"You have charged us with prevarication: it had been scarcely, if at all more opprobrious had you termed us Atheists; but that is a hard work, and open undisguised abuse would have alarmed many, who may be taken off their guard by smooth and easy inuendoes: 'his words were softer than oil, yet were they drawn swords.'" P. 8.

"To your question, 'are these doctrines (of the thirty-nine articles) seriously and sincerely believed by the great body of the present English clergy?' we answer unhesitatingly, yes: and we make the same answer in the name, and on the behalf of the laity: whether in or out of the Established Church. Upon these points there is no difference of belief between us, and the great body of Protestant Dissenters.

"It is a stale and hacknied artifice of writers in your communion, to charge the English clergy with Socinianism: but I am truly surprised and mortified that a person of your acuteness and candour, should have condescended to repeat this oft-told, oft-refuted tale," P. 11.

"You have yourself in strong terms deprecated the unfairness of imputing to the principles of a church, the individual obliquities of a few of its members. It is indeed astonishing, that the advocates of candour, forbearance, and charitableness, should have taken it for granted, absolutely without proof or authority of any kind, that indifference to the thirty-nine articles is universal, or at least general, amongst the members of the Established Church, whether clergy or laity: and particularly to those of the thirty-nine articles, which assert the fundamental and vital doctrines of Christianity. Once more, then,

let me speak for both Churchmen, and Dissenters, and protest with all earnestness and sincerity, against this most uncharitable and unwarranted insinuation. Yet were it not for a regard to your own character, I could almost thank you for having hinted it; for it affords a most clear and indubitable evidence, *that there is something in the spirit of the Roman Catholic religion, which neither time nor experience can alter; which contains the germ of intolerance and persecution; which poisons the fountain of truth, obscures and blunts the most sagacious intellect, and represses the natural movements of a just and ingenuous mind.*" P. 14.

We do not quite understand why the Bishop has undertaken to answer in this matter for the Dissenters, who upon occasion well know how to speak for themselves, and to defend the rights of private judgment. The Dissenters, for individual liberty—the Roman Catholics, for infallible power by Divine right,—the Established Church, for lawful authority: these are the old lines of a controversy, which is perhaps again to be revived.

The following quotation from Bishop Atterbury's letters is happily applied by the Bishop of Chester to his opponent.

"He seldom speaks out where he is likely to offend, but contents himself often times rather to insinuate than affirm; and makes use of other men's words to express his own sense, when he is unwilling too openly to own it, or too strongly to press it, *ab arte sua non recessit, as Tully says of Aristoxenus.*" P. 16.

It is indeed suprising that Mr. Butler should have chosen to borrow the sneer of an infidel, in order "to accuse the English clergy at large of the grossest and most soul-endangering prevarication and hypocrisy; at the moment he is delivering a lecture upon the true mode of controversy, and in a juncture of affairs, when, if not charity, at least worldly wisdom, would suggest the propriety of conciliating the members of the Established Church. What reason, plausible or solid, can be assigned for the reluctance of churchmen to admit the Roman Catholics to civil power, except this alone, the sincerity of our Protestant principles? Well may the Bishop say, "Surely, Sir, you cannot justly complain of Mr. Southey's having applied to certain practices of the Roman Church, the epithets '*idolatrous and superstitious.*'"

"Thou which teachest another, teachest thou not thyself? thou that abhorrest idols, dost thou commit sacrilege? I rely with confidence upon your candour and love of truth for an open retraction of this unsupported calumny; you will I am persuaded, exemplify the maxim of St. Francis of Sales, which you have quoted with approbation, that '*a good Christian is never outdone in good manners.*'"

But the Bishop mistook his man. No retraction for Mr. Butler: it is as bad a word as *refunding*. He re-states, explains, excuses, defends, like a master of the Skiomachia. In a word, he who charges others with prevaricating, has given the most glaring instance of prevarication perhaps on record. Let the reader judge.

"I beg leave to assure your Lordship, that I did not mean to insinuate, by the expression in question, any thing like that which your Lordship imputes to it; I simply meant to describe THE LATITUDE OF CONSTRUCTION IN WHICH THE ARTICLES ARE GENERALLY SIGNED, and the different feelings to which the necessity of recurring to this latitude of construction unavoidably excites in the subscribers." P. 6.

Then follows a truly Butlerian observation: "As a preliminary observation I entreat your Lordship, and every reader of these pages, to bear in mind, that all I now write is *for self-defence*, not to attack your Lordship or the Church, of which all acknowledge your Lordship to be a splendid ornament." P. 7.

What should we think of a man, who after firing a pistol among a crowd of inoffensive people, and being seized by one of them, should fire again, and call it self-defence? "A latitude of construction," is itself unfortunately a phrase of double meaning: it may signify in less offensive words much the same as that which Mr. Butler said before, and in that case his defence is evasive and prevaricating. But if we interpret it thus, Many an English clergyman signs the thirty-nine articles seriously, honestly and with good faith, without thinking it necessary to enquire whether all his brethren affix exactly the same meaning which he does to every proposition they contain;—if this be the sense of "a latitude of construction," the term is not only inoffensive, but true, and must be true, not only with regard to the articles of the Church of England, but to the creeds and formularies of every church of every denomination, that ever was, or will be, in the world (palpably with regard to those of the Church of Rome,) and to the civil contracts and obligations of all states. Two men may conscientiously sign the same bond in two different senses: circumstances may never occur to discover that they meant differently, or the difference, though sufficient to kindle heat and contention, may be upon particular points of small importance in comparison of the general tenor of the whole compact.

With a latitude of construction of this kind Members of Parliament execute their trust; they split into parties, which upon specific questions, and those of magnitude, never coalesce; they are all professed supporters, and may be very sincere and ho-

nourable supporters of the same constitution, though there be strong shades of difference among them as to the construction of some even of its fundamental principles. Mr. Locke has shewn that the simplest of all Christian creeds, "I believe that Jesus Christ is the Son of God," is a proposition which contains within it the germ of interminable controversy.

Our position, therefore, is behind that battery, which Mr. Butler has taken the pains to construct against latitudinarians, who have no sincerity of principle; and we are in an condition to take possession of it. We are not even latitudinarians in toleration; but these surely Mr. Butler cannot aim at, for in so doing he would attack his own friends, and particularly the venerable Bishop of Norwich, who is the only prelate that has been distinguished by zeal for the Roman Catholic cause. If this be the beginning of the reward of his Lordship's liberality, it is enough to make the serious sigh, and the light-minded smile: we trust there is nothing worse to come from that church for him, "*qui semper amabilem sperat nescius auræ fallacis.*" Mr. Butler himself, in an appendix to his beautiful Life of Fenelon (a work addressed to the Bishop of Norwich) has a note on the "re-union of Christians," in which he sketches the outline of a creed, so comprehensive, that to use his words, "in a belief in its articles all Christians, Roman Catholics, Lutherans, Calvinists and Socinians are agreed." This is latitude with a witness.

How ill does it become the same person to sneer at "the celebrated dogma of the immortal Chillingworth, that the Bible, and the Bible only, is the religion of Protestants." He adds, p. 12, "It is most clear that the system proposed in these few but very emphatic words, leaves *no authority* to the Thirty-nine Articles." What reasoning! The Bible is the only divine authority: the Thirty-nine Articles have all the authority of human laws. Where is the contradiction? The Thirty-nine Articles have had authority enough, according to the intention of their framers, to keep out of our Church Roman Catholics, and Anti-Episcopalians, and we may add Anti-Trinitarians, and all those who dislike any ecclesiastical jurisdiction. There have been, no doubt, good men in our Church, as in other churches, whose philosophical benevolence has run beyond experience and common sense, who have regretted that any test should be required of its members except an assent to the Bible: but the number of these is few. Still fewer we trust and believe are they, who, after a peculiar education for some years, and a solemn examination at the time, can enter upon the most serious and sacred engagement, that of Orders, with

levity. It is not natural they should do so. The feelings with which the Thirty-nine Articles are subscribed, generally, consist of paramount reverence for the Holy Scriptures, as the sole fountain of theology and religious doctrine, and of attachment to the constitution and government of the Church of England, which exercises no other than a lawful authority over her sons; and which has been, and we trust always will be, exemplary in moderation towards dissentients. If the language of the Thirty-nine Articles be not always received in its original sense, this is an equity which adapts the universality of the law to particular circumstances: a change which, in the lapse of three hundred years, must partially take place in the construction of the laws of all communities.

If we rightly understand the conclusion of Mr. Butler's pamphlet, from page 21, the meaning is, 'You Protestants are latitudinarians; the Roman Catholics are very conscientious; therefore the Protestant Bishops in particular ought to vote for giving additional civil privileges to the Roman Catholics.' The conciliation is on a par with the argument. The practical reply has already been given, where Mr. Butler hoped, doubtless, to create a strong diversion in favour of his cause.

The Bishop of Chester, with great propriety, calls Mr. Butler's attention to the intemperate abuse with which certain Roman Catholics have lately assailed the Established Church; and in conclusion points out, in a shrewd and able manner, this clue to the refutation of many of Mr. Butler's arguments. Mr. Butler insists, "that no doctrine should be ascribed to the Roman Catholics as a body, except such as is an article of their faith;" and for an exact account of that faith he refers to the creed of Pius IV., published in 1564. But, says the Bishop, "the last clause but one in that creed is as follows: 'I also profess and undoubtedly receive *all other things* delivered, defined, and declared by the sacred canons and general councils, and particularly by the Council of Trent, &c.'" The decrees of some of these councils are contradictory to each other—upon the meaning of some of them the Roman Catholics are divided; the Council of Constance declared, (Sess. 19.) "that no safe conduct given to a heretic ought to exempt him from judgment,"—and accordingly John Huss was condemned and burnt. Are we then to believe Mr. Butler that Roman Catholics at the present day "profess and undoubtedly receive" all these doctrines, "without restriction or qualification?" No, no; they are not so bad: they assent to Pius IV.'s creed with a latitude of construction: they subscribe to some doctrines "with a sigh or a smile."

Mr. Butler intimates an intention of answering the Bishop of Chester's observations. In a third edition of the Bishop's pamphlet, a Postscript is added in reply to Mr. Butler's Letter, in which his Lordship animadverts in sufficiently strong language upon what certainly appears to be an evasion, rather than a satisfactory explanation of the meaning, in which Mr. Butler has made use of the offensive terms. As the subject of this Postscript is chiefly the latitude of interpretation with which the Thirty-nine Articles may be subscribed, we shall reserve what we have to say upon it for our article on Paley's works, in which it must necessarily be considered.

In the last edition of Mr. Butler's pamphlet, we find a short rejoinder from that gentleman, deprecating the style in which the Bishop had addressed him, and intimating that he was prepared to meet the forces which are known to be marching up against him.

The Accusations of History against the Church of Rome examined, in remarks on many of the principal observations in the work of Mr. Charles Butler, entitled the "Book of the Roman Catholic Church," By the Rev. GEORGE TOWNSEND, M.A. of Trinity College, Cambridge. 8vo. pp. 812. 6s. Murray, 1825.

Mr. Butler's "Book of the Roman Catholic Church," and the controversies to which it has led, afford a striking illustration of the temper and character of the times; and furnish a practical comment to the declaration which we set out with making, and which we have repeated in several of our articles,—that the age has arrived wherein we may hope to hear religious opinions discussed without angry disputes or personal invectives.

It is a happy sign, that the most venerable of our Bishops, whose public services as a churchman, and whose years as a man, have been extended far beyond the most lengthened of any of his predecessors,—that the prelate, whose episcopal charges, whose political bias, whose patronage of literary merit, and whose acts of bounty, have all testified his ardent zeal for the interests of the Reformed religion, as opposed to that of Rome, should yet have carried himself so mildly and charitably in the great contest, that the very champion of the hostile faith, the writer himself of "the Book of the Roman Catholic Church," bears honourable witness to his worth, and takes an honest

pride in telling the world, that he has enjoyed his Lordship's confidence. "Having been professionally employed, (says Mr. Butler, in his *Reminiscences*, p. 97, when speaking of the Bishop of Durham and of himself,) and confidentially consulted by his Lordship, during half a century, he has come to the knowledge of a multitude of instances of his Lordship's exemplary charity, and well regulated munificence:—100,000*l.* would not make up the amount of those, in the foundation or arrangement of which his Lordship has professionally consulted the *Reminiscents*."

It is moreover a singular coincidence, that the two *volumes* which first issued from the press in reply to Mr. Butler's defence of the Roman Catholic faith, viz. Mr. Townsend's "*Accusations of History against the Church of Rome*," and Dr. Phillpotts' "*Letters to Charles Butler, Esq. on the theological parts of his Book*," &c. should be the productions of two of the Bishop of Durham's domestic chaplains. Our present concern is with Mr. Townsend's reply, as that which was first published; and in the next number we shall notice Dr. Phillpotts',—for the matter contained in each is so distinct, and entitled to so much grave attention, that it would be the height of injustice to both to mix them up under one article.

Every body who has read Mr. Butler's "*Book of the Roman Catholic Church*," must have observed the strain of courtesy which pervades it. We think, as we hinted in a former Article, it somewhat approaches to affectation; and therefore we are better pleased with the genuine placidity, with which Mr. Townsend picks up the glove and enters the lists. It is with the serenity and composure of one who is sure of victory, and is not desirous of dealing severer blows, than the nature of the combat compels him to inflict. Never certainly did a gentler or more courteous knight come pricking on his way, or run a tilt in more studied attitude than Mr. Butler. He prances and caracoles over the course upon his *menaged* ambler, in the most graceful manner possible. He salutes his adversary, and makes his obeisance to the spectators of the conflict with that smiling air, which shews, that he is as anxious to exhibit his courtly demeanour and attire, as his prowess; or rather that he depends more upon conciliating the sympathy of the ring, and subduing his foe, by the pretty way in which he canters up to the rencontre, than by the vigour of his charge. To continue the simile, Mr. Townsend advances on his heavy war-horse, whose very weight is enough to trample every thing beneath him,

"*Quadrupedante putrem sonitu quatit ungula campum.*"

If he seem proud of any thing, it is of the divine panoply of truth, with which he feels himself encompassed.

" Illa dei donis et tanto lætus honore
Expleri nequit, atque oculis per singula volvit,
Miraturque."

The terms "gentlemanly" and "gentlemanlike," and words of similar import, borrowed from the language of refinement, occur so often in "the Book of the Roman Catholic Church," that the author's principal anxiety appears to be, that the Roman Catholic faith should be considered the most aristocratic and gentlemanlike religion in the world. The writer of "the Accusations of History against the Church of Rome," is equally bent upon keeping his temper, and preserving the rules of decorum, but he conducts the discussion, not merely as a well-bred disputant, but as a philosophical, and what is more important, as a Christian reasoner,—as one, who has an high interest at stake, and who must earnestly contend for "the faith once delivered to the saints." He speaks as one having authority, as though he felt strong in the assurance that he has the testimony of history, the voice of reason, and the word of God on his side. There is no trifling, and no playing with his subject. His paragraphs are short and pithy. He dispatches an argument in a few conclusive sentences. He does not leave it necessary to return to the attack, but bears down upon the assailable point at once, with all the force that sound principles and incontrovertible matters of fact can give him. Every chapter contains a fund of information upon historical and ecclesiastical topics;—so much so, that the best read, and most experienced controversialist, may gather something from the perusal of it.

The manifest object of Mr. Townsend is to confute error, while he advocates a good cause,—and not to shine as a book-maker; the fastidious critic therefore will overlook some defects, which are to be attributed principally to the necessary haste with which the volume was got up. Mr. Butler's book required an immediate answer; and when it is remembered, that Mr. Townsend's reply of 312 octavo pages was published within a very few weeks after the other, the wonder is, how so many authorities could have been consulted, so many documents adduced, and such a mass of materials put together, in so short a space of time.

Mr. Townsend has worked into a methodical series, plain, learned, and cogent arguments against the Roman Catholic system. His book is, indeed, particularly valuable for the authori-

ties which he gives. The beginning corroborates the Bishop of Chester's observations, which we have just quoted; and at p. 23 is the following pertinent remark upon the taunt which Mr. Butler has condescended to echo against the variety of Protestant sects.

"I could have selected from the writings of the Romanist divines nearly every doctrinal opinion which is advocated by our jarring sectaries. Arminianism was the doctrine of the Jesuits; Calvinism of the Jansenists; Quakerism of the Franciscans; Socinianism in all its gradations from Arianism to Belshamism, was taught by the authors enumerated in the 'Roma Racoviana' of Jameson—the fanaticism of new sects among us was the same with that of new orders among you; yet all these appeal to Popery, and protest against the Scriptures. This recrimination however is unworthy of either party."

We quite agree with Mr. Townsend in his address to Mr. Butler upon the comparison between Romish and Scripture miracles.

"You in fact resign the Romish miracles to their fate, when you conclude that no miracles, except those which are related in the Old or New Testament are articles of faith. If all are from God, all are to be received, for all would be undeniable." P. 48.

And the following is a striking passage:

"The Protestant may reject the opinions which Scripture or reason convince him are absurd. The Romanist is permitted to reject nothing which his Church has once sanctioned. The undeniable fact is, that the council of Trent has sanctioned, and confirmed and strengthened all your past errors. The council of Trent has fettered your communion with its bonds and chains, and you cannot be free. You are like the imprisoned eagles. You have wings that can soar to heaven, and eyes that would meet the mid-day sun: but your wing droops, and your eye is blinded; for the council of Trent has legislated in darkness, and the morning is past, and the day of knowledge is come, but you may not, you cannot fly, nor gaze."

There are also some extremely good remarks upon the forced celibacy of the clergy, p. 60; and on the disputes between the Popes and Kings, concerning the rights of investiture, occurs this seasonable paragraph:

"The Protestant asserts, that the perfect obedience of the subject cannot be enforced by the sovereign, if any foreign influence whatever be permitted to interpose. Then as soon as the Romanist would have granted that homage to the pope which he refused to his temporal prince. The evil complained of, was the conduct of the sovereign (in

nonifating to vacant bishoprics): the remedy proposed was the interference of the pope. A Protestant of the present day would decide, that the remedy should have been found in the law, and by the senate of the country, or that the Clergy should have submitted to persecution as the martyrs of old. The Romanist would decide that the pope was right, for he was authorized to govern, and his power was merely spiritual. Both theory and experience unite to convince the world that spiritual allegiance, without temporal power, is an utter impossibility." P. 68.

The subject of the independence of the Clergy upon the State, and the separate ("divine," Dr. Milner calls it) jurisdiction of the Church, is farther treated very elaborately by Mr. Townsend in his Eighth Letter; and to this we shall at present confine our remarks, as it relates to the question really in dispute at the present day. As the primitive Christians died for the faith of the Gospel, so Archbishop Becket was the champion and martyr of that Church, which has not been backward to own and pay her debt of gratitude to him, formerly by the tribute of the most splendid ecclesiastical honours, and now by gallantly vindicating his memory. There is some special pleading in the defence, and the controversy is divided into three stages, 1st, the exemption of the Clergy from the jurisdiction of civil tribunals; 2dly, the Archbishop's conduct with regard to the constitutions of Clarendon; and 3dly, his excommunication of the prelates, who in opposition to his authority, as Primate, had assisted at the coronation of the son of the reigning king.

It is undeniable that the immunities of the Clergy in the age of Becket, were pushed to an extent, which produced great practical evils by sheltering from punishment ecclesiastics who had committed the worst crimes. Encouraged by success, the Popes had also begun to develop their system of temporal power, and of subjugating to their authority all sovereigns and countries. Henry the Second of England, in proceeding to check with spirit and ability these encroachments, which threatened to leave him only the shadow of a sceptre, reckoned upon the co-operation of his favourite, the new Primate; and it was natural the king should feel disgusted and irritated at finding that priest his most pertinacious opponent. Henry inherited from his Norman blood, as Mr. Southey observes, a temper to make men tremble; and in the course of the contest he broke out into acts of indefensible passion and violence. But was Becket faultless? Did he really perish, according to Mr. Butler's account, for "a faithful adherence to ecclesiastical duty?" Did he only assert the rights of the Clergy in a peaceable and

legal manner? Quite the reverse: his obstinate pride and turbulence were blamed by the English bishops, even by the Pope, and by his chief abettor Louis, king of France. It is in vain to lay the fault upon the age. His sincerity and high courageous spirit are admitted: but contrast the temper and firmness with which, not fifty years afterwards, Primate Langton, at the head of the barons, extorted from King John (in spite of his foreign allies), not exorbitant privileges for the Clergy exclusively, but that great charter which, in laying the lawful foundation of the liberties of all classes of Englishmen, has been a benefit to each succeeding generation. No doubt the age was barbarous, and the immunities of the Church were useful and popular in affording protection from the tyranny of feudal lords; but these immunities had some reasonable limitation. Under the Roman emperors, "when the State was concerned in the prosecution, no privilege of Orders could secure the Clergy from the cognizance of the civil courts." Collier, b. iv. p. 372. "The right of granting investiture of the temporalities was acknowledged in the Emperor Charlemagne, A.D. 773, by Pope Hadrian I., and the council of Lateran, and universally exercised by other Christian princes. Hence the right of appointing to bishoprics is said to have been in the crown of England (as well as other kingdoms in Europe) even in the Saxon times." Blackstone, b. i. p. 378.

In vain do the Roman Catholics contend that the constitutions of Clarendon were "recent inventions," contrary to the then law of the land. They might not *all* be "ancient usages" of the realm; but there is proof that generally they had a reference to customs prevailing before the innovations of the Norman conquest; when according to Mr. Sharon Turner (vol. i. p. 209 and 321) "the Clergy were subject to the common law of the land."

Let us be permitted to produce another and a weighty authority to the same effect: "of clerical exemption from the secular arm we find no earlier notice than in the coronation oath of Stephen, which, though vaguely expressed, may be construed to include it. But I am not certain that the law of England had unequivocally recognized that claim at the time of the constitutions of Clarendon. It was at least an innovation which the legislature might without scruple or transgression of justice abolish." Hallam's *Hist. of the Middle Ages*, c. vii. p. 84. To these constitutions, Archbishop Becket himself engaged, and retracted his consent, with a wavering which should at least prompt the Roman Catholics to judge charitably of Archbishop Cranmer's well-redeemed inconstancy under somewhat similar

circumstances. Both afterwards met death with more than intrepidity, and we may therefore conclude that their previous hesitation was caused neither by fear nor want of principle, but by a suspense of judgment under events the most trying to human virtue. For Cranmer we claim these advantages,—an unvarying personal humility and meekness towards his enemies, and the pursuit of a line of policy, the wisdom of which, like Primate Langton's, has been proved by long experience and success. The storm raised by Becket failed to effect his purpose, for "on the whole," says Hume (ch. 9.) "the constitutions of Clarendon remained still the law of the realm." King Henry "resigned none of the essential rights of his crown," though he made atonement to the Church, partly from devotion, partly from policy, for the murder of the archbishop; and submitted by way of penance to the lashes of the monks on that spot, where 450 years before Laurentius suffered a similar infliction, as he gave out, from St. Peter, but as we may reasonably suppose, from his own hands, in the sincerity of religious zeal. Such are the revolutions of opinion and of human affairs.

The Archbishop's intractable temper towards the prelates who crowned the young king, in proportion as it gains for him the praise of bravery, must detract from his charity. The ceremony was performed during his absence or exile from England, and under the authority of a bull from Rome, which the Pope granted clandestinely, and revoked with duplicity. (Henry's Hist. b. iii. c. 2.) Besides in that age institution to offices, and even the succession to the throne rested not on fixed rules: Becket himself had been uncanonically appointed to the see of Rome; the reigning pope Alexander III. had to contend with the claims of three anti-popes in succession, during his long pontificate, and in order to prevent such confusion it was settled in the third general council of Lateran A.D. 1179, that two-thirds of the whole number of cardinals must concur to make valid the election of the supreme pontiff.

Such are the facts, but it is plain that our dispute with the Roman Catholics is not concerning historical events, but concerning the causes which led to these events, and the inferences to be drawn from them. They naturally tell their own story, plausibly, in their own favour; and in order to counteract their recent publications, it becomes necessary for Protestants to repeat what has been often established from authentic documents.

The mischiefs of two independent jurisdictions within the same realm are strikingly exemplified in the reign of Henry the Second, when the Church and the King were contending for the government of England. Upon this point Mr. Townsend

observes to Mr. Butler, "You have reason to be proud of Becket, and the State has abundant cause to be jealous of a Church which can thus change a brave, a good, and a loyal Englishman, into a rebel, from principle, against his sovereign. Spiritual allegiance is the foundation of temporal power. Admit but the principle, the result will ever be the same... If an aspiring and ambitious pontiff now obtained power by any unforeseen means, the same effects must follow from the same cause. Even when he is weak, and apparently harmless, this very opinion has shaken our empire to its centre." P. 92—94.

At one observation made, we are persuaded incautiously, by Mr. Townsend, we must be permitted to express our surprise, and to strongly protest against it. "Our objections," says he, "against the Romanists are not so much founded on the nature of their errors, as on the conviction of their practical effects on the conduct of individuals." P. 9.

Now it may be asserted that the doctrine of purgatory, though not scriptural, is natural and reasonable; and that of the invocation of saints, though will-worship, is harmless: and that auricular confession, and the reverence of images, have degenerated into practical abuses of institutions which were at first good and pious. But there are some doctrines, to the nature of which we object, as radically anti-christian, as false, delusive, and most dangerous to the eternal interests of man,—for instance, that especially of *human merit in opposition to the leading principle of the Reformation, JUSTIFICATION BY FAITH IN CHRIST*. Compared with this, all other errors are as dust in the balance. Of this kind also are, to mention no more, the doctrines of a divine Revelation by tradition, in addition to the Bible; and an infallible jurisdiction by divine right in the Church. Here then we take our stand, and contend that however much the political effects of the Romish doctrines are to be dreaded, their spiritual effects are infinitely more perilous. The arm of power may repress and controul the former,—of the latter no human tribunal can take cognizance.

The mildness of Mr. Butler's manner makes him a much more formidable opponent than his more violent brethren. But notwithstanding his shew of authorities, we find the general tenour of his statement on the Becketian controversy, opposed by the account of a cluster of the most esteemed, laborious, and unprejudiced writers. We will not apply to Mr. Butler's statement in this instance, "*ab uno disce omnes*:" but readers are to be cautioned against being won to rely implicitly on his smooth and plausible style.

The writers alhided to confirm substantially Mr. Southey's

fidelity on the same subject. We rejoice to co-operate, in our degree, in vindicating the historical accuracy of "the Book of the Church;" for in so doing we think we are contributing to support that Ecclesiastical Constitution, which is "as pure and well-reformed as any under heaven;" and which, having shaken off the yoke of Rome, neither does nor will own a master except God and the laws of England.

Observations of a Parish Priest on scenes of Sickness and Death, published with a view to the Temporal as well as Spiritual Comfort of his Parishioners in such Seasons. By JAMES DUKE COLERIDGE, L.L.B. pp. 118. London. Rivingtons.

THIS is a very useful manual, teaching the "great art of dying well," as the mighty master of "holy living and dying" expresses himself: it is written by one who has evidently been much conversant in the closing scene; and shews good sense, tenderness and benevolence, and a spirit of genuine piety, all in their fair proportions well becoming the character of a Christian pastor. It must be supposed to be addressed chiefly to those who move in humble life; for to such the sedulous attention of the parish priest is particularly due, and is diligently paid: others too frequently either deem themselves placed above his care, or receiving him with the familiarity of a friend are not subjects meet for advice, such as is here given.

The chamber of sickness and death is often a scene of deep and painful reflection on the part of the Christian minister; but, thanks be to God! it is often likewise one, where the comfort which he administers may be reflected to his own bosom; where he may be repaid for the instruction with which he strives to edify the dying sufferer by much that will strengthen his own faith and animate his piety. There are many circumstances attending the death-bed of the poor (it is this of which we at present speak) that tend to make it peculiarly interesting and instructive. The absence of all that is artificial, of all worldly glare and glitter, and of flattering promises and delusive hopes; the plain and honest address of the attendants, who scruple not to declare the real state of the dying person in undisguised sincerity; the simple expression of faith and hope on his part, with little mixture of longing after a world which possesses scarcely any thing to allure or detain him in it: these circumstances, though some

things may occasionally arise revolting to the refined taste, and the eye and ear of delicacy, will supply to the spiritual guide many a fruitful subject of meditation for himself, and of instruction for the ear of others.

But we confess we are drawing a flattering picture. The poor will often be unwilling to send for the minister; and when he is come, they will be backward to unboast themselves to him so as to enable him to judge of their real state, and even though their repentance be sincere, and their faith strong, yet they may be defective in a thousand little particulars. Their friends and attendants too, though full of kindness, will require admonition or encouragement: and many things may arise in which the comfort and improvement of the patient may be consulted to great advantage. It is to these points, that Mr. Coleridge addresses himself. Laying out of his consideration the great and leading subjects which can scarcely fail to be sufficiently provided for: and taking for granted, that "the duties more commonly urged as a preparation for death (such as the settlement of our temporal concerns, forgiveness of, or compensation for injuries—confession of our Christian faith—declaration of our unfeigned repentance, and entire submission to God, and receiving the Lord's Supper) will certainly have formed part of the admonitions of the regular and constant visitor during sickness, the minister of the parish," his design is to "touch upon those points of which the necessity or advantage have struck him in his parochial visits, as appearing less obvious to the generality of persons;" and he lays down a few rules to assist the sufferer "in patiently bearing his sickness,—to render that sickness less difficult to be borne while it lasts—and ultimately beneficial to his eternal interest."

The first of these Rules is, "Send for the minister of your parish while your sickness allows you to converse with him,"—under which head Mr. C. makes some remarks on the comfort which is to be expected from hence, and the inconvenience arising from the too common practice of neglecting to call in the spiritual adviser till "the sick person is nearly exhausted by a long illness, or the agonies of death are hourly expected:" then says he, "(and not till then, too frequently) is the minister sent for; as if, like his Divine Master, in the distressed ship, he could *at once* hush the storm, by saying, 'Peace, be still.' All he can do is to pray for the sick person, and charitably hope that God who knoweth the heart hath seen reason for the exercise of his mercy. But this is a melancholy sight for his *real* friends, who might have witnessed his progress towards the gate of death, so cheered, and directed, and assisted by the

minister of religion, that at the last he should have nothing else to do, but to resign himself willingly and cheerfully into the hands of his merciful Creator." P. 14.

The second rule directs the patient to open the state of his conscience to the minister honestly and unreservedly. And here Mr. Coleridge urges that "the body and soul are alike, and you may as well expect the physician of the one to prescribe by your merely saying I am ill, as that of the other on your generally declaring yourself to be a sinner; it is to little purpose that you call in either, while you expect them to work only a charm," p. 17. He presses moreover the great importance of humility and self-abasement exhibited in an honest exposure of sins hitherto concealed, and the comfort arising from unburthening the conscience of the load that may rest upon it.

The patient is next advised to keep alive in his mind the subject of the minister's conversations: a rule that suggests some useful remarks,—among which is introduced a little anecdote of a young female who "used to reserve the portions of Scripture, which the author had read and commented upon, as her subjects of meditation during the sleepless hours of the night; and frequently expressed the spiritual comfort it was productive of, as well as the relief it afforded to her restless and debilitated frame." P. 24.

The fourth rule recommends patience, not only towards God, but towards the attendants; for it is well observed that "sickness appears in many instances to contract the heart, and render it selfish, and hardened to any pains and inconveniences but its own." With such selfishness Mr. Coleridge contrasts the conduct of "Him who, having found his disciples fast asleep during his agony and bloody sweat, gently rebuked and affectionately excused them."

The last rule given is: "request the prayers of the congregation to which you belong." Mr. C. referring to the cure of the paralytick, and the circumstance of the faith of his friends, and not *his* being mentioned, as the immediate motive which influenced our Saviour to heal him, derives this consolatory inference, that the faith and prayers of others for us in seasons of distress are acceptable to God, and beneficial to ourselves. And he goes on to argue that,

"Various are the mercies, both temporal and spiritual, to be vouchsafed to the sick or even dying man; and there is no impropriety in supposing that congregational prayer may be the instrument of drawing them down upon him. With regard to the former, your present feelings will tell you, that many are the aggravations even of sickness—and many therefore, also are its alleviations, comparatively speaking, even

comforts; all of which may justifiably be included in our prayers, where there is no probability of recovery. Amongst these may be reckoned the preservation of reason, power of speech, seasonable and refreshing sleep, assistance in the last agony, and an easy and quiet departure. Still more important of course are the spiritual blessings of which you stand in need, and for which I will venture to recommend that family and public, as well as private prayer, should be offered. Patience, tranquillity of mind, spiritual aid, effectual repentance, unshaken faith, and as the consequence of all, a firm assurance of the truth of all God's promises generally, and a well-grounded and joyful hope of their being made good to you at that day when sickness and sorrow shall for ever disappear, are among the inestimable gifts which it may be the will of God to grant, if like the man sick of palsy, you are brought to Christ, not only in your own prayers, but in those of your fellow-Christians, and especially mindful of his gracious promise, that where two or three are gathered together in His name, there He would be in the midst of them, in those of the congregation at church." P. 39.

These are the rules prescribed for the benefit of the sick person, in which the author discovers a thorough acquaintance with the duties of his profession, a zealous desire to discharge them conscientiously, and much ingenuousness in performing his office, and giving his advice. In his rules for the attendants on a sick person he exhibits remarkable tenderness of disposition, and a regard for the peace and quiet of the patient, no less than for his spiritual good. One instance of Mr. Coleridge's skill and tenderness is shewn in his advice to the attendants on a death-bed to beware of disturbing the patient even by any kind and well meant endeavours; and he gives an affecting instance from his journal of the request to this effect by a young female whom he visited.

We are tempted to add the example of Melancthon on the evening of his decease. "Upon being asked by his son-in-law if he would have any thing else, he replied in these emphatic words, 'ALIUD NIHIL, NISI CÆLUM;'" NOTHING ELSE, BUT HEAVEN, and requested that he might not be any further interrupted. Soon afterwards he made a similar request, begging those around who were endeavouring with officious kindness to adjust his clothes, "not to disturb his delightful repose." Cox's Life of Melancthon.

We must not extend this Article by making any further extracts; but we will venture to recommend the work itself to the perusal of our readers. The author is so intimately acquainted with his subject, and his heart is so much in it, that he is enabled to descend to many particulars, and prescribe rules of conduct, the importance of which may not strike an occasional

visitor in a sick room. On this account we could much desire to see something from his pen, for the especial use of the Clergy—to give directions and encouragement to his brethren in the performance of this part of their sacred duties; a part, in which they may not sometimes exert their full powers, not so much from reluctance as from awkwardness, from an unwillingness to intrude, and from not knowing the best way of accomplishing their own wishes. They thus fail of satisfying their own minds, and of giving that comfort to others which they might and ought to afford. We are well assured that a few hints from one so conversant in such scenes, and who possesses so much of gentleness, devotion, and good sense, would be acceptable to great numbers. Mr. Coleridge has indeed ventured upon giving one hint; it is contained in the following note.

“My younger brethren in the ministry will not, I trust, deem me presumptuous, in here mentioning a practice which I have uniformly observed for many years, and which I will venture confidently to recommend as a very useful assistant in the discharge of their duty, that of committing to paper every evening, the chief parts at least of the several conversations that have passed in the day between the sick persons and themselves. This, by enabling them to take up their examination or discourse where they left off, renders every visit connected as it were with the one before, and thus makes the work of visitation *progressive*. In the same book may be kept an account of the communion money, and other alms.” P. 6.

The Spirit of Prayer. By HANNAH MORE. *Selected and Compiled by herself, from various Portions exclusively on that Subject, in her published Volumes.* 12mo. Pp. 216. 6s. 2nd Ed. London. Cadell. 1825.

THE name of Mrs. Hannah More has been connected with the literature of her country for half a century; and of the various writings, which during that long space of time she has given to the public, it may with truth be said, that they all agree in aiming at one common end—the improvement of the age in which she has lived. The first efforts of her genius were called forth and seconded by the encouragement of Dr. Johnson, Sir Joshua Reynolds, and other eminent individuals of both sexes, who formed the literary circle of the metropolis, in which Mrs. More enjoyed the privilege of living. As life advanced, she withdrew her attention from the more fascinating pursuits

of polite literature and poetry, and applied herself to the task of examining the system of female education, and of suggesting many valuable hints for its improvement. Whilst her mind and her pen were ably employed on this important subject, she was at the same time practically engaged in instructing and training the children of the poor in the villages around her neighbourhood.

In the awful years of the French Revolution, when the agents of evil were striving, in all possible ways, and by the most insidious means, to poison the minds of the people of this country, Mrs. More sent forth from her retirement a series of Tracts, of uncommon excellence, which were widely circulated, and eagerly read amongst the lower orders; and which must have had a powerful effect in checking the progress of mischief, and in recalling to a right sense of duty many who had been in some degree misled. It is the highest merit of these tracts that they are interesting, without being romantic—that they delight the humble reader, and insinuate instruction and reproof into his mind, without encouraging any morbid feeling, or producing any unruly excitement of imagination.

After this service had been rendered to her country, Mrs. More was soon occupied in one of a very opposite kind. She became, through her “Hints for the Education of a Princess,” the voluntary, yet modest and unassuming preceptress of the Princess Charlotte of Wales. This work may be considered the *chef-d’œuvre* of its excellent Author:—it will remain a lasting monument of her talents, information, and piety. Since its publication Mrs. More has frequently appeared as a writer, and has always met with a welcome reception.

It is now some time ago, when in the Preface to one of her later works, she began to inquire, after the example, and in the words of her early friend Dr. Johnson, “Where is the world, into which we were born?” In the little work, the title of which stands at the head of this article, she seems to address her readers in the spirit, and almost in the terms of the admirable Hooker, who, on his death-bed, and the day before his dissolution, is reported to have uttered the following striking words: “I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near.” In like manner, Mrs. More, from what she calls “a sick, and in all human probability, a dying bed,” avows an anxiety to recommend to all, who respect her name, the practice and the spirit of prayer; as the best means of comfort and support under the difficulties of

life, and as the best preparation for eternity. She states that, having been often importuned to publish a work expressly on Prayer, she has chosen rather to select from her already published volumes, such passages as refer to this "all-important subject." She appears in so doing to have acted judiciously; for she has thus formed, for those previously conversant with her works, an acceptable collection of favourite chapters; whilst for others she has afforded a fair specimen of her style and sentiments, which may excite them to form a farther acquaintance with her writings. It is at all events convenient to have at hand, in so small a compass, whatever Mrs. More has written on one prominent religious subject: since to this volume a ready appeal will hereafter lie, whenever it is necessary to vindicate her from the charge of enthusiasm, and of disaffection to the Church of England. This charge is best refuted by a reference to such of her writings as are strictly and professedly *religious*. Let these be fully and candidly examined; and the result will not fail to be a conviction that the spirit of piety, which they breathe, and which they are calculated to cherish in others, is fervent, indeed, but pure and sober;—that the temper of mind, which they exhibit in their author, and which they have a tendency to form in her readers, is a temper in strict harmony with the formularies of the Church, of which she has been, through her long life, a member and an ornament. Because her writings have taken a wide range, and have for the most part been concerned with subjects of universal interest, they have undoubtedly been popular amongst readers of all parties, and of all descriptions: hence her name has been used, and her authority alleged by persons differing widely from each other, and differing as widely, on many important points, from herself. Her alliance has been claimed sometimes, it is to be feared, by those who have wilfully misrepresented her meaning; and still oftener by those, who have not taken pains to inform themselves of her real sentiments and predilections. It is true, that she has seldom had an opportunity of defending, professedly, the cause of the Church of England against the Dissenters: still, when the fit occasion presents itself, she does not shrink from an avowal of decided attachment to the former; and she has evidently always written with a tacit reference to the deliberate conclusions of her own mind on the same side. Throughout her works, she has given ample proof that the school in which she has delighted most to study Theology, is that whose masters are the judicious Hooker, the eloquent Jeremy Taylor, Dr. Isaac Barrow, and Bp. Butler: and who will deny to the disci-

ple of this noble school, the character of a genuine member of the pure and Apostolical Church of England?

As the nature of the work before us forbids any attempt at Analysis, we shall content ourselves with extracting, for the gratification of our readers, the following passage, taken from the Chapter on "*The Consolations of Prayer in Affliction, Sickness, and Death.*"

"The night also will be made, to the praying Christian, a season of heart searching thought, and spiritual consolation. Solitude and stillness completely shut out the world, its business, its cares, its impertinences. The mind is sobered, its passions are stilled: it seems to the watchful Christian as if there were in the universe only God and his own soul. It is an inexpressible consolation to him to feel that the one Being in the universe, who never slumbereth nor sleepeth, is the very Being to whom he has free access, even in the most unseasonable hours. The faculties of the mind may not, perhaps, be in their highest exercise; but the affections of the heart, from the exclusion of distracting objects, more readily ascend to their noblest object. Night and darkness are no parasites; conscience is more easily alarmed. It puts on fewer disguises. We appear to ourselves more what we really are. This detection is salutary. The glare which the cheerful day-light, business, pleasure, and company, had shed over all objects, is withdrawn. Schemes, which in the day had appeared plausible, now present objections. What had appeared safe, now, at least, seems to require deliberation. This silent season of self-examination is a keen detector of any latent sin, which, like the fly in the box of perfume, may corrupt much that is pure. When this communion with God can be maintained, it supplies deficiencies of devotion to those who have little leisure during the day; and by thus exercising these otherwise lost hours, it snatches time from oblivion, at once adds to the length of life, and weans from the love of it. If the wearied and restless body be tempted to exclaim, 'Would God it were morning!' the very term suggests the most consoling of all images. The quickened mind shoots forward beyond this vale of tears, beyond the dark valley of the shadow of death; it stretches onward to the joyful morning of the Resurrection; it anticipates that blessed state, where there is no more weeping, and no more night; no weeping, for God's own hand shall wipe away the tears; no night, for the Lamb himself shall be the light. If humbling doubts of his own state depress the real penitent, what comfort may he not derive from the assurance, that the acceptable sacrifice to the God of love, is the troubled spirit, and the broken and contrite heart.

"It is a further encouragement to prayer to the dejected spirit, that the Almighty was not contented to show his willingness to pardon by single declarations, however strong and full. He has heaped up words, he has crowded images, he has accumulated expressions, he has exhausted language, by all the variety of synonymes which ex-

press love, mercy, pardon, and acceptance. They are graciously crowded together, that the trembling mourner who was not sufficiently assured by one, might be encouraged by another. And it is the consummation of the Divine goodness, that this message is not sent by his ambassador, but that the King of kings, the blessed and only Potentate, condescends Himself to pronounce this royal proclamation. "The Lord, the Lord God, merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin!" Forgiving, indeed, but in consonance with his just demand of repentance and reformation, 'who will by no means clear the guilty.' Refuse not then to take comfort from the promises of God, when, perhaps, you are easily satisfied with the assurance of pardon from a frail and sinful creature like yourself, whom you have offended. Why is God the only Being who is not believed,—who is not trusted? 'O Thou that hearest Prayer, why unto Thee will not all flesh come?' P. 197-201.

An Appeal to Masters of Families on the necessity and advantages of Family Prayer. To which are added appropriate Forms of Family Prayer for Morning and Evening Devotion. By the Rev. CHARLES TRELAWNEY COLLINS, M.A. Fellow of Baliol College, Oxford, and late Lecturer of Pennycross Chapel. 8vo. pp. 138. Plymouth, Rowes. 1824.

AN entire neglect or a careless performance of the great duty of prayer will sufficiently account for the errors of many *regular* characters, and for the lamentable inconsistency of others who profess themselves Christians. The advantages of prayer appear to be imperfectly understood by the generality of mankind; the gracious privilege of communion with God to be often lightly valued. Mr. Collins, therefore, wisely prefaces his exhortation to family worship with a few observations on the nature and necessity of prayer in general, as deducible even from the light of nature, evidenced by the invariable practice of heathen nations; but expressly enjoined by the word of revelation, especially in the New Testament; where the object and mode of our worship, the obligations, and the usefulness of prayer are clearly taught. The New Testament also abounds with exhortations to frequency in this service. "Continue in prayer." "Pray without ceasing;" expressions implying, say Mr. Collins,

"Not that you are to spend your whole time in prayer; but that you are always to have your hearts in a praying posture—that you

should strive to keep your will always in subjection to God's providential appointments; that you should ever depend upon him; that you ought not to slacken or faint in prayer, when you do use it; but continue the practice of it every day as long as you live, and as far as your state and condition will allow, independent of such other opportunities as God shall afford you." P. 16.

The cultivation of a habit of prayer, as a means of spiritualizing and sanctifying temporal occupations, will naturally lead to a due improvement of those seasons of distinct and separate adoration, set apart by the command of God or the canons of the church. The propriety of imploring common blessings, and deprecating the common evils of life in the solemn service of the church, and in the place of public devotion,—dignified by God himself with the special name of "my house of prayer,"—cannot be questioned. But there are other grounds for urging the practice of this duty.

"Public devotion is especially calculated by the influence of example to collect and rivet your wandering thoughts; to heighten your affections, by the sympathy you must feel in your addresses to the same God, made in the same language, and on the same subjects; to awaken the social affections and animate the best feelings of your natures. And who will deny, but that after the solemn dedication of your souls and bodies to God, and the acknowledgment of his will, as the common rule of your lives and actions, you must return to your homes better subjects, better citizens, better neighbours, and better Christians? Who will deny, but that this will render your religion more uniform, exemplary and profitable; that this will be to make your light shine to the glory of God, and to sanctify and bless that state of life unto which it hath pleased God to call you?" P. 20.

Mr. Collins next proceeds to the main purpose of his publication, an enforcement of the duty of family devotion, which he considers to have prevailed by Divine appointment from a very early period. There are, indeed, no express commands to be found in Scripture, which in direct terms enjoin this duty; but it is always spoken of as already established, and universally practised,—therefore requiring no other injunction to support it than such as respected the times, mode, spirit, and universality of its exercise. The worship of the penates, or household gods; the domestic libations of the Gentile nations; the family sacrifices of Noah, Job, Ethanah, Jesse, and others, under the Jewish dispensation; the religious assemblies of the Apostles and those in the houses of Aquila and Nymphas, are evidences that household devotion was common to Jews, Gentiles, and Christians.

In the Lord's prayer we have an intimation of the same duty. It was evidently framed for social use, and inasmuch as it requires us to pray for daily bread, we infer that the petition is to be daily offered; it was not therefore primarily intended for the church; because mankind generally are not, cannot be at church every day; "It is a household prayer, designed not so much for the individual or the public assembly, as for the family and domestic circle," p. 29. A yet stronger intimation, we think, may be found in those promises of our Saviour, "If two of you shall agree, &c. it shall be done for you." "When two or three are gathered together in my name, there am I in the midst of them," interpreted by St. Chrysostom to mean I will grant their requests.

Why then is family devotion so little practised? proceeds Mr. Collins, or if practised at all why is it limited to the Sabbath-day? Do we not especially meet in the paths of business or pleasure those dangers and temptations with which in a world of sin, of sorrow, of difficulty and trial we are continually beset, and through which the superintending care of heaven alone can safely guide us. Surely the morning and evening of every returning day have, next to the Sabbath, the highest claims to the service of the creature for the Creator. The Scriptures, together with the voice of reason and of nature, inculcate this truth, did not gratitude alone enforce the duty; but

"When a family meets in the morning with health reunited, reason retained, and spirits refreshed; when parents receive their children, and children their parents, having just passed from a state of helpless insensibility, when no bed has proved a grave, when no accident, no enemy has approached to hurt." P. 37.

Can it be that the mercy is disregarded, and the miracle makes no impression? Does it not rather behove every individual to make open avowal of the suggestions of gratitude? "Bless the Lord, O my soul, and forget not all his benefits."

The propriety of renewing in the evening the sacrifice of prayer and praise, is perhaps even more strongly marked by the example of our Lord himself, who generally dedicated this season to the most solemn offices; and first appeared to his Apostles, after his resurrection, when they were engaged in evening prayer. In addition to the causes for thanksgiving, and the necessity of imploring protection, which operated on our morning devotions, we have in the evening the further motive of seeking pardon for sin. Where is the man who does not offend in some point every day of his life? Who can tell; but

that at midnight the cry may be heard, "Behold the bridegroom cometh, go ye out to meet him!"

The benefits resulting from a regular discharge of this duty are many and great; but are perhaps more rightly appreciated by experience, than by the testimony of others. It promotes a spirit of religion in the household, by setting the Lord constantly before them; it lays the surest foundation for a conscientious discharge of the relative duties of life; it nourishes, in the intervals between the returning sabbaths, those holy impressions made by the Sunday's duties; it strengthens family affection, and draws closer the ties which bind in one interest the various members of the household; and as far as regards the young, and the dependants of a family, but especially the latter, it affords an assurance to those responsible for their spiritual welfare, that the duty of prayer *is* indeed performed. Not that social prayer is intended to supersede the devotion of the closet, which should occupy the first and last thoughts of each individual; but the limited means of religious instruction which some of the lower classes enjoy, and the temptations to carelessness and neglect in private religious exercises, to which those are exposed whose time is not at their own disposal, oblige their employers to facilitate their means of discharging this and every other their duty to God, by putting words in their mouths, praying with them and for them, and thus sanctifying the bonds which, in the economy of Providence, unite masters and servants,—those in authority with those whose duty it is to obey. Of the objections brought forward to excuse past neglect there is really little to be said. The principal, the absence of any express command to this duty, has been already considered. Fear of ridicule, want of time, are reasons so unworthy a professor of religion, that we must be constrained to believe with Mr. Collins, that it is in the coldness of their affections, in the want of inclination, not in the want of leisure, that the real hindrance to devotion lies.

" 'They love the world, therefore the love of the Father is not in them.' Believe me, there is nothing wanting but the will to break through all your seeming difficulties, and to place the weakness and futility of them in so glaring a light as shall prevent their being any longer impediments to the most essential of all duties. In fact you have all of you in your own power the ready means for compliance. You have only to keep good hours, and to pray for the will, only to regulate your time, and to bring with you the disposition." P. 76.

Of the prayers subjoined for the use of families and of individuals in various situations we need only say that they

"Have been compiled with much care from the devotional writings of the learned and pious *Wake, Gibson, Wilson, Pearson, Kenn, Merrick, and Watts*. Recourse has also been had to the more modern labours of *Stonhouse, Paley, Cotterill, Warner, and others*." *Introd. v.*

To this account of his own work, the author subjoins the following note: "There is an excellent 'Selection of Family Prayers,' by my estimable friend, the Rev. James Duke Coleridge, which cannot be too warmly recommended for general use."

Christian Truth, explained in familiar Letters on the Tenets of the Church of England, &c. addressed to a Friend, and written at his Request. By the REV. C. POWLETT. Pp. 326. 9s. Booth. 1824.

"CHRISTIAN TRUTH" is a subject vast, magnificent, and imposing; that it should be "*explained in a series of familiar letters*," will derogate nothing from its dignity; for it is to be considered, that to reach the heart of man is the object sought, and that the avenues to that heart are most commonly closed against lengthened dissertation and dry discussion. The title of the volume before us, is therefore, of the most promising kind; professing to blend the most important instruction with the liveliest illustration, and to engage the affections, if not the imagination, whilst it enlightens the understanding, and improves the heart. The Preface exhibits to us the author no way insensible to the magnitude of his undertaking.

"When I received the earnest request of my friend, to give such a statement of the Christian doctrines, as might make them so clear to his mind, that he could embrace them with thorough conviction and satisfaction, I knew this could not be done in a small compass. I considered, also, that if a well-disposed man, like him, could harbour a doubt on any of the tenets of the Church of England, others not so intelligent, and not so serious, would still less understand the grounds on which the doctrines are founded, and still less comprehend the NECESSITY of FAITH. I therefore, resolved to exert the humble faculties which God has given me, and publish to the world the following Letters." P. iii.

Proceeding to the table of contents we find that the Letters are seven in number: I. On the Religion of the Heart. II. On the Trinity. III. On the Atonement. IV. On Regeneration. V. On Predestination, Election, and Reprobation.

VI. On indifference to Religion, and on the Duty of contending for the Faith. VII. Concluding and general. It could not but strike us that it must be a person of considerable confidence, as well as skill, that would voluntarily step forward to give "thorough conviction and satisfaction" upon all the points here mentioned, in the compass of a moderate octavo volume; and a certain line of our friend Horace * would, in spite of ourselves, recur to our minds, "Quid dignum tanto feret hic promissor, &c."

The First Letter is merely preliminary, and contains some few remarks upon the indifference which is usually shewn by persons who have in no degree investigated the truth of the doctrines of their religion. The indifference but too generally observable in the deportment of many, who frequent our places of public worship, is accounted for on this principle.

The Second Letter "on the Trinity," begins with some observations on the "authenticity and divine inspiration of the Bible:" these however, we are told, are to be short; first, because no doubt is supposed to be entertained on the subject; and secondly, because it would be useless to present any arguments to those who "do not acknowledge the truth of St. Paul's assertion, that 'all Scripture is given by inspiration of God.'" P. 20. This can hardly be intended to mean precisely what it expresses;—but we pass on. We find upon perusal of the whole chapter, for we are not let into the secret in any shorter way, that the method of "proof of the doctrine of the Trinity," which is taken up runs as follows:

First, Proof of the co-equal nature, and therefore divinity of the Three Persons from two texts of the New Testament; viz. Our Saviour's last command to his disciples, Matt. xxviii. 19. and the contested passage, 1 John v. 7.

In the consideration of the first of these texts, we meet with the following answer to the objection that the word "Trinity" is not to be found in the whole Bible.

"I do not recollect that the word 'morality,' is to be found in the Gospels; and yet, I believe, you will not deny that they contain the

* We are anxious to relieve this "favourite lyric poet" from the imputation of wishing to check that warmth of admiration which is but a natural tribute to the sublime, as well we think as to the beautiful and the excellent. His precept "*nil admirari*," in the beginning of one of his confessedly prosaic epistles "need never be allowed to interfere with Mr. Powlett's admiration either of Bishop Horne or his writings. It is the enunciation of the greatest truth to which man ever attained in the absence of the light of Revelation," that "happiness consists not in strength and attenuation of excitement, but in preserving self-possession under all occurrences whether joyous or grievous." "*Nil admirari*" is, in the words of the Apostle, "Not to be afraid with any disturbance."

most perfect system of morality that ever was given to the world. The word 'sacrament' is not to be found in the Bible; are we to renounce the two ceremonies of Baptism and the Lord's Supper on that account? Names are given arbitrarily, but the name of a thing is not the thing; it is only the sign by which we express the thing signified." P. 28.

For the rest of the "innumerable texts" which have been collected and compared together by different writers specified by Mr. Powlett, we are referred to the pamphlet of his "meritorious friend Mr. Vaillant," which we doubt not is a work of very great merit, but with which we have not the pleasure of being acquainted.

Secondly, Denial of the Socinian assertion, that "the faith is not ancient." Some proof from the writings of the ancient fathers would have been desirable under this head.

Thirdly, Proof of a plurality of persons in the Godhead from the frequent use of the plural noun to express the name of God.

From this part of the proof our author goes off, in the middle of a paragraph, to consider "some of the prophecies concerning the coming of the Messiah, and the divine dignity ascribed to him when he should come." It will give some idea of this writer's method, if we just state, that the consideration of these prophecies, together with the substantiation of the two last preceding proofs, form one portentous paragraph of eighteen pages in length.

Alluding to the proofs of the divinity of our Saviour contained in the Gospel of St. John, our author observes that he is there spoken of in a way in which it would be absurd and impossible to speak of a mere *attribute* of the Deity.

"St. John does not say that the Word was in God, but *with* God; he does not say that the Word was divine, or belonging to God, but absolutely God. In the 11th verse (cap. i.) St. John adds, "He came unto his own, &c." which is intelligible if applied to a person, but is complete nonsense, if applied to an attribute. Can an attribute be said to be the only-begotten of God, as Christ is styled in the 14th verse?" P. 63.

We are again recommended, p. 64, to "Mr. Vaillant's collection of texts relative to the doctrine of the Trinity;" after which we have the following paragraph.

"I will conclude this letter with drawing an argumentative summary of the whole question. After the various texts throughout both the Old and New Testament, which have been brought in evidence of the divinity of Christ, and of the Holy Ghost, *which I cannot see how they can be answered or controverted*, I might here rest the cause; but in this summary of the arguments, I will briefly introduce a statement of

some of the circumstances of the life of the blessed Jesus, and of the 'gracious words which proceeded out of his mouth.' I may truly add to the declaration said to be made by Abraham to Dives, 'If they hear not Moses and the Prophets;' that if men will not attend to the positive declarations of Christ himself, 'neither will they be persuaded, though one rose from the dead.'" P. 67.

Fortunately for the fate of his chapter, our author's idea of a *summary* is very different from that of any body else; and he sets off again for another thirty pages to collect fresh proofs of the divinity of the second person in the Trinity. This is unquestionably the best part of the chapter. The supernatural birth of our Lord; the coming of John the Baptist as his harbinger; the nature of the precepts contained in his sermon on the Mount; his miracles—but especially those in which he exercised authority over devils; his transfiguration, and his permitting the adoration of his disciples, are all appealed to as proofs of his divine nature and character. The title "Son of God," is proved to have been, in the estimation of our Lord himself, an appellation of divine import; and the existence of Christ in heaven before the foundation of the world is sufficiently deduced from clear texts of Scripture.

As we cannot follow our author more minutely into the details of his discussion, we will state at once the glaring deficiency, which to one in real doubt would render the pains taken in this chapter entirely nugatory. It is simply this; that the personality of the Holy Ghost is hardly glanced at; and that his divinity, notwithstanding the allusion made to the subject in the quotation from p. 67 given above, is not attempted to be proved. Such an omission as this in a treatise upon "the Trinity," must have proved fatal to its claims to notice, even had all the other parts of it been adequately supplied; in the present instance, however, it is the natural consequence of a want of method which pervades the whole work, and causes inadequacy and incorrectness in one part as well as in another.

The epistolary dress which is chosen for the ornament of the work, cannot be allowed as an excuse for the absence of design, or the deficiency of argument. As easily might it be conceded to the statuary, that his ignorance of the human figure is venial, because his productions are to come draped from under his hands; as to the writer that the points of his subject may be neglected, because they are to be clothed with a covering of familiarity and wit. Neither, in truth, do we see any good reason why paragraphs of twelve, sixteen, and two and twenty pages, should be permitted in an epistle, any more than in a treatise. Sure we are, that whilst such is the case, the treatise will have the

advantage over the latter as greatly in convenience as in solidity; and that which is confessedly lost in closeness, will not be made up either in facility or amusement,

It is but fair to say that the chapter on "the Atonement" bears the marks of a greater degree of labour than that of which we have given the substance. It is however, at best, very desultory; not answering in itself to the dignity of the subject of which it treats, and still less able to compensate for the deficiencies which are but too palpable in other portions of the work.

A Letter to the Right Reverend John, Lord Bishop of Bristol, respecting an additional Examination or the total Abolition of Ten-year Men in the University of Cambridge. To which are added, Observations on Mr. Samuel Perry's Letter to the Public Orator, and a Refutation of the accusations contained therein against the Lord Bishop of London. By PHILOTHEOLOGUS. 8vo, pp. 66. 2s. Deighton. Cambridge. 1825.

THE question of which this pamphlet treats, relates to individuals, who, by virtue of a statute passed in the twelfth year of the reign of Elizabeth, being 24 years of age at the time of their admission, at the expiration of ten years (during the two last of which they have passed the ordinary exercises required from a Master of Arts proceeding in theology) claim the degree of B.D. We notice this essay, as containing an enquiry fraught with importance to the Church,—as involving the question, whether the exercises of those who avail themselves of this statute, be adequate tests of their capability as Clergymen and expositors of the Sacred Text; whether, in fact, they have not a tendency to depreciate the value of the regular degree through Arts, and encourage men to seek Ordination, without the previous requisites, in the hope that this statute will, in a less space of time, invest them with a rank for which, in the other case, 14 years and severe examinations are demanded.

The object of the writer is to shew, "the absolute necessity of adopting one of the two propositions following: first, *that the exercises be made much more severe*; and secondly, *that the order of ten-year men should be abolished altogether*." Under the first head he argues, that the conditions of the statute are not

observed; "*qui ad academiam viginti quatuor annos nati accedunt, et se studio theologiæ totos tradunt,*" &c. &c. from which words he infers, that those claiming this degree, "*shall for ten years wholly devote themselves to the study of theology in the university:*" this last condition is totally disregarded, and three terms of five weeks each are allowed as substitutes for the full time. It may, however, be a matter of dispute, whether from "*se studio theologiæ totos tradunt,*" we may argue that it is necessary that they should continue the ten years *in* the university, or whether it be simply implied, that they shall be bound for that space exclusively to the study of theology. But, in either case, the proposition that the exercises should be rendered much more severe, will remain the same; and the writer has demonstrated, that this statute was only intended for a temporary purpose, which has long since been fulfilled.

We admit, that the exercises are purely elementary, that a mere candidate for Holy Orders ought to be ashamed to fail in such, as are proposed to the candidate for this degree; and we also admit, that there have been repeated instances, in which the person under examination, who, nevertheless, has passed his ordeal, was evidently ignorant of many of the most common principles of the Latin grammar,—yet, we cannot coincide with the author's indiscriminate disparagement, being, on the other hand, aware that many, from peculiar circumstances, have taken advantage of this statute, who were perfectly qualified to abide the test of the examinations required from those who pass from Arts to Theology. He does not indeed "include every ten-year man" in his censure, but we think his limitation *too restricted*. When a superior degree can be so easily procured, it is natural to suppose, that the number of aspirants will increase: we are not, therefore, surprised at the progressive table, which he has exhibited.

From these and other arguments, the necessity of a previous examination is established,—and *this* is requisite to the enquiry; whether they have, since their admission, wholly devoted themselves to theological studies: for it must be granted, that the examinations in the divinity-schools are inadequate to the meaning of this clause. We, moreover, readily allow that these examinations should not be under the controul of the *Régius* Professor of Divinity; for although we are well assured of the great capability, and willingness of the present Professor to advance so desirable an object, yet we have no security that his successors will possess an equal liberality and zeal: and his appointment to the office would be like the appointment of the

same individual to the offices of judge and jury, or to the task of auditing his own accounts*.

We do not conceive that the statute will allow those who enter under it to be subjected to the Lent examination; and we imagine the books, which our author has suggested in the place of the two classic authors, too elementary, and far too insufficient. The statute clearly pre-supposes, that the ten-year men have, since their admission, paid as much attention to theology as the rest of the university to the ordinary studies of the place: consequently, the examinations of the former should be proportioned to those of the latter. Before their *clerum*, English sermon, opponencies, and act, they should, undoubtedly, be examined by men, properly deputed to that duty by the Senate,—which would render the practice unlikely to be abrogated. The Greek fathers, books on the evidences of the Christian religion, Jewell's Apology, &c. &c. should form parts of the test, to which the candidates for this degree should be subjected; and as so many other studies, pursued by other members of the body, are omitted by this statute, it might not be amiss to require a certain knowledge of the Hebrew Bible, and to appoint the Hebrew professor, and the Arabic professor, examiners *ex officio*. For if the statute be continued in force, it is imperiously due from the University to the Church and to the public, that the preparatory exercises be rendered respectable, and that the degree follow an ordeal nearly, if not quite, as severe as that of the ordinary B.D.

Many difficulties oppose the second proposition, which relates to its total abolition. For it is very improbable, that *all* the colleges would coincide in refusing the admission of ten-year men; and more than probable, that, if all the rest were unanimous, the college to which the Regius Professor,—who would, in all likelihood, be the Master of it,—might belong, would continue to admit them; the consequence of which would be, that the numbers would not be diminished, but simply that they would all be members of the same society. But were a severe examination enjoined by the Senate, their numbers would rapidly decrease, and those who remained would be known to be capable men, who could reflect no discredit on the University. Yet should such a measure be adopted, it would be just that due notice of it should be given, and that it should not be in operation until the expiration of one year, or two

* Since it is to the Professor's interest, that the number of ten-year men should increase, instead of being diminished, it is evident, *prima facie*, that he should bear no part in any examination appointed by the Senate.

years ; since those whose time was nearly expired, could hardly be expected, on a short intimation, to be prepared for the additional examination.

The conduct of the Senate, cited by this author, concerning the non-incorporation of Lambeth doctors, and those from foreign and Scotch universities,—admitting only those from Oxford and Dublin,—was certainly founded in justice to men who had toiled, and performed their regular exercises, for the degree; and, as the case now stands, should be repeated, with respect to every B.D. under this statute, who might be desirous of proceeding to D.D. Yet, it would be unfair, if, by means of a severer examination, their studies were put more on a par with those of the men, who had previously been Masters of Arts. On the same principle it would be but equitable that the *honorary* degrees of noblemen should be deprived of their votes as at Oxford, and not allowed to be steps to others of superior rank: the effect of this measure would be, that noblemen, as at Oxford, would *often* graduate in the regular way.

The abuses of the system here considered, cannot be denied; and the assertion of the writer, that certain individuals, who under this statute “enter their names at some college, procure a Scotch M.A. or LL.D. and then blazon themselves, as M.A. or LL.D. of — College, Cambridge,” is too true, and too easily substantiated, to be controverted. It is, doubtless, injurious to the credit of the University, that men who have received no education in the place, should thus plume themselves, *even without matriculation*, as *regular graduates* of Cambridge: but this evil will most easily be remedied by another examination at an earlier period after their admission, and *by the erasure of the names of those who do not attend it*. It would certainly be desirable to abolish the statute altogether, *if it can be abolished*: but what security could be afforded for the *future* and unanimous acquiescence of all the colleges? Whereas, the severity of the preceding ordeal would effectually abolish it, in process of time; as those, who for the sake of avoiding the usual exercises for degrees, take refuge under it, thus finding their object defeated, and seeing no particular advantage resulting from its operation, would naturally, if they desired a degree, conform themselves to the usual routine of the place.

We lament, in this pamphlet, a certain tone of irony and sarcasm, which we have observed; more particularly, as the arguments respecting the statute itself have been conducted with great ability, and with due regard to the bad consequences which it has produced. The other part, with respect to Mr. Perry, we omit, as this which we have passed under review, is sufficient for our

purpose, as critics of theological subjects. And we deem none of more importance to the Church than that which relates to the education of its Clergy, and which would prevent incompetent men from explaining its doctrines, and mutilating the sense of the Sacred Text*. If there be theological errors among the Clergy, we may expect them, in a tenfold degree, among their hearers: some there may be of trivial importance, but those which have reference to the interpretation of the Scriptures, are of the greatest consequence. Every clergyman should be able to read the *original* Scriptures, and not depend on a translation for his exposition of them; in particular "*qui se studio Theologiæ totos tradunt*," should not be deficient in this essential branch of divinity. The University of Cambridge has often shewn its attachment to the cause of the Church: we trust that she will continue to shew it, by rectifying the abuses, of which the writer of this pamphlet complains.

Essays on various Subjects of Ecclesiastical History and Antiquity.

By the REV. JAMES TOWNLEY, D.D. 8vo. pp. 174. 5s. London. Longman. 1824.

THE Essays which form this collection have most of them already appeared, their author tells us, in different periodical publications for which they were originally written. The information which they contain has the appearance of having accumulated whilst Dr. Townley was preparing his illustrations of of Biblical Literature; and we should imagine, that into these Essays he has emptied his Common-Place Book, of such assortments of hints and facts, as he found no fit opportunity of introducing into the course of that work, and yet thought too interesting not to deserve publication. Such an origin would naturally produce a series of papers very unconnected as to their subjects; which are as follows:

I. On the Ancient Zabii, or Ante-Mosaic Idolaters.—II. On the Onolatria, or Worship of the Ass.—III. On the Character of Mary Magdalene.—IV. On the Ancient Christian Vigilæ.—V. On the Sortes Sanctorum of the Ancient Christians.—VI. On the Ancient Christian

* The author is correct in stating, that even for the trifling exercises which are required, a "*crammer*" is found in the place: in addition to which we observe, that the examination itself is often a mere farce, as many of the questions are discussed in Limborch, to which a ready access may be procured.

Agapæ.—VII. On the use of the terms "**ICHTHUS**," and "**PISCICULI**" by the ancient Christians.—VIII. On the Congregation and College de Propaganda Fide; or celebrated Catholic Missionary Institution.—IX. On the Prohibitory and Expurgatory Indexes of the Romish Church.—X. On the Progressive Diffusion of the Gospel.

It is due to Dr. Townley, that we should request our readers not to assume, that the character of all the remaining essays may be learnt from our remarks on the first; for readers of reviews are, we suspect, not unfrequently disposed to relinquish the perusal of more than the first page of any article, when the reviewer has felt himself obliged to commence with observations unfavourable to the talents or judgment of the author under his notice; and we must say, that an essay of above twenty pages on the Zabii, as ante-Mosaic idolaters, only reminds us that there are writers, who still proceed with as indiscriminate an admission of every thing that has been asserted by an old or rare author, as good Jeremy Taylor was wont to do. There have lately been several persons of diffuse reading and small judgment, who have described the manners and customs of a sect existing, according to their belief, before Abraham, with as little hesitation as if nobody could dispute the accuracy of accounts, which must affect to be built on authorities much earlier than the writings of Moses.

The Zabians are first mentioned in the Koran, as a sect then existing amongst the Arabians. They believed in one supreme God, accessible to man only through the mediation of other inferior deities, to whom they made their prayers, and in honour of whom they performed certain rites; acknowledging the Stars to be the actual persons of these mediatorial beings; and worshipping idols, as their representatives. Astrology, therefore, was part of their belief; and like the followers of every other false religion, they used charms and enchantments: their idea of the necessity of a Mediator to present the prayers of man before that Almighty Being, in whose perfect sight man must be impure, exhibits some traces of the doctrines of Christianity, faintly recollected in the religion of their forefathers, or indistinctly heard from their neighbours. But the predilection of the Arabians for long genealogies had induced them to receive from Christians or Jews with deeper interest, and to retain with more care, historical notices of their ancestors,—such as the account of their descent, through Ishmael, from Abraham, the common father of the faithful,—than any spiritual instruction. Hence the history of Abraham and other patriarchs, loaded with many absurd and extravagant additions, either of their own, or rabbinical inventions, was monstrously enough

united into an heterogeneous mass of Judaism, Deism, and Idolatry. The materials of this combination form a clue, that cannot reasonably be overlooked, for leading us to the period in the course of which such a system must have grown up,—a period which could not be long antecedent to the date of Mahommed's mention of the existence of the Zabian religion. Spencer (De leg. Hebr.) has said of that age, *Gentes tum prope omnes, antiquos religionum limites dimovendi et sacra omnia miscendi, pruritu et libidine æstuasse*. But this mode of speaking implies too much a positive wish on the part of the people to shake off the purer faith of their fathers. The different errors which, at that time, led astray different portions of the Christian world, were rather the effects of ignorance and credulity, unable to detect the mistakes or misrepresentations of fanciful, or ambitious and artful teachers. In periods immediately subsequent even to necessary changes of religion, men are naturally less guarded from the temptation to make still farther changes, than when the popular sanction of ancient usage and belief has been superadded by time to other and sounder arguments, for the truth of the national religion.

Mohammed swept away all the mediatorial beings of the Zabian creed, for the same purpose as he denied the spiritual kingdom and dominion of Christ, to substitute his own authority, as alone empowered to declare the will of God to men; but he had the cunning to incorporate several Jewish legends, and some of the historical details of the Scriptures, with his own pretended revelations; as a means of procuring a more easy reception for the latter amongst the Zabians,—of whose creed his selections were already perhaps a part,—and the ignorant Jews and Christians of Arabia.

As Mohammed did not confine his accounts respecting the patriarchs to the truth, contained in Scripture, it could not be expected that the Mohammedan writers would exercise any severer criticism than their master, in distinguishing between history and fable. They naturally assumed the truth of any such legendary stories, as well known historical facts, sanctioned by the indisputable authority of the Koran; though it is probable that many of them were inventions subsequent to its appearance, and made to harmonize with the scattered hints or expressions in that book, on which the inventors had built their different tales.

Next in the train, who have given most unreasonable authority to these groundless and idle stories, is the learned Jew, Maimonides; who, finding in the Arabian historians the reflection of a Rabbinical picture, hailed it as independent evidence of

the reality of some Jewish dream. His willing belief of the wild traditions about his nation, which he found received amongst the Arabians, is a proof of the penetration with which Mohammed set this snare for the Jews; but one would scarcely have expected to find a learned Englishman gravely detailing circumstances in the history of Abraham, neither related in Scripture, nor easily reconcileable with it, on the authority of Maimonides' absurd confidence in some Mohammedan commentator on the Koran; yet such was the credulity of the celebrated Orientalist Hyde. Perhaps a more striking proof of this truly learned man's incapability, or unwillingness, to weigh the value of an authority which served his purpose, can scarcely be alleged, than the following reference made by him to Bede in the course of a critical discussion respecting the patriarchs immediately after the flood. "*Quamvis itaque,*" says Hyde, "*Ebet et Pelegh et Reu fuerint orthodoxi, nihilominus non potuerunt crescenti idololatriæ ita resistere, quin (ut venerabilis Beda in Chronico asserit) constet tempore Phaleghi edificata fuisse templa et in eis principum statuas pro Diis adoratas fuisse.*" De Relig. vet. Persarum, c. ii.

Oriental scholars have almost invariably been found to shrink from subjecting their favourite authors to the same uncompromising criticism, as the enquirers into European antiquities or history, ordinarily employ for the sake of ascertaining how far they may safely trust their guides. The orientalist seems to have a consciousness, that if he searches with irreverent freedom, the light of his lamp will be quenched; and that he shall receive a rude and painful blow, whilst the sparkling treasures which have played before his eyes will disappear for ever. If this be the generally recognised failing of his class, we cannot wonder that an author, who could think the assertion of a Saxon chronicler worth listening to, as evidence for facts supposed to happen long before the birth of Abraham, should prove a most unsafe guide in the fields of Arabian and Rabbinical literature. Accordingly we find Dr. Hyde asserting, on the authority of a Mohammedan, Ibn Phacreddin Angjou, that his countrymen, the Persians, became Zabians before the death of Shem; that however they were converted from Zabianism by Abraham. "*Atqui ad omnem sui temporis alienum cultum et Sabaismum opponendum et profligandum, pro virili allaboravit Abraham. Fas sit credere Abrahamum omnes Persarum in religione superfluitates et additiones superstitiosas sustulisse, easque nugas dedocuisse Persas.*" De Vet. Rel. Persian, c. i. Previous, however, to his call Abraham himself was a Zabian, according to Hyde; and was persecuted after his conversion by either Ninus or Nimrod; "*Ea autem*

persecutio quam Abraham passus est sub Nino seu Nimrodo, erat XX. (aut forte multo pluribus) annis ante Abrahami pugnam cum IV. regibus." Ibid. His father too was a Zabian idolater, and because Mohammed in the Koran was ignorant enough to call him Azer, and was of course followed in this by his commentators, Hyde sees in this a strong confirmation of the rest of the tradition about him. "Patri suo Terach etiam convertendo allaboravit (Abraham) usque ad pugnam; idque (ut fas est credere tandem effecit: nam quod fuit Terach, conversionis nomen nullus dubito, cum aliud ejus nomen ethnicum habeamus compectum fuisse Adur, seu Azur. Cumque Abrahami pater hoc nomine Azer *alibi inclaruisset*, in Alcorano quoque (tacito nomine Terach) ita appellatus fuit. Orientales narrant Terach fuisse magnatem (*de quâ re non dubitamus*) et in summo favore apud imperatorem, quippe pro quo idola parabat, cum professione esset idolorum sculptor, seu fabricator (quod apud eos honorabile, ut formator deorum,) in quâ arte erat omnium peritissimus. Hoc enim ritè præstare non poterit qui vis lignifaber, seu communis lignorum aut lapidum exasciator; cum hæc ars deposceret peritissimum astrologum, qui esset gnarus talia fabricandi apto tempore et ex aptâ materiâ, cum ex quovis ligno non sit Mercurius. Et quidem talis artifex fuit Abrahami pater Azer." Ibid. c. ii.

He proceeds in the same credulous tone, "Satis probabile, quod Abrahamus incarceratus fuit in Ur, quia ibi vixit et (dicente S. Scriptura) inde eductus est. Orientales volunt eum natum in Cûtha, et ibi etiam (ut vides) incarceratum; quod *valde probabile*, quia ea tunc fuit imperialis civitas, seu sedes regia, ab ipso *imperatore*, seu patriarchâ Cûth denominata, ubi Abrahami pater Azer fuit ex supremis ejus ministris atque ideo Abrahamus *necessario* ibi natus: forte autem propter persecutionem, inde fugerit ad Ur." Id. c. 2.

In giving these particular details, Hyde does not appear to have been at all staggered by Josephus's ignorance of them; nor to have bestowed the least reflection on the want of intermediate authorities, as vehicles of information between these Mahometan writers and events which passed nearly three thousand years before they flourished. Minor difficulties do now and then offend him; thus, he says, "Arabum traditio vult insinuare Abrahamum, trajecto Euphrate, tetendisse sinistrorsum per Arabiam felicem. *Sed credat Arabs Apella*. Credendum vero potius eum ivisse rectiore viâ ad Syriam: nam ipse habitavit etiam in Damasco, ubi est vicus dictus *Αβραμ Οικιας* Domicilium Abrahami; quod etiam ab illius regionis hominibus audiui. At ut aliqui Arabum volunt eum tetendisse nimis australiter per Meccam, sic alii eorum nimis borealiter per Halëb,

quæ Aleppo, *Proh Nuge!*" The mixture within so few lines of most absurd credulity on his own part, and of contempt for the same failing in others, is an amusing, or a melancholy picture, as the reader may be disposed to view it.

On such authority, aided by a few words from Selden, the antiquity of Zabaism is to be believed; and Hyde gives this religion an extensive range with the same facility as he asserted its antiquity; "Dictus Sabaismus non tantum per orientem, sed et per occidentem obtinuisse constat, cum veteres gentes Europæa, scilicet Teutones, Germani, Suevi, Gothi, Danici planetas etiam coluerint."

But the learned and indefatigable Brucker, in his critical history of philosophy, swept all this rubbish away. Indeed in the absence of all authority previous to the Koran, it is evident that coincidence in certain follies or superstitions is very far from a proof of identity of religion. "Si quæstio accurate formatur," says Brucker, "non de eo disceptatur, an cultus siderum, spiritu aliquo præside animatorum, sit antiquissimus; sed num eum Zabii ita a Chaldæis et Babylonii acceperint, ut hi sectæ Zabiorum parentes atque auctores dici queant? Quod nemo affirmaverit, qui cogitat, Zabiorum sectam non in hoc uno constitisse, ut sidera cœlestia coleret, sed peculiare systema cultus hujus sibi effinxisse, quo a reliquis sectis distingueretur. Hoc vero probandum est Chaldæis atque Babylonii placuisse; si concedendum est, materialiter Zabios esse antiquissimos, id est, systema Zabianum inter istas gentes antiquissimas reperiri. Hoc vero probari non posse, ipse, quo fuit acumine, Spencærus satis intellexit, fassus, Zabiorum nationem et religionem formaliter spectatam, vel quatenus a sectis aliis, doctrinis et ritibus quibusdam sibi peculiaribus distincta sit, recentiorem multo esse. Hoc enim si est, et non nisi doctrinas quasdam universales, erroresque late se diffundentes cum Chaldæis et Babylonii vetustissimis communes habet, qua ratione Zabianismum canis istis temporibus materialiter extitisse dici potest? Nam si consensus quarundam communium doctrinarum sufficit ad probandum antiquitatem alicujus non systematis solum, sed et sectæ, recentissimas sectas vetustissimis seculis adscribere erit facillimum. Hisce vero demonstratis, omnia concidunt, quæ pro incrustanda Zabianismi antiqui fabula, et quæ illa nititur, legum Mosaicarum opposita ratione dicuntur." *Hist. Crit. Philosophiæ*, lib. ii. c. v.

In the face of this reasoning, Dr. Townley commences his Essay as follows:

"The ZABII, or ZABIANS, were a sect of Idolaters who flourished in the early ages of the world, considerable in their numbers, and extensive in their influence. Maimonides, whom Scaliger designates as

"the most learned and acute of all the Jewish writers," assures us in his celebrated *Moreh Nebochem*, or "Instructor of those who are perplexed," that a very principal object in the ceremonial institutions of Moses, was, the eradication of their idolatrous principles and practices; and has supported his position by an excellent exposition of the grounds and reasons of the Mosaic laws." P. 1.

The assertions of Maimonides, with references to Hyde, Spencer, Pocock, and Selden, for Mohammedan authorities, or for repetitions from Maimonides in another shape, form the bulk of the Essay, which this passage introduces; but Dr. Townley has not learnt from Brucker to distinguish between similarity of error and identity of system; for he quotes Lactantius, as supposing "Egypt to have been the country in which Zabaism, or the worship of the stars, first prevailed." P. 3. This is a mode of speaking which would lead many readers to imagine, that Lactantius had mentioned Zabaism by that name, and therefore should not have been used.

Indeed had Dr. Townley weighed Brucker's arguments more thoroughly, he could not have represented them, as merely turning on the incompetency of Arabian writers to prove facts unknown to the Greeks or Romans.

Persons who only range amidst the choicest writers of the day will, perhaps, think we have been combating opinions about this sect, which no one, but the writer before us, has thought of reviving. But the truth is, and we have before alluded to it, that the exploded notion of the vast antiquity of the Zebians, has lately furnished several persons with so many strange theories, that we believe ourselves justified in exposing the weak authority on which these airy fabrics have been erected.

The second Essay contains different versions of the singular calumny which charged the Jews and early Christians with worshipping the ass; and several ingenious, though none appear to us very plausible hypotheses on the origin of this strange accusation. Perhaps Le Ferre's conjecture is the best; viz. "That the schismatic temple in the province of Heliopolis in Egypt, being called *Ovis vaos*, and *ὄνιστον*, the surrounding Pagans invented the fable, that the ass "*Ovis* was worshipped there."

The next Essay is on the popular notions respecting Mary Magdalene. It contains some extracts from Rabbinical writers, whose malignity has taken advantage of the vulgar opinion respecting this woman. Dr. Townley thinks, that the term sinner, as publicly given her, meant that she was a heathen.

The subject of the seventh Essay connects itself with the origin of several peculiarities in Romish ecclesiastical antiquity.

"The terms ΙΧΘΥΣ (*Ichthus*) a fish, and ΠΙΣΚΙΟΙ, *fishes*, were, at an early period of the Christian æra, adopted as symbolical words, suited to the views and practices of the orthodox members of the primitive churches. By the former, the Greeks designated the SAVIOUR of the world; and by the latter, the Latins distinguished the persons who had received the ordinance of baptism. The term ΙΧΘΥΣ was formed from the initial letters of the Greek words *Ιησους Χριστος, Θεου Υιος, Σωτηρ*,—'JESUS CHRIST, the SON OF GOD, our SAVIOUR.'

"From the use of symbolical terms, the transition was easy to the adoption of symbolical representations, and it therefore soon became common for the Christians to have the letters of the word ΙΧΘΥΣ, or the figures of fishes, sculptured on their monuments for the dead, struck on their medals; engraved on their rings and seals, and even formed on their articles of domestic use.

"Aringhius, in his laborious work, entitled *Roma Subterranea*, (in 2 vols. folio,) has given several representations of sepulchral sculptures, in which the *Fish* forms a prominent figure. One of these, accurately copied on a reduced scale, will be found in the plate prefixed to this volume, fig. 2. It was taken from a marble sarcophagus, found in the Vatican at Rome, and represents Jesus Christ as the 'good Shepherd,' with the lost sheep upon his shoulders; on either hand appears a sheep looking up to him, apparently with affection and attention; on the right is the figure of a fish; and on the left an anchor, symbolical of hope: the whole forming an interesting group, and probably intended to intimate that Jesus Christ is the only Saviour of mankind,—that he 'seeks and saves the lost,' that 'his sheep hear his voice and follow him,'—that in order to be a true Christian, a man must be 'born again of water and of the Spirit,'—and, that is by becoming true Christians, that we obtain a 'sure and certain hope of eternal life; and hence Christians were sometimes called 'Piscis Filii,'—'Sons of the Fish,' by the ancients.

"In some cases the word ΙΧΘΥΣ was cut upon the Sarcophagi, or sepulchral urns, to distinguish the sepulchres of the Christians from those of the Pagans, especially in the public cemeteries, where their tombs were not sufficiently marked by any other distinction. On these occasions, the Greek letter N was usually placed after the word, as the abbreviation of Νικη, *he conquered*, to shew that it was intended as the symbol of Jesus Christ, who had 'led captivity captive,' 'abolished death, and brought life and immortality to light by the Gospel.'" P. 106.

To this we can add, that the meniscus formed by the intersection of two circumferences of equal circles, containing each 120°, and known to the old geometers under the title of *Piscis*, or *Vesica piscis*, in allusion to its shape, became also from its name a popular emblem; and when it was discovered that whilst the included figure is the equilateral triangle, the circumscribing parallelogram is capable of perpetual trisection.

tion into parts similar to the whole, and equal to each other, these properties combined with its name made it quite a sacred figure. The holy water vessels in the porch of that most ancient church *S. Paolo fuori delle mure*, near Rome, are of this figure. Abbatial seals were almost universally of the same; and the cathedral doors are frequently surmounted by a rude representation of the virgin and child enclosed in such a frame. It is the opinion of a learned and ingenious antiquary, that the Saxon churches were built in the proportions of the above consecrated parallelogram; and that in churches which have been formed by adding to some old Saxon building, that portion which is Saxon, may be defined and measured off from the additions, by attending to the necessarily proportionate length of such a parallelogram.

We shall conclude our notice of Dr. Townley, by subjoining some interesting passages, from his Essay on the prohibitory and expurgatory indexes of the Romish Church.

"This establishment of the Inquisition soon induced systematical endeavours to suppress and destroy all writings deemed heretical, or calculated to promote what the papal hierarchy called *heresy*; among which were frequently classed *vernacular and other versions of the Holy Scriptures*! The inquisitorial council of Tholouse, held under the auspices of this tribunal, in 1229, prohibited the Scriptures in the vulgar tongue; and as this was the first canon publicly forbidding the Word of God; it is here presented to the reader:—

"We also forbid the laity to possess any of the books of the Old or New Testament; except, perhaps, some one out of devotion wishes to have the *Psalter* or *Breviary*, for the Divine offices, or the *Hours of the Blessed Virgin*. But we strictly forbid them having any of these translated into the vulgar tongue."

"The year following (1230) Pope Gregory IX. ordered the writings of the Jews, and especially the Talmudical volumes, to be committed to the flames; in which he was imitated in 1244, by Innocent IV., who prohibited all Jewish books, and ordered them to be destroyed, and in particular specified the *Talmuds* of *Jerusalem* and *Babylon*, assigning as his reasons that they contained not only the most horrid blasphemies against Jesus Christ, but also many precepts and decisions contrary to the laws of nations.

"In 1359, Bartholomew Janovesio having predicted the coming of Antichrist, he was arrested by order of the Inquisitor of Arragon, and all his writings ordered to be delivered up and burnt: and in 1434, Henry of Arragon, marquis of Villena, being suspected of necromancy on account of his learning and acquirements, John II. king of Castile, commanded his books to be sought for after his decease and burnt. This injunction was, however, but partially executed, as part of the library escaped the general destruction. Towards the close of the same century Thomas de Torquemada, first Inquisitor General of Spain, displayed the most furious zeal against heretical writings and

the maintainers of heretical opinions ; for he not only ordered a considerable number of *Hebrew Bibles* to be burnt, in 1490, and more than 6,000 volumes afterwards at an *Auto-da-fe* at Salamanca ; but during eighteen years of his inquisitorial ministry caused *ten thousand two hundred and twenty persons to perish in the flames*, besides many thousands who were condemned to infamy, or perpetual imprisonment and confiscation of goods, exclusive of those who having escaped or being dead were burnt in effigy.

" The violent character of Torquemada lessens the surprise that is felt at his cruelties and proscriptions ; but it is impossible to learn without astonishment that the enlightened Cardinal Ximenes, whose *Complutensian Polyglott Bible* has rendered his memory dear to every Biblical scholar, should so far have entered into the measures of the bigoted men as to collect 5,000 volumes belonging to the Mohammedan Moors, and commit them to the flames, regardless of their exquisite illuminations, superb bindings, or valuable contents ; by this means destroying in all probability the works of some of the most celebrated Arabic or Mohammedan writers. Nor was the conduct of the emperor of Germany, Maximilian I. more tolerant, in issuing an edict in 1510, commanding all Hebrew books, except the Bible, to be burnt, as containing blasphemies and dangerous errors.

" The invention of printing about the middle of the 15th century caused the rapid multiplication of books, and indeed a diligent attention in the Papal hierarchy to prevent, if possible, the circulation of any that might prove injurious to the interests of the Church of Rome. They were, therefore, soon afterwards subjected to examination, and printers, printing-offices, and publishers, placed under the inspection of official characters, appointed sometimes by the civil government, and at others by the Universities, or ecclesiastical dignitaries, or the inquisitors. The first instances of books printed with *Imprimaturs*, or official permissions, are two printed at Cologne, and sanctioned by the university in 1479, (one of them a Bible,) and another at Heidelberg, in 1480, authorized by the Patriarch of Venice, &c. The oldest mandate that is known for appointing a *Book-Censor* is one issued by Berthold, archbishop of Mentz, in the year 1486, forbidding persons to translate any books out of the Latin, Greek, or other languages into the vulgar tongue, or when translated, to sell or dispose of them unless admitted to be sold by certain doctors and masters of the university of Erfurt." P. 142.

" The *Index Expurgatorius*, compiled by Arias Montanus, the learned editor of the *Antwerp Polyglott*, was formed by order of Philip II. of Spain, the husband of our queen Mary. It bears date 1571. Among the works to be corrected are those of Erasmus, Reuchlin, Seb. Munster, J. Faber Stapulensis, &c. &c. The works of B. Arias Montanus himself were afterwards placed in the Index published at Rome and Madrid. The Index compiled by Arias Montanus is sometimes called the *Index of the Duke of Alba* ; it is extremely rare, and was re-printed with a Latin preface by F. Junius, a Protestant, in 1599. The reprint is a small volume in 12mo.

"The Spanish *Index Librorum Prohibitorum et Expurgandorum novissimus*, printed by order of the Inquisitor General, D.F. Ant a Sotomayor, at Madrid, 1667, fol. is divided into three classes according to the mode adopted at the Council of Trênt. The 1st class, or that which enumerates the names of heretical authors or works suspected of heresy, contains a list of 2821 authors or works, with a Supplemental addition of 39. Among the authors whose works are condemned are Lord Bacon, John Fox, John Knox, Luther, Melancthon, Cranmer, Erpenius, Tycho Brahe, Sleidan, Buxtorf, Wiclif, Selden, Drusius, Scapula, Piscator, Frobenius, Calvin, Arminius, &c. &c. &c.—In the 2d Class are included all editions of Sebastian Castalio's translation of the *Bible*, and all *Bibles with Annotations* by anonymous authors; beside seven other editions of *Bibles*.—In the third class, about 160 editions of the *Bible* and 14 editions of the *New Testament*, are noted to be corrected; almost all of them in *Latin*, vernacular translations being altogether prohibited.—This Index was re-printed by the Protestants with the preface of Benedict Turretin. To this edition, the *Indexes* of the Council of Trent, as published by Clement VIII. in 1695, and of Alexander VII. are subjoined, with copies of the decrees of the Inquisition and Congregation of the Index to the year 1664, the date of the Index published by Alexander VII. In this latter *Index* we find Walton's *Polyglott*, Stephens' *Greek Thesaurus*, Buxtorf's *Hebrew*, and Scapula's *Greek Lexicons*, &c. &c." P. 151.

De L'Arrêté, du Conseil d'Etat du Canton de Vaud contre les Chrétiens Evangéliques, désignés dans cet Arrêté sous le nom de Mômiers. Extrait des Archives du Christianism. Cahiers d'Avril e de Mai 1824. Pp. 32. Paris. H. Servier. Fils. Libraire. Rue de L'Oratoire, No. 6. 1824.

We have selected this pamphlet from the innumerable publications, that have issued from the press on the subject of the severe laws which have been lately enacted in the *free* state of the Canton de Vaud against freedom of worship, for three reasons. It is one of the shortest and best; it is written by a person of high literary reputation, who was an impartial spectator of events—the young baron de Stael; and it contains some observations upon sectarianism in general, which we feel ourselves called upon to notice.

It may happen that our own article may run to half the length of the pamphlet itself, as it is necessary to enter into a few explanations relative to the aspect of religious parties in Protestant Switzerland, where it is generally supposed in this country that rigid Calvinism still prevails; for without such ex-

planations, a mere analysis of the production before us would leave most of our readers uninformed of the circumstances which gave rise to it.

Since the French revolution there has been a serious declension from former doctrines, in two of the Protestant cantons of Switzerland, which, from their having such celebrated universities as Geneva and Lausanne, are supposed to fix the tone of religious sentiment among the other reformed churches of that country. In the canton de Vaud, however, the departure from the strict principles of Calvin has not been so great as in that of Geneva, for while the ecclesiastical body of Lausanne have professed at least to adhere to the articles of the Helvetic creed, some of the members of "the venerable company" of pastors in Geneva have made little scruple of declaring their repugnance to it. In a future number we shall give a more detailed account of the movements in religion, which have occurred at Geneva, and we shall then take some pains to shew, that many pastors of the established church of that canton have seceded so far from the vital articles of the Christian faith, and have become so thoroughly Socinian, that Calvinism, in the most severe acceptation of the word, and any system of the *Momiers*, however reprehensible, are nearer to the principles of the Reformers, and are more likely by some happy re-action to be brought to flow back to the pure source, from whence they have streamed out, than the principles avowed by the present professor of theology, for example, in the academy of Geneva.

The word *Momiers* was first applied as a term of reproach to a religious party at Geneva, who endeavoured (whether by discreet or indiscreet measures, is not the question now before us) to restore the ancient doctrine and discipline of the Helvetic churches, from which they complained that their countrymen had declined. In a pamphlet published at Paris last year, under the title of "*Histoire véritable des Momiers de Genève*," we find the following passage: "Les Momiers, sur lesquels on a eu l'adresse d'appeler la derision populaire par une dénomination ridicule ne sont point une secte, ni une secte nouvelle. Ce ne sont que les anciens Calvinistes." In October 1818, a meeting of these persons, (who probably were hitherto undistinguished by any common name,) which it was understood would be held at a village near Geneva, was thus ironically announced in one of the public newspapers: "Dimanche prochain, à Ferney-Voltaire, la troupe des *Momiers*, sous la direction du Sieur Regentin, continuera ses exercices de Phantasmagorie, jonglerie, et tours de force simples." A more bitter term of reproach could not have been given: it implies all that buffoonery,

hypocrisy, and grimace, can render contemptible; and therefore we perfectly agree with the Baron de Stael in reprobating the adoption of such a term in a state paper, when applied to a portion of subjects who had not offended against any of the existing laws.

“ Il y a une haute inconvenance de la part d'un gouvernement, s'adressant dans un acte solennel au pays dont l'administration lui est confiée, à désigner par une épithète injurieuse des hommes irréprochable aux yeux de la loi, quelque jugement que l'on porte de leur doctrine—si les torts des partis ont une sorte d'excuse dans la violence aveugle qui les dirige, comment excuser des magistrats de faire parler à la loi le langage grossier des passions populaires.” P. 5.

We believe there is no modern instance, in which our own government or parliament speaks of any sect in terms that could be considered offensive to them.

After giving some account of the progress of the party at Geneva, whom the author of the pamphlet calls “ *Chrétiens Evangéliques désignés Moniers*,” he tells us that a change of religious sentiments, analogous to that in the neighbouring canton, soon manifested itself in the Canton de Vaud; but he is by no means clear or satisfactory in the explanation which he offers of this change, or of the necessity of any counteracting influence. His remark seems to be, that the clergy of the Pays de Vaud were more orthodox in their profession of faith, but not less inclined to degenerate from Calvinistic principles than the Genevan pastors; and then follows one of those strange antitheses, which are so common and unintelligible among writers in the French language: “ il avait conservé l'orthodoxie de l'esprit, mais cette orthodoxie du cœur, à laquelle les Chrétiens Evangéliques attachent une bien plus haute importance, s'était de plus en plus affaiblie,” p. 16. We cannot make out the distinction; and therefore we do not think that those who separated from the established church of the Canton, and formed religious assemblies in Lausanne, and in other towns and villages, were equally justified in doing so with the separatists of Geneva. Several English travellers, and among the rest an English lady resident at Lausanne, took an active part in fanning the flame; and for this the latter was sent out of the country. Perhaps it was an arbitrary act which banished her, but who can approve of a foreigner's meddling with the ecclesiastical affairs of a State, where she has no political existence? It is no new opinion, that it is the business of a stranger in any foreign country to remain a spectator, and not to interfere with its institutions. “ *Peregrini autem*, (says Cicero, *De Off. lib. 1.*) *atque incolæ*”

officium est, nihil præter suum negotium agere, nihil de alieno anquirere, minimèque esse in aliena Republica curiosum."

When we consider that the young ministers who signed the declaration and appeal to the council of State at Lausanne (to which we shall more particularly allude by and by,) were regular attendants at the religious meetings held at the house of the English lady in question, it would be difficult to say how far she may not have contributed to the framing of the very decree which now disgraces the statutes of the Canton de Vaud. She knew at the time that she was giving great offence to the constituted authorities; and even turned a deaf ear to their remonstrances.

Mr. Curtat, a respectable pastor in Lausanne, wrote his opinions in 1821 upon the establishment of conventicles in the Canton de Vaud: he dedicated his work to the grand council; and to this council of State in his dedicatory address, he thus complains of our zealous countrymen, who with their purses full of money, and laden with religious tracts, invaded the parishes of the Swiss clergy. "*La manière de publier ces ouvrages est tres-dangereuse, car les Anglois, qui nous les apportent, donnent différentes sommes pour les faire imprimer, et repandre avec profusion dans toutes nos paroisses par voie d'intrusion. Cette espece de violence sourde exercée par des étrangers, dans un pays libre, est capable d'y changer non seulement les principes de doctrine et de morale mais ceux de l'ordre public auquel ils sont essentiellement liés.*" If any of these "différentes sommes" come from the funds of religious societies in England, we think the same sums might be applied in a much wiser and better way; for with all our respect for the zeal of those who are anxious to promote the cause of true religion, we cannot conceive any zeal so misguided and so contrary to the very spirit of the Gospel, as that of individuals, who, furnished with means, and consequently with a certain influence, beyond the influence of those amongst whom they live by permission, exert it to unsettle in any degree the religious state of an enlightened people, whose Clergy are acknowledged to be sound in their profession of the true faith, and *and where the free use of the Bible is permitted.*

Mr. Curtat is not without antagonists. His remarks upon conventicles and English itinerants have been answered by other pastors in or near Lausanne, to whom again Mr. Curtat has an octavo rejoinder. To examine the merits of these controversies would be an endless task, for like the mountains themselves amongst which they are written, they rise as you ascend, and instead of the poetical expression, "*Alps on Alps arise,*" we

may say that in plain prose, and sometimes very tiresome prose, "pamphlets are piled on pamphlets."

While we are on this subject, we cannot do better than give our readers an idea of conventicles, as they were conducted in the Pays de Vaud, before the Decree of May last put a stop to them. For this purpose, we have not chosen extracts from the accounts of enemies, or persecutors of the *Momiers*, but from their own account of one of them; known in Switzerland as the "Conventicule de Rolle," and published in the title as "par un témoin digne de foi, a Geneve, Nov. 1821." "Après les premières salutations," says this witness, "la conversation devint générale, on parloit de la benediction que Dieu accorde à un état en y suscitant de fidèles ministres de sa Parole; on citoit en particulier une ville de notre Suisse qui parôit être à cet égard très distinguée par le Seigneur." After that a person designated in this memorial by the title of Ministre Genevois, (and by abbreviation *Min. Gen.* for the account is in the form of dialogue or conversation,) took the lead in the assembly. He answers in a very charitable manner several questions, put to him by a lady, on tolerating the opinions of others; the result is, that "un des Ministres, qui étoient présents, se leva et vint en pleurant embrasser le *Min. Gen.* Cette touchante démonstration d'amour, parut émouvoir tout le conventicule." After some more colloquial remarks, the Genevan minister reads and expounds the third chapter of St. Paul's epistle to the Galatians; after the explication, a prayer; the prayer produced its effects; a minister of the Pays de Vaud exclaims, "Comme nous sommes heureux! quelle douce soirée! quelle a été courte et chère à nos cœurs!"—Une des Dames: "Ah! son impression ne s'effacera jamais du mien. Je ne puis assez remercier Dieu, le bénir, pour ce qu'il m'a fait entendre ce soir. J'espère que cette parole portera dans mon âme d'éternels fruits." Une autre Dame plus âgée: "Pour moi je l'avoue en tout simplicité, je n'avois point compris jusqu'à ce soir ce que mon bon Sauveur a fait pour moi: j'espère que jé me suis approchée de lui—Non—je dis mal—je sens que c'est lui, oui, lui-même qui vient de visiter mon âme. Ah je suis bien plus heureuse." Un homme d'Epée: "Je suis venu jusqu'à aujourd'hui sans avoir entendu l'Evangile: cest se soir, et je le dirai devant tout le Canton, que j'ai appris que j'ai un Sauveur."

The lady of the house then proposes a psalm: one of the ministers sits down to the piano, and they sing a hymn: the sound of the music attracts some children; the *Gen. Min.* approaches two little girls of 10 or 12 years of age, that were sitting modestly in a corner, and he asks them several questions

about Christ dying for them, and amongst others he says, "Et toi, Ma Chère fille crois-tu d'être sauvée." Some of the children's answers are natural enough; others are clearly the answers of the Gen. Min. After the conventicle had broken up, the three ministers of the Pays de Vaud, and the Genevan minister, continue their religious conference. The Gen. Min. in answer to a question from one of the other ministers, "Comment avez vous été converti," relates the history of his conversion; the completion of which at least, he attributes to Robert Haldane, "Chrétien de l'Eglise Presbytérienne d'Ecosse."

Such were the leading features of a conventicle in the Canton de Vaud previous to the fatal Arrêté, as related by the person himself, who took the lead in the "Conventicule de Rolle;" and surely it is no more difficult to understand the full intent and meaning of an assembly of this kind, than it is to comprehend the object of a Wesleyan love-feast. Upon a slight review of the extracts here given from the account of this conventicle, we shall perhaps find some things expressed with more feeling than solid piety; and some things done with less decorum than St. Paul would have recommended. We might, for instance, question the propriety of a lady's speaking in such animated terms in an assembly of at least twenty persons, some of them ministers, and one "*un homme d'épée*;" but notwithstanding all this, we would ask, Is there any thing in the whole proceeding to call for the interference of a government? Is there any cause for unsheathing the sword of justice, and inflicting penalties, imprisonments, and banishment? Not only has the government of this Protestant canton astonished us, but all Europe, by a decree, which we have not room to insert here, but which, so far from according with the toleration of a reformed church, is worthy of the darkest ages of Papal Rome. Even the "*Mémorial Catholique*" can decry the enormity and inconsistency of this conduct, at the same time that it chuckles over the innumerable schisms to which it asserts Protestantism is ever giving birth.

But as candour obliges us to give the whole of the reasons which caused the government of Lausanne to pass such an arbitrary law as that which punishes the attempt to make proselytes, or the assembling of two or three together for the purposes of prayer, or mutual instruction, we will not keep back what happened in consequence of holding these conventicles. Certain unadvised, and we may add violent persons, designated by the weaker party as persecutors, had stamped these assemblies with reproachful names, and held up those who frequented them to the ridicule of the people. Of course the attention

of the populace was attracted wherever they were seen, and the mob were not slow to utter their abuse, and throw a ruder contempt upon them. Hence in different towns and villages of the Canton those scenes were acted over again, which were so often witnessed in our own country, in the days of Wesley and his adherents. The windows and doors of houses were beset; opprobrious epithets were bestowed in abundance upon the Momiers; the pelting with rotten eggs was too gross for a Continental crowd, but we can state, upon good authority, that several insults were offered to respectable individuals, which the government, by refusing to notice, tacitly encouraged, and we cannot learn that in any one instance the licence of the mob was ever restrained; on the contrary, it was represented by the government as the reason for putting an end to conventicles by a summary enactment,—which was tantamount to a declaration on the part of the government, that not being strong enough to protect the weaker from the more violent, it was necessary to join the latter against the former.

Such was the state of things until the month of December 1823. At that time a declaration and appeal were made to the council of State, signed by three young ministers, which announced their separation from the national church, and in the course of the month following, it received an acquisition of the signatures of four others. The title given to this letter or address is exclusive and arrogant, "*Lettre des Ministres Orthodoxes du Canton de Vaud à Messieurs les Membres du Conseil d'Etat*;" implying, that all the rest of the clergy were not orthodox. The petition, however, conveyed in this letter would have been reasonable enough, if they had advanced stronger motives for making it. These Separatists asked for the same protection as was afforded to the English residing at Lausanne, who have their service in one of the churches, and to the Roman Catholics, and even to the Jews. They declared upon their conscience, that they could not remain in a church as ministers, from which they conceived right discipline and sound doctrine were departed—but this was mere assertion, without proof,—and they concluded by professing their attachment to the Helvetic creed, and to the government of their country. The rash act of these young ministers, was rebuked severely but temperately by M. Monneron, an aged and respectable pastor of the canton, in a pamphlet, entitled "*Observations sur les nouveaux Sectaires, pour servir de réponse à l'écrit intitulé, Lettre des Ministres Orthodoxes*," &c. &c. The venerable elder laments the headstrong zeal of the petitioners in language and with temper really consonant with Christian meekness; and

the view which he takes of the differences that have arisen, as well in his own as in other Protestant countries, with regard to several essential points of doctrine, is certainly both clear and satisfactory: he moreover does, what it would have better suited the government to have done also,—he exhorts them to return into the communion of the national church, in which they might be eminently useful, and he gives them full credit for the sincerity of their motives.

We have now stated the whole of the truth as far as it regards the *Momiers* or Separatists in the canton de Vaud—and we cannot but disapprove in the highest degree, nay, we must censure most severely, the conduct of these dissenting ministers; for in their letter they fail completely in making out a case, which could at all justify their schism and division. They should have been able to state some very flagrant perversion of God's word, or to shew that they were forbidden to preach the Gospel, according to their own conscientious interpretation of the Scriptures. It was not enough to complain that their brother pastors had abandoned their line of duty: they should have made it manifest that they had been interrupted in the discharge of their own sacred office, and could have no longer opportunities of delivering the truth, unless they separated from the church. In fact, we are sorry to see in the letter of these young ministers, the same harsh imputations, vague charges, and obscure insinuations, which too frequently escape from the pens or lips of such of our own countrymen as take upon themselves to accuse certain of the established clergy of not preaching the Gospel. Forgetting the apostolic admonition, "Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves," they exalt themselves at the expence of others, and instead of bearing with the weakness or frailties of their brethren, as their heavenly Master bears with them; instead of endeavouring to counteract their supposed baneful influence by greater exertions on their own part, and within their own proper sphere of action, they petulantly renounce all further communion, not only with the objects of their spiritual reprobation, but also with the national church; and set themselves up as the only oracles, capable of expounding the word of God.

We are perfectly aware that many of the established pastors of the Pays de Vaud have betrayed their sacred trust, but this is not a sufficient reason why those who consider themselves truly orthodox, should constitute themselves independent of the ordinances and discipline to which they had vowed obedience. They say in their defence "*Malheur a nous, si nous n'évan-*

gelisons pas!" But what was to prevent their preaching the Gospel in their own individual calling, whether others did so or not? There never was any order published by the ecclesiastical body of Lausanne, similar to that alleged to have been issued by the venerable company of pastors of Geneva, viz. that all discussions should be avoided in the pulpit relative to 1st, The divinity of Jesus Christ. 2. Original sin. 3. The operation and efficacy of grace. 4. Predestination. What then was to hinder their free and honest promulgation of that which they believed to be the revelation of Jesus Christ?

But when we would proceed to express our further disapprobation of these ministers' conduct, the sight of the Arrêté of the council of State changes our censure of the offenders into pity for the victims of an intolerant decree. One of them was accused of going into a school, and taking up the catechism, which is taught in the Pays de Vaud, and calling it in the hearing of the children "a work of Satan." The catechism was that of Ostervald—and we cannot conceive a more glaring instance of fanatical indiscretion; but surely the offender might have been punished by ecclesiastical censure or suspension, without submitting the whole Canton to the penalties of an individual's transgression.

The observations of the author of the pamphlet on the subject of the "Arrêté," are just and forcible. But much as we are inclined to admire the spirit with which many parts of his brochure are written, we cannot suffer the Baron de Staël to remain uncontradicted in all that he says upon the beneficial influence of sectarianism. He regards schism in too trifling a light, and cannot possibly understand the mischief which rash separatists do to the cause of religion, if he means to ascribe to seceders from the English and other reformed churches, the progress which truth has been making for the last half century. "Dans l'état actuel des lumieres," (is his expression, p. 10.) "et de la civilization l'on peut dire d'une manière générale, que la naissance d'une secte opere presque toujours un double bien." According to this assertion, the more sects the more good, and the religious world is like a kaleidoscope,—the more numerous the divisions, and the more various the forms, hues, and phases of which it is composed, the more beautiful will be the aspect of religion, and the more influential upon the minds of the people. The mild and judicious Monneron in his letter to the young seceders of the canton de Vaud, delivers himself very differently: "On ne saurait calculer les effets," says he, "que dans une association de sectaires, peut produire l'enthousiasme d'un seul, dont la subite exaltation se communiquant de proche

en proche parmi des matières si combustible, et avec la rapidité de l'incendie éclate enfin au dehors, par ces explosions, dont notre pauvre Suisse ne nous a donné que de trop fréquens, et de trop déplorable exemples."

Instead of the Baron's *double bien*, we cannot but see two-fold or rather manifold evil in all this, and particularly in a country like our own, (to which he refers as an instance of the imaginary benefits of sectarianism,) where the national church has never failed, at any one period since its reformation, to produce the most brilliant examples of uncorrupt faith, and unblemished life and conversation. Great praise is lavished by our author upon Whitfield and Wesley, of whom he is pleased to say, "on doit reconnaître qu'ils ont puissamment contribué à la régénération religieuse, dont l'Angleterre et L'Amerique offrent aujourd'hui un si frappant exemple," p. 11. In the next page he calls the spirit of disunion, which these preachers fostered, "une heureuse reaction, le developpement d'une nouvelle vie religieuse," and he goes on to attribute all the zeal displayed of late by the church of England, not to the willing efforts of Churchmen, but to the spur which has been applied to her side by sectarists. But if it be true, that the exertions of our established clergy have received an impulse from without, and not from within, we beg that Infidels and Arians may share the credit with Whitfieldites and Wesleyans; for assuredly Churchmen have been roused to do their duty to the utmost as much by the open assaults of anti-christian foes, as by the affected superiority of uncharitable detractors.

It now remains for us to make some remarks upon the execution of the law enacted in the canton de Vaud against the new sects; and to shew, that however we may differ with the Baron upon the beneficial influence of sectarianism, we are as sensible as he can be of the pernicious effects, which must always accompany a legislative measure like that of the "Arrêté du Conseil d'état contre les Momiers." It was followed by a decree issued on the 20th of May, 1824, and published in the "Gazette de Lausanne" of the 21st of the same month, in which the suppression of religious assemblies is confirmed in five rigid articles.

" DECRETE :

" Article 1st. Toute assemblée des partisans de cette secte; formée de personnes étrangères à la famille, pour y exercer le culte ou y célébrer quelqu'une des cérémonies de l'Eglise, est défendue et sera immédiatement dissoute.

" 2. Les personnes qui auront présidé ou dirigé ces assemblées, y

aurent officié ou aurent fourni le local, seront responsables et punies de l'une des peines qui suivent.

“ 3. Toute acte de prosélytisme ou de séduction tendant à gagner à cette secte, est interdit; et celui ou ceux qui s'en seraient rendus coupables seront punis de l'une des peines ci-après.

“ Dans l'appréciation de la gravité du délit et dans l'application de la peine, les Tribunaux prendront en considération la séduction exercée envers les instituteurs des collèges ou écoles, envers les personnes du sexe, ou celles qui sont sous l'autorité de parens ou de tuteurs.

“ 4. Les contraventions aux articles 2 et 3 ci-dessus seront punies, ou par une amende qui ne pourra excéder six cents francs; ou par la défense d'aller ou de séjourner dans telle commune; ou par la confinement dans une commune pour un tems qui ne pourra excéder une année; ou par une prison de discipline qui ne pourra excéder une année; ou enfin par un bannissement hors du Canton, qui ne pourra excéder trois ans.

“ 5. La défense d'aller ou de séjourner dans une commune sera convertie en confinement du condamné dans sa commune pour un tems qui ne pourra excéder une année, dans le cas où il aurait enfreint cette défense.

“ La confinement dans une commune sera convertie en prison de discipline pour le reste du tems, si le condamné avait enfreint sa confinement.

“ Le bannissement hors du Canton sera converti en prison de discipline, pour le reste du tems, si le condamné avait rompu son ban.”

Since the establishment of this law of penalties and imprisonments, several facts have taken place, and come to our knowledge, which shew how rigidly it has been enforced. In the month of July last, a respectable householder at Iverdun invited three of his neighbours to his house on a Sunday evening. After tea the Bible was introduced, a portion was read, and perhaps commented upon by some or the whole of the company, amounting to six in number. We are not sure whether they added the crime of saying prayers, for an alarm was given to this peaceful cottage fire-side, that there were spies or listeners about the door. Two days after an order from the magistrate was communicated to the offender, that he must quit Iverdun in fifteen days. He pleaded the number of years that he had spent in the place as a good and honest member of society; he represented how he must suffer in his affairs, since in so short a time as fifteen days he could hardly hope to dispose of the little property he had, except to great disadvantage: he begged even three days more to superintend his small harvest: the petition was cruelly denied. The next day the good

man's daughter ventured to wait upon the "juge de paix," and ask him, if a person could thus be sentenced without a trial or a hearing; for she was prepared to show that he had not even transgressed the *arrêté*. "Yes!" replied the minister of the law, "he *can* be sentenced without a hearing." The persecuted subject of a Christian and Protestant government, is now an exile!!

Monsieur Olivier, pastor at Aubonne, on the borders of the lake of Geneva, was lately brought up for trial at that place for having presided at a conventicle contrary to law. The circumstances of this trial are rather affecting; and remind us of the persecutions under the Roman emperors, when the martyrs for the faith spake boldly, and contended for the truth as it is in Jesus. M. Olivier pleaded his cause with the meekness and eloquence of a real Christian: the judges condemned him to three years of exile; but we have been assured from eye-witnesses that many of the magistrates were seen to weep in consenting to the cruel sentence. The prisoner was led forth, and the multitude already began to feel some commiseration. "Ah! sir!" said the officer, who conducted the condemned criminal, "would that you would return to us, to instruct us and do us good." Since this judgment was pronounced, we understand that the three years of exile have been commuted into one.

A similar circumstance has lately taken place at the well known residence of Ludlow—at Vevay. The victim is another pastor of the name of M. Rochat, who has shared the same fate as the pastor of Aubonne! The trials of two more pastors are now pending at Lausanne; thus is the government employed in "hailing them to prison." But in the true spirit of those times, when bloody tribunals were erected in the feudal castles of tyrannic seniors, when the criminal was at once accused, condemned, and secretly put away—none of these transactions that we have cited, may appear in the public prints. We have searched the Journals and Gazettes of the Pays de Vaud in vain. A person out of the country, and destitute of private intelligence would never know the folly and weakness or the cruelty of this Protestant government. We feel as if we were discharging a duty to every religious community in thus exposing the secrets of a persecution, that has arisen among us in the 19th century. These instances will shew that this law is not made to intimidate, but actually to be executed, and that in all its rigour; and it is only after having examined these cases that we have cited, that the matter comes home, and we can duly appreciate the nature of the proceeding. It is all very well to say, such fanatics are disturbers of the peace; they

preach doctrines which unsettle men's minds; and even set fathers against children, and children against fathers; and something should be done to check such attempts on the peace of society: but when we see the private habitation entered by an armed magistrate, when we see the peaceful inhabitants of the cottage thrown into consternation at the approach of a *gend'arme*, we pause a little, and ask for the cause of all this. The true answer is, that these people will worship God in their own way, and therefore they are subject to these outrages. Is this a thing for the present age to witness, even in a Catholic country? Does not even the Pope allow, or connive at, the English chapel at the doors of his palace? But here in a country professing the principles of the Reformation—professing the very religion which teaches above all things toleration and charity; a father of a family, or a pastor, who has no subsistence but in his parish, is sent over the cold mountains of the Jura or the flinty rocks of Savoy, to seek a shelter for three years, until the inquisition set up at Lausanne be satisfied! Observe too the ferocity of this law; it extends to all who furnish a *local*; it even extends to those who attempt to make proselytes; and the same tribunal that made the law, is to judge whether such a person did attempt to make proselytes or not. We are convinced that these same legislators would not scruple to adopt the methods which the dukes of Savoy adopted in their neighbouring country, to eradicate that interesting people the Waldenses.

The government at Lausanne are awed by the mob! They boast of light and knowledge, but it would not be difficult to shew them from their own historical records, that they are as barbarous in their persecutions as their forefathers were three centuries ago. We have before us a very curious document, taken from the ancient copies of translations or mandates of Yverdon: it is an injunction addressed to the *Bailli* of the district to take cognizance of all witches and enchanters in his district; “*Sur ce te donnons charge expresse d'avertir ceux de dessous ta charge et défendre publiquement en leur chaire de la parole de Dieu, que chacun se déporte de tels enchantemens et si aucun par après cherche conseil vers icieux devins ou enchanteurs, faisant contre cette defense que tu les doives punir comme s'ils fassent allé à la messe,*” &c. Instead of punishing delinquents in the same way as those who frequent the mass, the present government punishes them in the same way as those are punished who frequent conventicles. *Mutato nomine*, the thing remains just the same. In those sorrowful times which succeeded to the reformation in England, a Catholic priest who

said mass might be punished with death; if any person harboured a priest he was liable to the same condign punishment; if a priest made a proselyte, the same. In the Protestant Canton de Vaud, if a minister say a prayer in his neighbour's house, he is banished for three years. The person that furnishes the minister with the room is liable to the same punishment. If any one make a proselyte, the same, &c. The difference then only consists in the weight of the penalty. We cannot see the least difference in the spirit which actuated the bigotry of the sixteenth century, and that which actuates the senate of Lausanne in the nineteenth! We tremble for the responsibility of those men, who can thus condemn with open eyes a fellow-citizen to a miserable exile; with tearless eyes they indeed cannot, for some of these administrators of the republic have shed tears at the thoughts of putting in execution their unjust decree, and, like Felix, have trembled.

On the 5th of January last, in the present year, fifteen of those individuals, who had previously been sentenced to banishment by the magistrates of their respective districts, on the strength of this horrible "Arrêté," appeared before the high tribunal of Lausanne to make their appeal, and to hear their final sentence. Among them were observed two ministers, several of the respectable classes of society, and some poor peasants, who scarcely understood the merits of the case. Most of them read defences, which were coldly listened to by the court of magistrates, "down whose hard unmeaning faces, there never stole a gentle tear." The religionists declared that they had no intention of transgressing the laws of their country, and that all they asked was, liberty to worship God after the dictates of their consciences; and they urged that they ought to experience the same favour as the Roman Catholics and English strangers, who performed divine service according to their own rites, in a church assigned to them by the government. These remonstrances made no impression upon the court, and it was deeply moving to hear one or two of the prisoners exclaim, "Oh ye judges, you may banish us from this our native country, but there is a country from which you cannot exclude us," and pointing upwards, "that is heaven." The result was, one man who had been in prison six months, was remanded for six more, and several who had been banished since August 1824, were exiled for a year from 5th January, 1825.

We have abundant cause for gratitude, in the reflection that no scenes of this kind are likely to be witnessed in England. Though there may be found some of our own countrymen, who take delight in vilifying the institutions of the land they live in,

yet the author of the pamphlet, who has so ably exposed the religious despotism which prevails in the republican Canton de Vaud, has had the good sense to pay the following compliment to the tolerant spirit which distinguishes Great Britain.

“ L'Angleterre présente, sous le rapport de la tolérance religieuse comme sous beaucoup d'autres, de singulières anomalies. Si, d'une part, les Catholiques et les dissidens y sont encore soumis à un régime d'exception, si le clergé de l'église nationale y jouit de privilèges temporels exorbitans, d'autre part la liberté des cultes y a une latitude dont aucun autre pays de l'Europe ne pourrais offrir l'exemple. Chaque jour s'élèvent des églises, des chapelles, des maisons de prière, où les membres de toutes les communions, de toutes les sectes chrétiennes se réunissent sans le plus léger obstacle, pour célébrer, le service divin selon leur croyance et leurs usages. L'on voit donc que si, en Angleterre, le principe de la tolérance qui est inhérent à la religion réformée, n'a pas encore pu triompher entièrement dans l'ordre politique, il est reconnu sans réserve dans l'ordre religieux, ce qui est d'une bien plus haute importance.” P. 8.

Sermons and Charges, by the Right Reverend Father in God, Thomas Fanshawe Middleton, D.D., late Lord Bishop of Calcutta; with Memoirs of his Life. By HENRY KAYE BONNEY, D.D. Archdeacon of Bedford. 8vo. Pp. 326. 14s. London. Longman. 1844.

IF ever any body undertook an arduous task, surely the worthy Prelate whose life and whose works, to a certain extent, are presented to the public in this volume, may be said to have done so : nor was it engaged in rashly. If it were an object of singular importance, that a Bishop should be appointed to take charge of our eastern settlements, the choice, we are satisfied, could not have fallen upon a more competent person, nor the appointment have been accepted upon purer or more honourable, we may say, more truly Christian principles. As government made no mistake in the selection of the individual, so are we assured, that the individual himself entered upon the charge with no overweening conceit of his own abilities, no mean ambition to be great at the expense of those committed to his charge, no sinister views or prospects of becoming rich or powerful ; but that he might do good to the utmost of his means, in a sphere of action, elevated indeed, but so new and untried, as naturally to present to the imagination of any person of

authority and jurisdiction,—a matter which, when at all brought into question by the local authorities, or contending sects, the Bishop himself had no adequate means of deciding.

The magnitude of the East Indian diocese is, indeed, quite formidable; far exceeding all reasonable limits: still we cannot but acknowledge ourselves to have been greatly interested with the account of the Primary Visitation of this extensive circuit. We have been much pleased, not merely by the narrative of the journey through so extraordinary a country, but by observing the respect that seems to have been paid to the Bishop, and his perfect freedom from molestation, in all the places that he visited, for the first time, as a Protestant Christian prelate. All this is certainly extremely interesting, and we hope every succeeding Bishop may find less and less difficulty. The distance is, however, not only too great, but the hazards many; and though the clergy to be visited may be few, and the converts, comparatively, not numerous, yet it is impossible not to reflect, that the population, to every individual of whom, without any exception, the Bishop's care may be said to be, prospectively at least, directed, amounts to eighty millions! We do not say things could have been otherwise at that time;—we do not pretend to say, that they can even now be speedily put into such a state as we could wish; but it is impossible not to recollect, and with considerable anxiety, that we have, at this moment, a prelate there of high endowments, actuated, we verily believe, by precisely the same holy motives as Bishop Middleton; whose life and comfort, therefore, to say the least, ought to be the objects of public attention and regard. Yet, strange as it may seem, his diocese is extended so as to include New South Wales and Van Diemen's Land. How an episcopal visitation in 40 S. lat. can be effected without neglect of ecclesiastical concerns in 28 N. lat. is not quite obvious. We can hardly believe that any Bishop would *voluntarily* incur a responsibility, so far beyond the powers of man to sustain with usefulness and credit.

We learn from the Memoir, that Bishop Middleton was the son of the Rev. Thomas Middleton, Rector of the parish of Kedleston, in Derbyshire, and that he began his career of life at that most admirable institution, Christ's Hospital, where, in virtue of his conduct, learning, and general merits, he obtained, from the Governors, the nomination to a scholarship at Pembroke Hall, in the university of Cambridge. The venerable biographer must, we are persuaded, have felt much delight in having to record of his friend, an act of gratitude and munificence, which reflects on him the greatest honour. No sooner had he arrived at the highest post he could occupy as a minister of the Estab-

lished Church, than he cast back his views to the comparatively humble beginning of his literary eminence, and nobly became a benefactor to the charity whence he had gratuitously derived such inestimable advantages. "I bless God," says he, in a letter to a friend, "that I have been able to do somewhat towards the repayment of so vast a debt."

The first situation in which the Bishop officated as a minister of the Church, was, as Curate of the Church of Gainsborough, in Lincolnshire; whence he was removed, on becoming tutor to the sons of Dr. Pretyman, brother of the Bishop of Winchester, to Norwich, and thence to the Rectory of Tansor, conferred on him by the father of his pupils. On obtaining this preferment, he entered into the marriage state, his lady being the daughter of John Maddison, Esq. of Gainsborough, a lady now rendered an object of *peculiar* interest in the eyes of the public, as having been the companion of his labours in the East, his support and comfort at all times, but particularly in those of difficulty and trial. He afterwards received an appointment to the consolidated Rectory of Little Bytham, and in 1809, was collated by Bishop Tomline to a stall in the cathedral of Lincoln. He some time after resigned his Northamptonshire livings for the Vicarage of St. Pancras, in Middlesex, and the Rectory of Puttenham, in Hertfordshire, taking up his residence at the former place; and, in 1812, he became Archdeacon of Huntingdon.

It was in the year 1814 that Dr. Middleton was selected to fill the important office of Bishop in India, under a fresh clause in the Act for the renewal of the charter of the Company. On the first intimation of the intentions of Government, he "shrunk from the magnitude of the charge," as his biographer relates, but reflecting afterwards that he had declined it through what he was pleased to term, "some unmanly considerations," he altered his opinion, and trusting that he might become an instrument in the hands of Providence, for the accomplishment of some great good, he came to the determination, that every other consideration was to give way; and on the 8th of May, 1814, he suffered himself to be consecrated the first Bishop of Calcutta, by the Archbishop of Canterbury, in the chapel of Lambeth Palace. On the 17th, he took a formal leave of a Society, whose interests he had constantly at heart, and where every endeavour was made to give solemnity to the scene.

In the name of the venerable Society for promoting Christian Knowledge, Bishop Middleton was addressed by Dr. Law, then Lord Bishop of Chester, in terms most happily appropriate, pointing out to him the chief objects taken into view, by

the appointment which government had seen proper to sanction—objects which, in his answer, the new Bishop seemed so prepared to carry into execution as to leave no doubt on the minds of all who heard him, that if they were to be attained, a more competent or respectable agent could no where have been found.

On the 8th of June, 1814, his Lordship, Mrs. Middleton, and Archdeacon Loring sailed from Portsmouth; and they landed at Calcutta on the 28th of November following.

Of the state of religion in India at the period of the Bishop's arrival, it is not necessary for us to speak, because it is very plainly and dispassionately set forth in the volume before us; and thither we should wish to refer every reader who has any curiosity to gratify upon the subject. Those, indeed, who have not such a curiosity, must be few, for the Bishop's appointment very fairly constitutes an era in the history of the Established Church, and the propagation of the Gospel in British settlements.

In Dec. 1815, the first Bishop of India set out upon his primary Visitation,—but it was the work of an Apostle. Nay, and more than of an Apostle; for, as his biographer remarks, it was an undertaking not to be accomplished in less than 5000 miles, and this by land and by sea. The account of this long journey and episcopal visitation, is, as we have before intimated, extremely interesting, but our limits prevent our entering into particulars. The visitation seems, as nearly as can be, to have occupied the Bishop one whole year.

In Feb. 1819 the Bishop began his second visitation, which was direct to the eastward, to the Malaccas, Sumatra, &c. and he returned to Calcutta in June, after no small peril in the Bay of Bengal. In Nov. 1820, the Bishop laid the foundation-stone of a church at Calcutta; but nothing engaged his attention more than the foundation of a College “for the education of youth in sacred knowledge, in sound learning, in the principal languages used in the east, and in habits of piety and devotion to their calling, that they might be qualified to preach among the heathen.” In this undertaking the Bishop was fortunate enough to receive the favour and patronage of the Crown; and the foundation-stone of the building appears to have been laid on the 15th of Dec. 1820.

Having gone through the Memoirs thus far, in as abridged a manner as possible, we have little more to record than the melancholy termination of Dr. Middleton's valuable life, on Monday, the 8th of July, 1822, at Calcutta. We are relieved from the task of endeavouring to set forth the character of this first Indian Bishop,

by the care that has been taken in other quarters to do him ample justice in all such particulars. In the Appendix to the Memoirs may be seen the attention paid to his memory by the supreme government at Calcutta,—by the Society for promoting Christian Knowledge, in their determination to erect a monument for him in St. Paul's Cathedral,—by the editors of the Christian Remembrancer,—by Dr. Maltby, in a sermon preached before the Society of Lincoln's Inn,—and by the very learned Bishop of Bristol, before the Society for the propagation of the Gospel in Foreign Parts. In every instance so far from any exuberance of praise being perceptible, it would seem as if nothing were wanting to do justice to the subject, but the plain and unsophisticated language of perfect truth. The Bishop was buried with much solemnity, and every mark of respect, within the walls of his own cathedral at Calcutta, and it has been well and beautifully observed, with reference to these last honours, that in ordaining his ashes to rest in the land of his high and holy exertions, Providence would almost appear to have placed his heavenly merit upon their worth.

It remains to give some account of the works of the learned and amiable Bishop, reprinted in this volume,—which we are taught to believe, with the exception of his very able work on the Greek article, are all that are ever likely to be delivered to the public. For, with a modesty that we must not question, and a forbearance that we are bound to respect, every other production of his pen was, by his last will and testament, consigned to the flames!

In this volume, then, are preserved seven Sermons, five Charges, four public Addresses, and a Letter to Mr. Hamilton, secretary to the Society for the propagation of the Gospel in Foreign Parts, on the subject of the Mission, or Bishop's college, to be founded at Calcutta. Of the seven Sermons, two were preached in England, and five in India. The first at Norwich, on the day of general thanksgiving, Nov. 29, 1798: but as this has been long before the public, and properly noticed in the reviews and periodical works of the day, we shall, to save room, forbear to make extracts from it; for we have more to notice elsewhere, than we well know how to manage. The second, which is a Visitation Sermon, preached at Grantham in the year 1809, we could willingly transcribe from beginning to end, as a perfect model of such discourses; learned, temperate, instructive to the highest degree, and displaying such a correct knowledge of the exact circumstances of the world, with regard to the adherents to the Church and the several classes of Dissenters, as need leave no clergyman

at a loss, not only how to conduct himself towards those opposed to him, but how to regulate his own behaviour, so as by "well-doing to put to silence the ignorance of foolish men." Not that the Bishop applies even such terms as these to his opponents; but he properly and becomingly lays such stress upon the moral character of the Clergy, as to deem it capable of procuring respect to the Church, even under the worst and grossest circumstances of opposition.

This Sermon, as well as the preceding one, was probably noticed at the time, and may be considered from its date, to be sixteen years old, and therefore not requiring to be brought forward as any thing new. It may very reasonably be expected, besides, that in looking to this volume as comparatively a modern, or very recent publication, chiefly occupied in setting forth the merits of the learned Prelate, during his last and very conspicuous exertions in the cause of the Church, that we should rather direct our attention to his Asiatic and foreign, than to his English, and merely parochial labours; but we have two reasons weighing with us, to dwell a little upon his Visitation Sermon of 1809: the first is, that his *Indian Sermons and Charges* have been already, and very naturally, much noticed in some of the periodical publications subsequently to the Bishop's death, and almost as much said of them there as we could find to say,—though we mean to advert to them also; but the second reason weighing upon our minds is, that in a new Review, professedly theological and ecclesiastical, it would be blameable to omit availing ourselves of so good an opportunity of making some extracts from a discourse, which in our estimation, excels almost all that ever came to our hands, bearing the character of a Visitation Sermon; that is, a Sermon addressed to an assembly of the established Clergy, with the bishop at their head, and therefore exactly entering into those particulars which may be judged likely to interest the majority of the readers of *such a Review*.

The text is most appropriate, 1 Cor. i. 13. "Is Christ divided?" The sermon begins with some extracts from the Fathers, Ignatius, Clement of Alexandria, and Cyprian, not only recommending unity, as an indispensable Christian virtue, but defining that unity to consist in "a people united to their Bishop, and a flock adhering to their pastor." And in confirmation of the necessity and obligation of such an attention to the unity of the Church, many passages from the New Testament are cited, the force of which it would be impossible to deny. The Church, it is admitted, may have many branches, but there must still be one bond of union, which if it be broken upon any principle not

involving a point of conscience, such breach amounts to positive schism. This applies to all those who refuse to distinguish between the Church of England, as apostolic in its constitution, in regard both to doctrine and discipline, and as receiving the sanction and support of the secular government. It forms, Dr. Middleton, maintains, a branch of that visible Church, from which he who wilfully departs on insufficient grounds, is to be considered as much in opposition to it, as a Jew or a Mohammedan. But the preacher shall speak for himself.

“ Hence it is evident, that national Churches, legitimately constituted, are branches of the one true Church of Christ; and that to separate from the Church to which we properly belong, while its sacraments are duly administered, and while it engrafts not on the pure Word of God the traditions and corruptions of men, is to renounce the Church in its full and primitive acceptation. A Christian who should be converted to Judaism, or to the religion of Mohammed, so far as respects the question of separation, could only withdraw from his particular church: I do not say that he would not recede further from the truth, than does the professor of the worst perversion of Christianity; I contend only that the separation from the visible Church of Christ is, in either case, complete. This remark, however obvious, becomes important, when there exists a disposition to distinguish between the Church of Christ, and that which has the sanction of the civil government; when we hear men speaking of the established religion of their country, as if it were a political institution, and as if its doctrines and discipline were human inventions, deriving their validity from the legislature. With such prepossessions men introduce into the question of conformity doubts and difficulties, with which it has no concern. We desire, then, that the case may be distinctly stated, and as distinctly understood; we desire it to be recollected, what is the nature of the connection between the national religion and the national government, which is sometimes so grossly misapprehended. Is there, we may ask, a single dogma of our Church, we will not say originating in this connection, but which it at all modifies or affects? Is our liturgy framed with any reference to the system of civil government? Or has any doctrine of the Gospel been rejected from the articles or formularies of our Church, as being deemed unfavourable to the views and interests of the secular power? We believe that nothing of this kind is seriously alleged; and that on strict inquiry, this suspected connection must be resolved into the encouragement and patronage which the state affords to a system of faith built on the foundation of the apostles and prophets. To the ministers of this faith, it secures a maintenance not depending on popular

* A cavil is sometimes directed against our praying for the royal family, the nobility, and the magistracy; but we may confidently refer the objector, among other passages, to 1 Tim. ii. 2. reminding him that this epistle was written when the world was under the dominion of Nero.

caprice, or popular indifference : it holds out inducements to an order of men to devote themselves wholly to sacred studies and duties. It gives dignity and lustre to a profession, from the contempt of which religion itself would suffer : it endeavours to promote an uniformity of doctrine and worship, with its consequences, peace and charity : while it tolerates the wildest dreams of phrenzy, it distinguishes with its favour the professors of tried and approved tenets ; and, in some measure, it incorporates the laws of Christianity with the law of the land. In all this we perceive not any thing which can excite mistrust, unless in *those*, in whom piety is a weaker principle than political prejudice, and who are ready to withdraw their reverence from divine ordinances, when confirmed and aided by the authority of men." P. 23.

The learned author then proceeds to examine into the cases in which Christian liberty may lawfully and consistently exercise itself ; a perfect and entire conformity being scarcely to be considered as within the contemplation of the divine Founder of our religion.

" Some diversity was to be expected from the different conformation of the human mind in different individuals ; from the more or less sanguine complexion of their tempers ; from the varying circumstances of education and early habit ; and even from the unequal means vouchsafed us of attaining to the true sense of Scripture."

In regard to *faith*, Dr. Middleton concludes, that there is little latitude given to Christian liberty ; that there are some certain fundamental principles of Christianity so obvious, that he who believes them not, can scarcely be said to have any pretensions to that faith which is essential to the character of a Christian.

" That Christ is God of God, that his death was a vicarious satisfaction for the sins of mankind, and that he will finally judge the world at a general resurrection, must, I think, appear to every impartial reader of Scripture to be incontrovertible truths, and to be necessarily included in the belief, that Jesus is the Christ." 1 John v. 1.

He does not however mean to intimate that these truths are in reality so obvious to all, as to secure an uniformity of belief, for otherwise there would be no Socinians or Unitarians ; but he has no hesitation in attributing their unbelief to certain abuses of Christian liberty in the interpretation of Scripture. In regard to the Unitarians particularly, whose *improved Version* appeared just about the time of the preaching and printing of this sermon, he very justly, in our estimation, describes their alleged improvements to consist in

" Disingenuous evasions, and suppressions ; laborious perversions

of the most obvious construction ; parallelisms destitute of all similitude ; figurative solutions of literal assertions ; metaphysical embarrassments of what is plain ; and popular elucidations of what is mysterious."

He next proceeds to the subject of *Enthusiasm*, as an abuse of Christian liberty,—making every fair allowance for its connection with a deep solicitude for the salvation of men's souls, but very properly imputing to it the strange fancy that withdraws mechanics and peasants from their callings to become preachers of the Gospel, as though miraculously "endued with power from on high."

As it is not possible for us to transcribe so much as we should wish to do of this excellent discourse, we shall proceed to such parts only as seem most essential.

"On the whole," he says, "it appears that the only latitude allowed to Christians in matters of faith is confined to points on which the Scripture is either silent, or which it has not revealed explicitly: of this kind are the manner in which the prescience of God may be reconciled with human free-will ; the state of departed spirits between death and the resurrection ; the kind of happiness reserved for the blessed ; and whether the good shall be known to each other in a future existence. On all *such* questions every one is at liberty to use his judgment, provided he make not his own deductions the means of public discord." P. 29.

Though little latitude be allowed as to *doctrine*, it is not exactly so with regard to "the *government and discipline* by which Christian societies are to be regulated and restrained." Here the right reverend Author properly takes occasion to show, how carefully the Gospel seems to have provided for the maintenance of peace and order in the Church, to the positive exclusion of all fanatical notions of independency and anarchy ; and on what good grounds the system of our own establishment of three orders, bishops, presbyters, and deacons, is held to be founded on the authority of the apostles,—beyond this he could not go. Where there is no positive command, we can only judge for ourselves what form of ecclesiastical polity appears to have had the preference in the days of the apostles ; and so far the case seems to be determined for us by the joint authority of Church and State : though we need not deny, that under other forms, and in other countries, the great ends of order and piety have been accomplished.

Rites stand upon a more uncertain ground than the form of government ; "decency and order," appearing to be, as the Bishop observes, the only standards. Here then, he says, though

the case has been otherwise, and particularly so, at certain periods of our history.

"It might have been hoped the Church of England would have had no cavils to encounter; her ceremonies are few, but significant; she is not either attractive by her pomp, or offensive by her negligence; she is equally averse from papal pageantry and Calvinistic gloom; she seeks not to dazzle the imagination, while she is careful not to repulse the feelings; she recognises the power of association over the human mind, at the same time she remembers the propensity of the mind to acquiesce in mere external impressions, when the appeal is made to the senses rather than to the heart." P. 31.

Our author by no means evades the increase of obligation, whereby the Clergy are bound to be more than commonly circumspect in the conduct of their lives and the allotment of their time.

"A clergyman," he rightly says, "is not to be satisfied with a mere abstinence from acts of immorality; he must be distinguished by his pursuits, his studies, his sentiments, his habits, and his amusements. As to *doctrine*, he must be extremely careful in avoiding the extremes to which some have been carried by fanaticism, not to fall into that state of heedless indifference, or apparent apathy, concerning any of the higher doctrines of religion, as should lead any to *question* his *sincerity*, or the earnestness of his devotion to the cause of religion; nor should he be wanting in that necessary *zeal*, which may prove to his auditors, and observers, that he is as deeply interested as others in the success of his ministry. If, in the present divided state of religious opinion, it shall appear to those who are entrusted to our charge that other teachers are more deeply interested in their salvation, we must not expect that they will uniformly examine the soundness of the doctrines propounded to them, or the pretensions of the proposer; we must not wonder if ignorance prevail against learning, if fanaticism triumph over truth and soberness, or the want of regular appointment be overlooked, in the confident asseverations of a call from God,"

We have now done with this excellent discourse; and trust we shall incur no man's blame, for having endeavoured to revive the remembrance of it. In estimating the talents, virtues, and abilities of such a man as Bishop Middleton, we ought to know what he was as a parish priest—in a lower sphere of exertion: if any portion of the life of a minister of the Word may bear such a comparison. This discourse alone were sufficient to prove his qualification for a high station in the Church, as a person intimately acquainted with its interests and concerns, internally and externally.

It is time that we should proceed to the Bishop's Charges.

and Discourses, which are all of them most able, and interesting; but we feel somewhat anticipated in this branch of our review by the labours and attentions of others. It was not to be expected that such a loss should be passed over in silence, or that an eager desire should not have been manifested to record his truly apostolic exertions in behalf of the Church in regions so remote. We have already seen many notices, and extracts from his works; and feel some difficulty therefore in making such a selection, as may be new to the public. Any selection, after all, must necessarily be imperfect, as there is not a word in all his publications that can fairly be said to be superfluous. They are perfect matters of history, as descriptive of the first labours, and first reception of an English Bishop, within the boundaries of our eastern dominions,—and of the state of religion at that particular period in those distant settlements.

The first sermon preached at St. John's Cathedral in Calcutta, on the 13th of April, 1815, happened to be upon an occasion relating rather more to Europe than to Asia, it being the day of General Thanksgiving for the peace on the final abdication of Buonaparte. If we make no extracts from this sermon, it is only because we would preserve room for others of more local application; but it would be wrong to omit saying, that the view taken in it of the *disposing* Providence of God as applicable to the extraordinary elevation, power, and successes of Napoleon, and of the state and circumstances of Europe, where all these events were allowed to take place, is exceedingly good, and contains a great deal in it of true Christian philosophy, brought home, in the conclusion of the discourse, to the breasts of his Asiatic auditors,—to the descendants of *Shem*; the father of the nations of Asia, providentially so incorporated with the descendants of *Japheth*, the ancestor of the Europeans, as to amount to a confirmation of the prediction of Noah, that “God should enlarge Japheth, and that he should dwell in the tents of Shem.” The application is ingenious, and well introduced in a discourse delivered on the banks of the Ganges, to commemorate the deliverance of Europe from a revolutionary yoke.

In the second eastern Discourse, preached at Columbo, in the island of Ceylon, and dedicated to the governor, Sir Robert Brownrigg, there is an admirable account given of revealed history, not only as indispensable to the happiness and satisfaction of man in this otherwise perplexed scene of things; but as carrying with it, in the wonderful connection of all its parts, irresistible evidence of its own truth and authenticity, and consequently of its divinity. . Even from this topic we must however

turn away for want of room. Our task reminds us of the worthy Bishop's own superior labours. Many times does he in this and other discourses break off in consideration of the scantiness of the space and time allotted to him; and we are overwhelmed with the multiplicity of passages, which deserve equally one with the other to be brought before the public.

The following comparison, as admirably suited to the occasion, and to the objects around.

"It can hardly be requisite to press upon your attention the exclusive advantages which the righteousness of our Zion, considered as a rule of life, possesses over the celebrated systems of paganism. Not to insist upon their utter want of evidence as systems of truth, they are equally defective as systems of faith and moral obedience. This assertion might be established at much greater length than the time will permit; but there is one difference by which they are distinguished in their mode of operation from the Christian faith, which, as pervading all of them, may deserve your notice; I mean, that under whatever form they exhibit the divinity, he is still merely an object of terror: fear is the only principle which actuates the worshipper; fear it is which offers the sacrifice, and piety is but penance and suffering: the delight experienced in the contemplation of the divine mercies seems to be unknown: and after all our researches into the sacred books of the heathen, which seem indeed to be directed by Providence to the confirmation of our faith in Christ, it will probably remain peculiar to the Gospel to have declared, in the comprehensive sense of Scripture, that 'God is love.'"

We cannot quit this discourse without noticing the compliment, no doubt a just one, paid to the audience to whom it was addressed. It appears from a passage in the sermon, and from some cases mentioned in the memoirs, as well as from the charge to M. Jacobi, that in no parts of the East has Christianity become so regularly established as in Ceylon. This is attributed partly to the encouragement given by government to native converts, but in a great measure also, and as far as regarded the personal knowledge and inspection of the Right Reverend visitor, to the peculiar care and attention of the governor, Sir Robert Brownrigg.

The beginning of the fourth Sermon preached in India, before the Society for the Education of the Poor at Bombay, is extremely beautiful, as illustrative of that awful and alarming truth, that in this sublunary world, and as regards all the children of men, "wide is the gate, and broad is the way that leadeth to destruction." The two great Christian duties insisted upon by the bishop, as pointed out in this text of Scripture, and upon which, of course, he enlarges in his own eloquent and

impressive manner, are, first, that we are bound "to be solicitous for our own salvation, and to inquire whither we are going; and secondly, to be careful for the salvation of others, and to guide them, if possible, in the right way." P. 98. We wish it were in our power to go into the comparison which the Bishop draws between the state of things at home and in India, in pursuance of the last of these two duties, that of guiding our brethren into the right way, by schools, by every system of national education, by the distribution of books, and by reformation of manners. The object of the comparison evidently being, to give a stimulus to such exertions in the East, upon a view of the good effects produced by them at home. It is extremely interesting, not only as a just representation of matters, but as likely in due course of time to produce the fruits the Bishop had in view; for things are evidently in progress,—as the very next sermon is calculated to shew.

The fifth Discourse was preached at the cathedral of Calcutta, on the 3rd of Dec. 1820, the subject being "the manifold wisdom of God made known by the Church," with a particular attention to the following question arising out of it, namely, "Why should the manifold wisdom of God be proclaimed to the heathen?" It begins with a view of the wisdom of God as displayed in the acts of *creation* and *providence*, and then proceeds to those of *grace*, and it is of course under the latter head that the preacher comes to the question before stated. He treats of the prejudices known to exist against all endeavours to disseminate Christianity in India.

We must leave these things, however, to be read in their proper place, but we cannot forbear giving in full the following passage, as it is the ground-work of many important notes, setting forth the share our own Church has had in making known to "the *heathen* the manifold wisdom of God."

"It cannot then be imagined, that in the work prescribed to the Church of Christ, that branch to which we belong has no part, nor even a subordinate part to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no Church, since the days of the Apostles, has been called to such high destinies. To what fortuitous coincidence shall we impute it, that at this moment her Clergy are exercising their ministry in every quarter of the globe? In America flourishing churches have grown up entirely under her patronage. In Africa a colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant and barbarous tribes. In New South Wales she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast empire has been given us; or ra-

ther imposed upon us ; and wherefore ? He who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of his manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge which sound philosophy might teach him : it is not merely unchristian, it is unphilosophical, it is unreasonable to believe that God ever works in vain, or even brings about revelations with a view to results comparatively mean and trivial. Out of the zeal of our Church and nation, appealed to by royal authority, and at the instance of an ancient and chartered society, to make known the manifold wisdom of God, an institution is likely to arise in this vicinity, calculated, as we trust, under Providence, to advance the glory of God, and the highest interests of man. It is designed to be strictly collegiate, in constitution, in discipline, and in character : its objects will be the education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the heathen. The attention of the learned persons connected with it will be directed to making accurate versions of the Scriptures, of the Liturgy, and of other holy books. It will endeavour to disseminate useful knowledge by means of schools, under teachers well educated for the purpose. Nothing perhaps equally comprehensive has yet been attempted by any Protestant Church."

We have selected this passage, in order to show how earnest the established Church has been to enlighten the heathens,—though her labours have been much overlooked ; and how anxious she still is, to promote such good ends, through the Societies peculiarly attached to her ; those for promoting Christian Knowledge, and for propagating the Gospel in Foreign Parts. The labours and exertions of these two venerable associations have been applied now for more than a century, under the eyes and inspection of the heads of the Church, discreetly administering their funds, and withholding nothing that might be conducive to the advancement of our holy religion in the regions of heathenism, barbarity, and superstition.

Since the death of Bishop Middleton, we have seen two new Prelates sent out to accomplish in the West, if not all that he accomplished in the East, yet such an establishment of Protestant episcopacy as may ultimately, we hope, lead to the most desirable ends ; but the field is not so large as in Hindoostan, nor the task, perhaps, so delicate or arduous. We must still, therefore, regard the subject of these memoirs, and the author of the excellent tracts, sermons, charges, and addresses, now delivered to the public, as the chiefest among the apostolic missionaries of modern days,—as the one, who may probably

have laid the foundation-stone of an Oriental church of infinite extent; and whose memory therefore must deserve to be perpetuated throughout all ages. We leave much unnoticed, through absolute want of room, but as there is nothing farther from our wishes or purposes than so to satisfy the curiosity of the public, as to turn them aside from the perusal of the book itself, we ought perhaps rather to apologise for having said so much, than for any omission of extracts, which had they been supplied to a much larger amount, could not by any means have done sufficient justice to the subject.

The volume is ornamented with three plates,—a valuable portrait of the Bishop; one of the Rajah of Tanjore, a very intelligent and hospitable prince of the country, the friend and patron of the excellent Danish missionary Schwartz, who died in his dominions, and was buried at his cost, and whose portrait accompanies that of the prince; and thirdly, a view of the new bishop's college near Calcutta, the first stone of which was laid on the 10th of Dec. 1820, about three miles below the town. A very elegant inscription was written for the occasion by the Bishop, commemorative of the event, and engraved on a brass plate. The inscription itself is to be found among the notes to the sermon, from which our last extracts were made.

Sermons on various subjects by WILLIAM PALEY. Edited by the Rev. EDMUND PALEY, A.M. Vicar of Easingwold. 2 vols. 18s. London. Rivingtons. 1825.

In introducing to our readers two additional volumes of Sermons from the pen of the late Archdeacon Paley, forming a part of a new edition of his works, we shall avail ourselves of the opportunity which it offers to us of estimating the general character of his theological writings; because we think it of importance that works which have so long been popular, and are likely to continue so, should not be misunderstood; that they should not be blindly considered as authority; nor be rashly depreciated below their real value. It is not to be denied that in some quarters the reputation of Paley as a divine, and perhaps also as a moral philosopher, is already declining; and this, even in that seat of learning, where his fame was planted, and so long flourished and expanded. From whatever cause, the reverse of the observation of Horace has happened to him.

By some at least he was more applauded when living than dead. It cannot therefore be said of him,

“ Urit enim fulgore suo, qui prægravat artes
Infra se positas : extinctus amabitur idem.”

To what cause is this to be attributed? We have heard his orthodoxy questioned—not very seriously, perhaps, but in that convenient manner which takes a point for granted, and so gets rid of the burthen of proof. This is no doubt a very serious charge, and it should seem a very extraordinary one too. That a man, who by his writings alone, obtained dignity and preferment in the Church, if not equal to what, in the judgment of his admirers, he deserved, still far beyond what many very able and meritorious men have reached; who was successively patronized by no less than six Bishops, solely on the ground of his merit; whose works have long been and still are standard books in his own university; a certain proficiency in which is one of the requisites for a degree: that such a man should after all not have been orthodox, would seem to be strange indeed; and would (if true) convey a severe imputation upon his character, and upon the discernment of his patrons, some of whom are still living to account for it.

We apprehend that the foundation for this charge rests chiefly upon the part which he took in the discussions of his day, upon the propriety of requiring subscription to the Thirty-nine Articles. That he considered them to a certain extent objectionable, and that not only they but the Liturgy also needed alteration, is abundantly apparent from his writings. If therefore that fact be judged sufficient to fix upon him the charge of heterodoxy, the question is at once decided. But if, on the other hand, a man may conscientiously subscribe Articles, which he nevertheless thinks require revision and modification; if he may judge it to be inexpedient to compel the assent of others to certain propositions, which he himself believes to be true; if there be no absurdity in the supposition that established formularies of religion which at one time were highly proper and necessary, may in the lapse of ages and great change of circumstances, become capable of alteration for the better: then it would appear that the distinguished writer before us may be vindicated upon grounds to which the soundest Churchman cannot properly object; that, at least, no just imputation can be cast upon his orthodoxy, unless there be some other evidence to warrant it.

It was early in life, when he was about 31 years old, that he published his “ Defence of Bishop Law’s Considerations on the

Propriety of requiring a Subscription to Articles of Faith." There is no reason to suppose that he ever changed materially the opinions advanced by him in that publication; as ten years afterwards the same principles were briefly laid down by him in his moral and political philosophy, in the chapter "on Subscription to Articles of Religion." The first question to be considered then is, whether he himself conscientiously subscribed the Articles? Whether he might not have done so, even though he should have been one of those who, we are told, subscribe them "with a sigh or a smile?"

We are happy to observe that Mr. Butler, to whom we now allude as having used the expression of Gibbon, explicitly denies that by quoting it, and applying it to the Clergy of the present day, he means to impute to them *any thing like a charge of hypocrisy or falsehood*; and we are grateful to the Bishop of Chester for having called forth that positive denial. Of "the latitude of construction in which Mr. Butler supposes the Articles are generally signed," we shall have occasion to say something in the course of our observations. At present our business is with Dr. Paley.

No one, we imagine, will contend or suppose that every man who subscribes the Articles can or does subscribe them in precisely the same sense; that all men equally understand them; and that the proofs of every proposition which they contain are equally familiar and cogent to their minds. So far is this from being the case, that we can conceive more than one general ground upon which they may be conscientiously signed even by those who think the subscription itself inexpedient or unwise. Dr. Paley himself has stated the principle which no doubt satisfied his mind when he subscribed the Articles; and though the principle itself should to others appear to be questionable or erroneous; still if to him it appeared on due deliberation to be true, he would be justified in acting upon it. In such questions there is no infallible umpire to appeal to. Every man must judge for himself according to the best of his ability. His rule for subscription then (it is well known) was "the animus imponentis."

"The legislature of the 13th Elizabeth (he tells us) is the imposer, whose intention the subscriber is bound to satisfy. And that intention was to exclude from offices in the Church, 1st, All abettors of Popery. 2nd, Anabaptists, who were at that time a powerful party on the Continent. 3rd, The Puritans, who were hostile to an episcopal constitution; and in general the members of such leading sects or foreign establishments as threatened to overthrow our own. Whoever finds himself comprehended *within these descriptions*, ought not to subscribe."

Mr. Butler, in quoting this passage, adds these words, as if they were Paley's—"all others then, it should seem, of whatever name or creed, may conscientiously subscribe." We can only say, there are none such in the edition which now lies before us, which is the fourth, nor in any other which we have seen. And even should they be found in Mr. Butler's edition, we think a gentleman of his patience and diligence in research, might have taken the trouble of ascertaining whether they were continued in the later editions. But that would not have suited the inference which he proceeds to draw from them, which is entirely his own; and would not have occurred to the mind of so poor a reasoner as Dr. Paley. The inference is this: "surely, therefore, they may be conscientiously subscribed, in Dr. Paley's opinion, by Unitarians, Arians, and Socinians." With all due deference to Mr. Butler, we do not think that Dr. Paley would have supposed that an Unitarian could conscientiously subscribe Articles, the title of the first of which is "Of faith in the holy Trinity:" nor that he has written any thing from which such a conclusion could be legitimately drawn. Though the Archdeacon agreed with those who were desirous of a revision and modification of the Articles; he was too honest a man to have subscribed them if he had not believed them in their present form to be true. Nor was he by any means so eager as some were upon the subject. It is well known that he could not be prevailed upon to sign the petition, which was presented to the House of Commons, by Sir Wm. Meredith, in February, 1772.

Dr. Paley's biographer, Mr. Meadly, has (indiscreetly perhaps) recorded one of those jocular expressions, of which he was evidently fond: which taken in a strict and literal sense would indeed be most injurious to his memory; nay, entirely destructive of his moral character. But whose jokes will bear to be so interpreted? The expression to which we allude is this, "that he could not afford to keep a conscience:" which it appears has been gravely commented upon in more than one publication. To us it seems, that no stress whatever should be laid upon it. It was evidently a sort of phrase with which he frequently amused himself, and intended to amuse his hearers. It was in bad taste, but was not meant to be received as a formal declaration. Upon another occasion, we are told that his advice to young Clergymen was, if they required a sermon every Sunday, to make one and *steal* five: selecting a strong and harsh expression to denote a very innocent action. His story of the pigeons in his chapter "of property," in his moral philosophy, is another striking instance of this peculiar turn of his mind;

which was indeed an unfortunate propensity in him, if it be true, as some have surmised, that it obstructed his merited preferment in the Church.

It is not easy to ascertain what were precisely the Archdeacon's views respecting subscription. They seem to have been vague and indeterminate. He speaks of "converting the Articles of faith into Articles of peace." But we hardly suppose that he ever was sanguine enough to conceive that any Articles could be devised, which would comprehend all persons who assume the denomination of Christians. Some of his first thoughts, which we find in his "Defence of Bishop Law's Considerations," seem to us to be crude enough, and to argue little in favour of any alteration of the existing system. He supposes,

"A test might be substituted, if any test were insisted upon, which could adapt itself to the opinions, and keep pace with the improvements, of each succeeding age. This in some measure (he thinks) would be the case, if the Governors of the Church for the time being, were authorised to receive from candidates for orders declarations of their religious principles in their own words, and allowed at their discretion to admit them into the ministry. Bishops (he adds) being taken out of the lump of the community, will generally be of the same leaven, and partake both of the opinions and moderation of the times they live in."

With all our respect for Episcopacy, we should be sorry indeed that such an experiment as this should be attempted; nor do we believe that many persons would be willing to become Bishops under such a responsibility, excepting such as would grossly abuse it.

Towards the conclusion of his pamphlet, Dr. Paley throws out hints of a less romantic character; but which are still so indefinite, as to shew evidently that he had not sufficiently considered the important subject upon which he had undertaken to write. The passage we allude to is this:

"The question concerning the *object of worship* is attended, I confess, with difficulty: it seems almost directly to divide the worshippers. But let the Church *pare down her excrescences* till she comes to this question; let her discharge from her Liturgy *controversies unconnected with devotion*; let her try what may be done for all sides, by worshipping God in that *generality* of expression in which he himself has left some points; let her dismiss *many of her Articles*, and convert those which she retains into terms of peace."

Si sic omnia—if he had written nothing better than this, our wonder certainly would be, not that he did not obtain more preferment, but that he obtained so much. We cannot but con-

sider it a strong proof of the value of his other writings, that they were able, in the judgment of his patrons, to counterbalance the laxity and the dangerous tendency of such opinions as these. - Mr. Butler seems to take it for granted that the late excellent and learned Norrisian professor, Dr. Hey, would have treated the Articles with still less ceremony and respect than Paley. "A still looser construction," he says, "of the Thirty-nine Articles was, however, found necessary. To furnish the subscribers of them with it, later writers suggested that *the formulary of the Thirty-nine Articles hath experienced a tacit reformation; the language of them having in consequence of various circumstances lost its original sense, and acquired that which the subscribers of them conceive they should now bear.* Your Lordship is aware that Dr. Powell, the late archdeacon of Colchester, and late Master of St. John's College Cambridge; and Dr. Hey, the Norrisian professor of Divinity in the same university, divide the honour of being in their respective writings, the leading patrons of this system." It is here pretty strongly insinuated that Dr. Hey was an advocate for "a latitudinarian construction of the Thirty-nine Articles;" and that he even went farther in his views for their reformation than Paley, who we have seen was almost prepared to rescind them altogether.

We can hardly think that Mr. Butler can have read Dr. Hey's lectures with that attention which they well deserve from any man, but particularly from one who is so zealous a controversialist as he is. He cannot surely be aware of their scope and object; which are expressly to explain and defend every Article as it now stands, for the instruction and satisfaction of students in divinity. This he does in a mode, which the more we reflect upon it, the more difficult we find it to imagine another which would have been equally judicious and well adapted to his purpose. His plan is first to give the *history* of the Article so far as it can be traced, including the motives for its construction, the errors it was designed to oppose, and the alterations (if any) which it has undergone. Then comes the *explanation*, or a distinct statement of the several propositions of which the Article consists: which is followed by *proofs* of each drawn from Scripture. And lastly, the *application*. The same process is, as far as possible, observed in the discussion of every one of the Articles; and there is not one, the conscientious subscription of which is not vindicated in a manner which we should think would be satisfactory to any candid and intelligent mind. It is true, that in one of his preliminary chapters the professor has some ingenious

and, we think, just observations, upon the "tacit reformation," which he supposes *age* may make in the Articles, as in other laws and customs. But he by no means applies these observations, as Mr. Butler asserts, so "as to leave the construction of the Articles to the imagination of the subscribers, to be discovered, adopted, and fashioned to their own feelings." On the contrary, he evidently distrusts the validity of his own remarks; and with that candour, which he carried almost to an excess, observes that "after all, it is not perhaps to be expected, that all persons will be satisfied with this reasoning, and with the method of *tacit reformation*. Some will see that it is liable to *abuse*; others will call it crafty, evasive, and Jesuitical. It *does* seem liable to abuse; but what is not so?" We do not recollect that he himself has made much *use* of it in commenting upon the Articles. That he has not *abused* it, we are confident. And if so, Mr. Butler's charge upon this head, with the consequences which he deduces from it, must fall to the ground. Since Mr. Butler represents Dr. Hey as "a patron of latitudinarian subscription," and even hints in a note, as if it deserved censure, that "it is observable, that attendance on the Norriam lectures was required, in many cases, as a qualification for orders,"—we think it fit that Dr. Hey should be allowed to speak for himself, that our readers may judge how far he is liable to such an imputation; and what danger of receiving erroneous impressions the future candidate for orders might have incurred by attendance upon his lectures. And first, it well deserves our notice, that the very remarks upon "tacit reformation," to which Mr. Butler draws our attention; and upon which and *very little else*, he confidently asks the Bishop of Chester, whether he has not "*fully shown that the Articles are signed by the general body of subscribers of them in the latitude of construction he has suggested!*" that these very remarks are prefaced in this manner, which Mr. Butler has very conveniently, but accidentally, no doubt, overlooked. "It may be proper to suggest a caution, that every thing that is said be *not applied, or thought applicable, to the Articles of the Church of England in particular. I am not the person who would insinuate, that any of our own Articles stand in need of any thing beyond plain interpretation*: but some may think that some of them do; and it cannot but be useful to those who subscribe Articles made 230 years ago, to pursue a train of *general reasoning* concerning the effect of antiquity on fixed forms, whether any one applies it to his own forms or not *." Afterwards,

* Hey's Lectures, vol. ii. p. 48. Mr. Butler's reference is to page 50—53.

when he is speaking of those who wished to alter the Articles, he observes: "hitherto, whatever imperfections our doctrines and forms may have, nothing has been proposed which appears to me, on the whole, to be worthy to supersede them; or which is likely to be agreed to by those who are averse to innovations in general, or to the newly proposed schemes in particular. Those who have proposed change appear to me far inferior in solidity of judgment to those who have resisted it*."

The utmost extent of Dr. Hey's latitudinarianism may be collected from these words: "I conjecture, that if it were entrusted to me to form a new set of Articles, in order to separate the Church of England from all those which are incapable of carrying on the purposes of religious society with it, I should myself simplify some parts of our present confession; but whether that would be a real improvement is another question. And that I should do so, can only be matter of conjecture, till I fairly discuss the question in my own mind. So long as our present Articles continue, I must honour them highly, looking back to the times when they were made, whatever might be spared of them, in the present times, could men be unanimous about them.—In my own opinion, they are very much *undervalued*; more than I can well express.—Well might Dr. Balguy say, 'the age of Ridley, Jewell, and Hooker will be revered by the latest posterity †.'"

We trust that this will be considered sufficient to rescue Dr. Hey from the stigma which Mr. Butler would cast upon him, of being an advocate for a loose construction of the Articles. But were it even true, and admitting (what cannot be denied) that Dr. Paley would willingly have made a considerable change in them, we would still ask what connection have these premises with the conclusion which Mr. Butler has drawn from them; and which he supposes the Bishop of Chester "will admit, that the Articles are *seldom subscribed seriously*, except in one or other of the saving senses he has mentioned." As little to the purpose appears to us to be "the celebrated dogma of the *immortal Chillingworth*," which he tells his Lordship "it is unnecessary to cite to him;" and therefore proceeds immediately to cite both in his text and in a note; "*that the Bible, and the Bible only, is the religion of Protestants.*" It is for any member of the communion, for which Mr. Butler is so strenuous an advocate—which sets up something *beyond* the Bible to expound and controul it; to controvert, if he can, this position of Chillingworth. But we have no concern to dispute it. The Bible is the religion of Protestants, and the Articles are no farther

* Hey's Lectures, vol. ii, p. 200.

† Ibid. p. 203.

binding upon any, than as they are warranted by the Scriptures, and can be proved thereby. Whoever believes that they declare the sense of the Bible, may safely sign them: whoever thinks they are at variance with it, cannot.

We have been led, not unnaturally, into this digression from our main object, which is the consideration of Dr. Paley's merits as a theologian. Hitherto we have viewed him in a light, which to many of our readers will probably appear to be unfavourable: as a somewhat bold and rash reformer of a system, which, if touched at all, should not be approached but with the utmost caution and circumspection. We have now to regard him as a writer deserving our high commendation; as the able defender of the truth of Christianity—the enlightened examiner of the evidences upon which it rests; as a successful expositor of those parts of it which are most intelligible, most influential upon men's lives here, and in his own opinion, at least, most conducive to their salvation hereafter. The key to his religious system seems to us to be found in the principle which he asserts in the Dedication of his moral and political Philosophy to Bishop Law; and which he appears to have shared with that prelate. "That whatever renders religion more rational, renders it more credible." By far the greater part of his writings, including his Sermons and Charges, tend to the illustration and confirmation of this position.

The prominent feature of Dr. Paley's mind, was sound good sense: which he seems always anxious to apply to religious topics, with less reserve than many writers do. Whatever subject he treats, he endeavours to render it intelligible and practicable; and in so doing frequently discovers an originality of thought, and a strength and felicity of expression, in which few writers can be compared with him. His great clearness, indeed, makes his depth often appear to be much less than it really is. Hence his principal labours were directed rather to the establishment of the general truth of Christianity, than of its particular dogmas. His "*Evidences*," we apprehend have done more good, than any similar work that can be named: and yet the character of it, as given by his biographer, would fall short, perhaps, of the standard which would be approved by most sound divines. "In considering," says Mr. Meadley, "some of the most formidable objections to Christianity, he by no means insists on the minute agreement of the sacred penmen, nor on the infallibility of the apostolic judgment, still less on the minute accuracy of every passage which the Jewish Scriptures contain. But he strenuously contends for the substantial truth of that revelation, which, by teaching the resurrection of the dead, and

a future state of rewards and punishments, has supplied motives and sanctions to human conduct, of which natural religion could hardly afford the discovery, and certainly not the proof." Some persons may think the concessions here made too liberal; but others have made them before, and an universal consent upon such points is not to be expected.

His "*Horæ Paulinæ*," is a sort of supplement to the Evidences, though it was published before them. It is an ingenious, and, so far as we know, an original argument, mutually to confirm and illustrate the authenticity of the history of St. Paul, as given in the Acts of the Apostles and his Epistles. The composition of both these works must have led him to investigate the Scriptures with great minuteness and accuracy: and he is said to have expressed the result of his enquiries to an intimate friend, with that characteristic freedom of manner, which we have before noticed. "There *can* be no deceit in this matter; I have examined it with all the attention of which I am capable: and if there had been a *cheat* in it, I think I must have found it out."

His "*Natural Theology*," though not original in design, has, from its admirable execution, almost all the merit of invention.

"It was wanted," he observes in his Dedication of it to the Bishop of Durham, "to make up his works into a system: in which works, such as they are, the public have before them, the evidences of natural religion, the evidences of revealed religion, and an account of the duties that result from both. It is of small importance that they have been written in an order the very reverse of that in which they ought to be read."

His account of the use of such a work as this, shall be given in his own words.

"The existence and character of the Deity, is, in every view, the most interesting of all human speculations. In none, however, is it more so, than as it facilitates the belief of the fundamental articles of *revelation*. It is a step to have it proved, that there must be something in the world more than what we see. It is a farther step to know, that amongst the invisible things of nature, there must be an intelligent mind, concerned in its production, order, and support. These points being assured to us by natural theology, we may well leave to revelation the disclosure of many particulars, which our researches cannot reach, respecting either the nature of this Being as the original cause of all things, or his character and designs as a moral Governor; and not only so, but the more full confirmation of other particulars, of which, though they do not lie altogether beyond our reasonings and our probabilities, the certainty is by no means equal to the importance. The true Theist will be the first to listen to any cre-

dible communication of divine knowledge. Nothing which he has learnt from natural theology, will diminish his desire of farther instruction, or his disposition to receive it with humility and thankfulness. He wishes for light: he rejoices in light. His inward veneration of this great Being will incline him to attend with the utmost seriousness, not only to all that can be discovered concerning him by researches into nature, but to all that is taught by a revelation, which gives reasonable proof of having proceeded from him."

From the very cursory view which we have been able to take of his writings, it might be suspected, that some of the leading and distinguishing doctrines of our religion would not be asserted in his Discourses so frequently, or so clearly as could be wished. This is, in truth, the case. His admirer and biographer, Mr. Meadley, does not scruple to say that "the minutiae of Dr. Paley's creed have never been distinctly avowed, and the charge of heterodoxy, so generally attached to his theological tenets, is supported by the omissions, rather than the assertions of his works. The opinions of those, who are usually called Socinians, have been suspected in the protégé of Bishop Law, and the friend of Dr. Jebb." Some of these omissions will probably be thought to be supplied, in the two additional volumes of Sermons which are now before us. In the first will be found a series of no less than five discourses upon "the efficacy of the death of Christ;" in which those who can detect Socinianism, must have a keener sight than we can boast of. The whole five appear to us to be replete with the soundest and clearest statement of the Christian doctrine of redemption; discussed, it is true, in a popular, yet truly scriptural manner: but not on that account the less satisfactory to our minds, and certainly the more instructive to those to whom they were addressed. We could quote largely from them all in support of our opinion, or rather the whole should be read to confirm it. But the following passages, perhaps, will suffice to shew, that the genuine doctrine of our Church, upon this cardinal point, is here temperately, but unequivocally laid down. After quoting in the first sermon of the series, a great many of the principal texts which are usually cited in proof of the doctrine of the atonement, the archdeacon thus proceeds—

"In these and many more passages that lie spread in different parts of the New Testament, it appears to be asserted, that the death of Christ had an efficacy in the procurement of human salvation. Now these expressions mean something: mean something substantial. They are used concerning no other person, nor the death of any other person whatever. Therefore Christ's death was something more than a confirmation of his preaching; something more than a pattern of life

holy and patient, and perhaps voluntary martyrdom; something more than necessarily antecedent to his resurrection, by which he gave a grand and clear proof of human resurrection. Christ's death was all these, but it was something more; because none of these ends, nor all of them, satisfy the text you have heard—come up to the assertions and declarations which are delivered concerning it."

And again in the second sermon of the series, it is observed,

"This efficacy is in Scripture attributed to the death of Christ. It is attributed in a variety of ways of expression, but this is the substance of them all. He is 'a sacrifice, an offering to God; a propitiation; the precious sacrifice fore-ordained; the Lamb slain from the foundation of the world; the Lamb which taketh away the sin of the world. We are washed in his blood; we are justified by his blood; we are saved from wrath through him; he hath once suffered for sins, the just for the unjust, that he might bring us to God.' All these terms, and many more that are used, assert in substance the same thing, namely, the efficacy of the death of Christ in the procuring of human salvation."

And again in the twelfth sermon:

"When the Scripture talks, therefore, of sin requiring *atonement* and expiation, and of the death and sufferings of Christ as of great and mighty efficacy thereto, does it talk of more than what we should judge to be necessary for us, considering what sin is?"

This, it will be thought, is an explicit recognition of the doctrine of the atonement; but still, it will be observed, there is here no admission of the divinity of our Saviour. We are not, however, left wholly in the dark respecting our author's sentiments upon this point, though it were to be wished that they had been expressed with more clearness and decision. It is certainly possible, that we may have overlooked some references to this subject: but the only passage that bears upon it, which we can produce, is contained in the twenty-seventh sermon of the second volume upon the "unity of God," in which after quoting several texts in proof of that Article of our faith, it is said,

"These passages are very clear and express, and can never be mistaken to us Christians; that is, 'There is one God, blessed for evermore.' We hear, nevertheless, of three divine Persons—we speak of the Trinity. We read of the 'Father, Son, and Holy Ghost.' Now concerning these, it is to be observed, that they must all be understood in such a manner as to be consistent with the above positive declarations, that there is 'one only supreme God.' What is that union which subsists in the divine nature; of what kind is that relation by which the divine persons of the Trinity are connected; we know little,

perhaps it is not possible we should know more: but this we seem to know, first, that neither man nor angel bears the same relation to God the Father as that which is attributed to his only-begotten Son, our Lord Jesus Christ; and secondly, that very thing does not break in upon the fundamental truth of religion, that there is 'one only supreme God,' who reigneth and dwelleth in heaven and on earth; who is all in all, the same spirit always, unchangeable; who only hath immortality, dwelling in light which cannot be approached; whom no man hath seen, nor can see; to whom be glory and dominion for ever."

Although this be not so full and explicit as the importance of the subject required, from a man of Dr. Paley's station in the Church; still were it the only passage in all his writings, in which the doctrine of the Trinity is mentioned we should consider it quite sufficient—especially when coupled with our previous quotations upon the atonement—to refute the charge of Socinianism; which it appears to us has been much too hastily brought against him; though perhaps not without some apparent cause. We could easily produce abundance of passages from these sermons, to shew that Dr. Paley's orthodoxy was much less questionable, than by many persons seems to have been supposed. But for this purpose, we must refer them to the volumes themselves. We will not conclude, however, without extracting one specimen of the nervous and peculiar manner in which he enforces the commonest topics of pulpit exhortation. In the twelfth sermon of the first Volume he observes,

"I am at present to treat of the malignity and aggravation of our sins, under the circumstances in which they are usually committed.

"First, our sins are sins against knowledge. I ask of no man more than to act up to what he knows: by which I do not mean to say that it is not every man's obligation, both to inform his understanding, and to use his understanding about the matter; in other words, to know all he can concerning his duty; but I mean to say that, in fact, the question seldom comes to *that*—in fact, the man acts not up to what he does know—his sins are *against his knowledge*. It will be answered, that this may well be supposed to be the case with persons of education and learning, but is it the case with the poor and ignorant? I believe it to be the case with all. Is there a man who hears me that can say he acts up to what he knows? Does any one feel that to be his case? If he does, then he may reasonably plead his ignorance, his want of education, his want of instruction, his want of light and knowledge, for not acting better than he does, for not acting as he would have acted if these advantages had been vouchsafed to him. But he must first act up to what he does know, before he can fairly use this plea—before he can justly complain that he knows no more. Our sins are against knowledge. The real truth is, and it comprehends both the wise and the ignorant, the learned and

the unlearned—the real truth I say is, that we not only sin, but sin against our own knowledge. There may be nicer cases, and more dubious points, which a man, informed and instructed in religion and morality, would perceive to be wrong, which a man, ignorant and uninformed, would not discover to be so; and there may be many such cases; but what I contend is, that the question never comes to that. There are plain obligations which the same men *transgress*. There are confessed and acknowledged duties which they neglect. There are sins and crimes committed, which they know to be sins and crimes at the time. Therefore, since they act contrary to what they know, small as their knowledge is, is it in reason to be expected that they would not act contrary to what they know, if that knowledge was increased? Alas! in computing the number, and weight, and burden of our sins, we need only take into the account the *sins which we know*. They are more than enough to humble us to the earth upon the ground of *merit*: they are more than enough to banish that consideration: they are more than enough to humble every one of us to the dust."

Discourses on some important Subjects of Natural and Revealed Religion, introduced by a short view of the best specimens of Pulpit Eloquence, which have been given to the World in ancient and modern times. By DAVID SCOT, M.D. Minister of Corstorphine. 8vo. pp. 463. 10s. 6d. London. Hurst. 1825.

IN all cases where it is practicable, it is our proposed plan, to give a short analysis of the works which we undertake to review. In some instances we must, however, unavoidably deviate from our regular path; and we should indeed deserve the severest censure if we imposed upon our readers the onus of reading an analysis of Dr. Scot's essays. It is an abuse of language to call them discourses, in the usual acceptation of the term, for the text of Scripture at the head of each of them is the only property which they have in common with productions that are proper for the pulpit.

The passage of Scripture prefixed to the two first of Dr. Scot's essays is taken from Rom. xv. 1. "*We that are strong ought to bear the infirmities of the weak and not please ourselves.*"

From these words, Dr. Scot deduces the duty of cherishing a tolerant spirit in religious matters: he observes that the mind of man cannot be forced into the belief of *any notion at random*, that though in the common concerns of life, man may take up

opinions on the authority of another, in religion "his own act is more immediately required in believing them," (*believing an opinion* rather a questionable expression.) The two methods adopted in the dissemination of opinions, are persecution and argumentation. The former Dr. Scot justly and strongly reprobates. The magistrate is to check opinions as dangerous to the country, not as false in religion; he is the guardian of temporal interests,—the care of spiritual welfare belongs to another class of persons. These persons may counsel, but not constrain; for we are answerable to God only for our opinions. The Pope and his adherents are censured,—for infallibility of judgment can never reside in fallible men. Ignorance is no excuse, because the Scriptures are translated into a language which we understand. Creeds and formularies of faith may be useful, but they are neither to supersede the necessity of reading Scriptures, nor to stand in their place.

"The present state is mercifully intended as a school of discipline not only in regard to practice but also opinion, if we neglect our neighbour's moral qualifications, why should we make our own opinions the only recommendation to *that happy country*, (i. e. Heaven). The outrages of the Papists are inexcusable, and the rage of *proselytism* deserves condemnation. Our Saviour obtained followers not by compulsion but by affability and gentleness. This spirit is *copied after* by his apostle."

The first Essay consists of these and similar observations repeated more than once, without any order or connection. We quite agree with our author in many of his remarks, especially in those which relate to the Romanists, but notwithstanding the Stagyrite, though we have a common foe, we are *not* friends. In the first place our author is by no means equal to discuss the subject which he has chosen, and in his endeavour to do it he has given a most happy illustration of the poets image, "*glacies cœu futilis*." But this is a pardonable fault when compared with that lamentable indifference to divine truth which pervades the whole volume. We find persecution for religious opinions justly reprobated, but nothing or next to nothing is said of the momentous duty of having a right faith ourselves, and communicating it unto our brethren by the use of all lawful means. Dr. Scot's principles, however, of which we shall speak hereafter, are but too well calculated to quench the spirit of truth, and to remove that abhorrence of falsehood which is one distinguishing characteristic of the sincere Christian.

We object to the manner in which Dr. Scot represents the seve-

ral duties of the Clergy and the magistrate. It is obvious that the latter is to exercise the authority which he derives from the arm of the law, and he must in no case exceed the limits of power with which he is entrusted. But a Christian magistrate is amenable to a high tribunal; and therefore, as one who is to give an account, he must labour to advance the glory of God, and the present and future welfare of mankind. We maintain, moreover, to speak generally, that there is a close connection between opinions which are false in religion, and those which are dangerous to the country; and that this assertion is confirmed by our Blessed Saviour's parable of the tree and the fruits. But if a magistrate be in some sense responsible for the eternal interests of his countrymen, and if those be endangered by the prevalence of "opinions false in religion," it is obviously his duty to discountenance, and, as far as is sanctioned by law and discretion, to suppress them. When he is called upon to legislate he must be actuated by the same views and be perpetually referring to the highest principles. In short, for the sake of his sovereign, and his countrymen, for the sake of himself, of his sons, and his son's sons, he must in all his enactments *providere ne quid detrimenti Ecclesia capiat*.

We trust that these feelings and observations can trace their origin to the fountain of truth, and that they will be approved by every cool head, and warm heart;—but unfortunately we are travelling a road diametrically opposite to Dr. Scot, and to him we *must* return.

The second Essay treats of religious observances. In our examination of this precious production we shall be as just to Dr. Scot as he is to himself, for he virtually refutes himself; and we shall attempt no more. Dr. Scot strenuously argues against attaching any importance to religious observances;—if justly, then the inference is, that they may be innocently complied with, and in this case we ought not to please ourselves. But Dr. Scot considers persecution a much less evil, than submitting to this yoke of bondage, and in his own words "if we should suffer, our lot is not worse than that of the apostles and martyrs."

Dr. Scot shall now give us his own account of religious observances.

"In all the observances attached to our religion men have varied and will vary. One may think himself bound to read a written prayer, another to use an unpremeditated prayer: one to sing psalms standing, another to sing psalms sitting: one may contend for baptizing children,

another may be eager for baptizing adults: one may believe that he is called upon to take the Lord's Supper every sabbath, a second that once in the year is sufficient: and a third that it was never intended to be taken beyond the age of the Apostles. The reason of all this difference among Christians is, that no one of these and a hundred like things are *prescribed in Scripture*, but left to human discretion," p. 29.

Dr. Scot may find one follower here and there, but we portend upon the whole that he will not be more successful in making than he is in spelling *prosyllites*. The majority of those who name the name of Christ will ever desire to feed on the Bread of Life, and will turn aside with scorn from the speculations of those who either add to, alter, or mutilate that sacred law which they have received from above. The expression, "prescribed in Scripture," is capable of bearing an extended meaning, but, as appears from the whole passage, it is here used in a more limited sense. If then we adopt the principles laid down in the foregoing quotation, all those parts of Scripture which do not contain direct precepts and commandments, would unavoidably become a dead letter. For the resolution of all doubts whether in matters of faith, practice or ceremonies, 'to the Law and the Testimony,' as our Author on another occasion exclaims. But if the Law and the Testimony contain no express injunction, are we immediately to conclude that the question is a thing of indifference*? Can no authority be derived from the equity of the thing in general,—the Analogy of the Jewish Law,—probable insinuations in the New Testament,—and the continued practice of the Church in her earliest and purest ages? Can a *legitimate inference* from Scripture, the example of our Blessed Lord and his Holy Apostles impose upon us no obligations? Ought we to care for none of these things? Or rather, on the other hand, is not a *disposition of heart and mind* to be guided by a concurrence of them all, or the greater part of them, prescribed in Scripture. We are much mistaken if with these lights the necessity of retaining Infant Baptism, and the duty of kneeling at prayer be not discerned.

But further, according to Dr. Scot's views, a precept (as will be seen by his allusion to the Holy Sacrament) may be given to the Apostles, and at the same time be neither in letter nor spirit binding upon ourselves. But we must require him to produce one single reason why we are not equally exempt from obeying the precept, "Whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12. as we are from

* See Bishop Sanderson's Cases of Conscience.

that, "This do in remembrance of me," Luke xxii. 19: Both were primarily delivered to those who lived in the age of the Apostles; both have been constantly observed by the faithful in all ages of the Church; and both must be observed by us, if we hope to be saved.

Our readers must ere this have suspected Dr. Scot's principles: his views respecting that solemn institution which our Lord appointed at his death, will have afforded them too strong a confirmation of these suspicions. But to proceed: in the twenty-second of his Discourses, he proposes to discuss the Socinian, Arminian, Calvinistic and Antinomian Theories of Justification. The passage of Scripture prefixed is taken from Philip. iii. 9. "*Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*" In the progress of this discussion, he observes that some (we conclude he means the Socinians) hold that this righteousness is entirely our own performance. The second class assert, that man is in a degenerate state, and that the Divine assistance or grace promised in the Gospel is requisite to help him; and that Christ obeyed the Divine Law in the stead of all mankind, and that hence man's imperfect obedience will be accepted. A third class maintain that man is under the thralldom of sin from the very womb, and wholly unable to do any good work. They assert also that Christ *obeyed* the Divine Law for the elect only. The fourth class assert, "that Christ did not obey the law in their room, as their legal head and representative, but that he believed for them, repented for them as well as died for them by a real transference of persons and conditions." Of these two classes the first and the last are condemned as objectionable in the extreme, and the second and third are considered the best. Of these two Dr. Scot evidently prefers the third. For though he allows that the scheme adopted by them may be objected to, he says no more, but speaking of the second, he says, it has been objected to, *and we think with considerable strength*. If our inference then is correct, Dr. Scot professes himself a Calvinist. Several of Dr. Scot's observations, whilst he is discussing the tenets of the second class, are plausible, but *anguis latet in herba*. His real creed is a mixture of the doctrine of Calvin with those of Socinus. Is it not strange that he should have the assurance to discuss the doctrine of justification without ever making the slightest allusion to the Divinity of the second person in the ever blessed Trinity? Our author (speaking of the doctrine of justification) observes, that these are the only four theories on the subject which deserve any

notice. But as far as we can discover, these are f ur theories on the subject which deserve no notice—for this pla n reason, because the Scripture takes no notice of them. He can have but short sighted views respecting the guilt of sin who imagines that the perfect obedience of one mere *man* can justify, in the sight of God, the imperfect obedience of another. He can know but little of the doctrines of Scripture, who has never known, “that none can by any means redeem his brother, nor give to God a ransom for him.” Whilst treating of the doctrine of justification, we have also to remark that Dr. Scot, though he frequently alludes to the obedience, makes no mention whatever of the sacrifice of Christ. This it must be confessed is wise policy. Christ is called the Lamb of God, which taketh away the sins of the world. It is said that he was the propitiation for the sins of the whole world; that he was once offered to bear the sins of many. Passages bearing upon the same point might be multiplied without end. Texts which assert this blessed truth are totally kept in the back ground, and with good reason, for with one voice they condemn the opinions of those who rob the Son of his glory, and the faithful of their hope. In short, though our Author is very earnest in his appeals to reason and Scripture, he is very sparing in the use of them.

The other essays treat of general subjects, but as they are discussed without any reference to the great doctrines of Christianity, if they were in much abler hands than those of Dr. Scot, they would be dull, lifeless, uninteresting and uninstruc- tive. Dr. Scot, however, not only undertakes to write, but also to criticise. In his short view of the best specimens of pulpit eloquence, many great men are mentioned, but we look in vain for any traces of them in the other parts of his volume. A man of Dr. Scot's principles must have some courage to eulogise Barrow and Secker. But his commendations will be well bestowed, if they refer his readers to the instructive discourses of these excellent men. We promise them that they will there find a complete refutation of his unscriptural theories of justification, and a most effectual antidote to all the poisonous doctrines with which his essays abound. We could easily give a few specimens of Dr. Scot's grammar, which might amuse our readers; but we only beg to recommend Dr. Scot to acquire a greater facility of spelling and writing his own language, before he reads any more of the works of Chrysostom.

Sermons from the French; translated, abridged, and adapted to the English Pulpit. By the Rev. M. H. LUSCOMBE, L.L.D; Chaplain to his Royal Highness the Duke of Cambridge. 8vo. Pp. 320. 9s. London. Rivingtons. 1825.

THIS volume contains twenty-four sermons, selections from the publications of six celebrated Protestant divines on the Continent, Cellierier, Reybay, Picot, Merle, De Jouk, and Le Cointe. Of these Sermons, twelve are taken from Cellierier. Dr. Luscombe has presented us upon the whole with a spirited, correct, and faithful translation of the discourses, which he is desirous of introducing to the English reader; and he does not seem to have taken any intentional liberty with the doctrine or sentiments contained in the originals. We could however, point out some few passages in which he has fallen short of his usual precision. For example, the following reading is decidedly erroneous, in sense and punctuation.

"But you will perhaps ask, may we not hope for this grace, for pardon, and the mercy of our Divine Master, *My brethren, you can have no certainty of this. He has not given you this assurance.* In his sovereign administration, justice has its rights as well as his mercy; and we must submit to the means, which he has been pleased to choose for our reconciliation, and to the conditions by which his grace is to be obtained. *He has spoken.* And the means proposed is the sacrifice offered on the cross by the great Mediator his only Son." P. 268.

Upon referring to the original, which we happen to have by us, and which is a sermon of "J. J. S. Cellierier, ancien Pasteur de Satigny," Vol. I. No. 12. entitled "*La foi Chretienne,*" as published by "Manget et Aubuliez, Genève, 1819," the passage stands thus:

"Mais, disez-vous peut-être, ne pouvons nous pas espérer cette grâce, ce pardon, de la clémence de notre maître. *M. P. nous ne saurions avoir à cet égard aucune certitude s'il ne daigne lui-même nous en assurer.* Dans son administration souveraine, la justice a ses droits aussi bien que la miséricorde: il faut qu'il parle, il faut qu'il nous apprenne, et le moyen qu'il a choisi pour les concilier, pour nous réunir à lui, et la condition, à laquelle cette grâce est attaché. *Or il a parlé; ce moyen, c'est le sacrifice offert sur la croix, par le grand Médiateur par son propre fils.*" P. 223.

It is evident that the sentences which we have distinguished by Italics, should have been rendered in this way. "My brethren, we could have had no certainty of this, if he had not

been pleased to assure us of it himself.' 'But he has spoken,' or, 'but he has said it.'

Dr. Luscombe wishes, (as we should judge from his having undertaken this translation, and from what he says in the title page of adapting these sermons to the English pulpit,) to obtain a passport for French and Swiss Protestant theology into our English pulpits. We most earnestly hope that our young preachers will be cautious how far they adopt either the style or the doctrines, even of the best of the sermons which come from the other side of the water. There is a degree of animation and eloquence in them, which is certainly highly attractive: they will keep an audience alive, and assist the effect which a good voice and manner never fail to produce: but they have little of that close reasoning, and sound divinity, which should be the study of such as are disposed to remember the apostle's advice, "take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt save both thyself and them that hear thee."

As a proof of the justice of this observation, Dr. Luscombe's volume contains one sermon only upon either of the sacraments of the Reformed Christian Church, viz. the eleventh, entitled, "The Lord's Supper,"—and that one treats upon this sacred ordinance, as a memorial rather than an holy mystery, capable of conveying grace and sanctification. The text is, "This do in remembrance of me," and Celleriar, (whose sermon it is,) scarcely alludes to any thing beyond the tendency of the institution to recal Christ and his redemption to our memory. The inward and spiritual grace, which by promise and covenant accompany the sincere, and devout, and worthy communion of the Lord's Supper are kept out of sight, and the hearer or reader of this discourse learns no more from it, than that the bread and wine are consecrated upon the altar, that the communicant may be put in mind of what his Saviour suffered for him. The Sacrament, the appointed means of divine strengthening and refreshing, ought doubtless to be the leading subject in every illustration of this solemn ordinance, but the following passages, which are the strongest we find in reference to it, can scarcely be said to place it in its proper point of view.

"He therefore left us a visible sign, a lasting monument of his death. This sign so simple, is at the same time powerful and affecting. There is a perfect analogy between that bread and that wine, the first nourishment of man, and that spiritual nourishment which gives life to the soul. The choice which the Son of God has made of this

emblem, renders it still more adapted to arrest our attention. That bread, that cup, emblems of his death : that cup which he himself presented to his disciples, a few hours before his death, places him before us, and renders him as it were, visible to our eyes." P. 148.

"The natural consequence of these sentiments, of this lively remembrance in the true disciple of Christ, makes him a new creature : his soul receives an impression from the virtues of his Saviour : he knows that to come to the Holy Supper is to bind himself to walk in his steps, and he again ratifies his engagement. The spirit of Jesus inspires him." P. 149.

Our own church considers the communion of the Lord's Supper as something more than emblematical and symbolical, as the very means of grace, when the communicant receives the bread and wine, in faith, penitence, and charity : its liturgy speaks not only of the remembrance of Christ's death and passion, but of the mystical partaking of his body and blood, of the spiritual food, and of the assurance of God's favour and goodness towards us, when we have duly received these holy mysteries. We therefore acknowledge that we look with jealous eyes upon any exposition, doctrinal or practical, which, either by omission, or insufficient illustration, fails in giving due force to this, or any equally important article of faith.

NOTICES.

Scientia Biblica: containing the New Testament, in the Original Tongue, with the English Vulgate, and a Copious and Original Collection of Parallel Passages, printed in words at full length. 8vo. 3 vols. 3l. Booth. 1825.

This is really the most luxurious book of its class we have ever seen. In further explanation of the contents, as enumerated in the title page, we may mention, that the Greek is the "Textus Receptus" after Mill's Edition; the "English Vulgate," simply the Authorised Version; and the collection of "parallel and illustrative" passages taken from the margins of all preceding compilers, most copious,—so copious indeed that we have not been able to discriminate those which are "Ori-

ginal." Above all let it be understood that the parallels are "printed in words at full length," "to save the vast trouble attendant on a reference to the Bible to consult many passages."

To those who have not a Greek Testament and an English Bible with the common marginal references, or who prefer a broken to an unbroken text, this work will be an acquisition, somewhat expensive, indeed, and not very compendious, but still very useful. We cannot but respect the industry of the Editor, and his intent, which was, he says, "to furnish a Commentary on the Bible from its own resources; and to exhibit the delightful harmony which subsists between the Sacred Writers on subjects on which they treat;" but we fear that the sale of so costly a publication will not encourage him to undertake the Old Testament, as he proposes, on the same plan.

Lambeth and the Vatican: or Anecdotes of the Church of Rome, of the Reformed Churches, and of Sects and Sectaries. 12mo. 3 Vols. Knight and Lacey. 1825.

AMONG the lovers of anecdotes, some of whom may not be over nice with regard to the subject of their entertainment, the collection with the above alluring title may find admirers. For ourselves, we confess, though no enemies to a good joke, and decidedly fond of scrapiana, we cannot enjoy because we do not approve of the exhibition of any thing which ought to be held sacred in a ludicrous or even a whimsical point of view. Much harm is often, perhaps very unintentionally, done by witticisms at the expence of persons whose office is entitled to respect, even if they disgrace their calling by their conduct. Ridicule of spurious religion not unfrequently excites a doubt of that which is most genuine. We think, then, that to heap together all the absurdities of which religionists, of whatever denomination may have been guilty, can do no good, though it may raise a laugh. We question, too, whether the proportion of *creditable* "Anecdotes" in the mixture before us, be at all sufficient to counterbalance the weight on the other side.

Of the decorations, we shall only say, that the autographs of eminent divines, if authentic, are most interesting: but there is a singular circumstance to be observed, which makes us doubt the truth of the graphic illustrations. It is this: The vignette frontispiece of the first Volume gives a fair representation of Lambeth Palace; but in the second Volume the engraving which is subscribed "the Vatican," happens to be a

view—not of the Vatican, but of the Pontifical Palace on the *Monte Cavallo*.

It is somewhat strange that an Editor, whose “long residence on the continent enabled him to glean largely from the Vatican Library,” should have been guilty of such a blunder.

Hale's Select Offices of Private Devotion, viz. I. Office of Daily Devotion, with a Supplement. II. Office for the Lord's Day. III. Office of Penitence and Humiliation. IV. Office for the Holy Communion. With large collections out of the Holy Scriptures. New Edition, revised and enlarged. 8vo. Pp. 556. London. Rivingtons. 10s. 6d. 1825.

THOUGH we do not consider ourselves pledged to notice reprints of works however valuable in themselves, the one before us has claims which cannot be disregarded. The great importance of publications of this nature, as most deeply affecting the spirit and tone of the religion professed by us, cannot escape the consideration of any; and certainly the times in which we live imperatively call for the greatest caution in the means which are made use of to preserve amongst us the rational and practical piety of our ancestors. We are singularly happy in the form of sound words preserved in our invaluable Liturgy, but it is at least highly expedient (if not absolutely necessary) that similar helps to devotion in private should be afforded, and that the same admirable temper should pervade the forms of private prayer which are so manifest in our public formularies. The want of aids of this kind will ever occasion attempts to supply forms of private prayer, and if standard publications of the kind be not provided, those of an inferior cast will be taken up; of which it is not difficult to foresee the effect. In this instance, however, the value of the original work is sufficiently stamped by time; and is, we believe, so far generally known as to render any detailed examination of its contents unnecessary. To those who may not yet have met with it, the following observations (which also shew the peculiarities of this edition) will, we trust, furnish a sufficient motive for personal investigation on their own part.

“Of the present edition it is only necessary to say, that it varies from the former chiefly in a somewhat different arrangement of the parts, in a few omissions, in the addition of prayers to be used under special circumstances, in such a combination of the public with the private office for the Holy Communion, as renders the whole a ‘companion to the altar,’ and in a careful reference of the selections from Holy Writ

to their places in the Old and New Testament. These selections, which constitute the largest and most valuable portion of the book, the author tells his reader, 'cost him the greatest pains,' they form, indeed, its distinguishing characteristic. In setting forth every fundamental doctrine, and every important duty of our holy religion in the very words of inspiration, they complete the offices, and render them a scriptural standard of faith and practice, no less than a well-tempered manual of Christian devotion." p. v.

This praise is indeed well merited. From its intrinsic excellence it deserves the most extensive circulation,—and when we add, that the entire proceeds of this edition are to be made over to the Clergy Orphan Society, no further recommendation can be necessary.

A Manual of Devotion, being Meditations and Hymns for every day in the Month. By MARY HOLDENESS, Author of "New Russia," and "Manners and Customs of the Crim Tartars." 12mo. pp. 152. London. Duncan. 1825.

THIS little work merely consists of reflections on important religious topics, to which are appended hymns relative to the same. Without much pretension it exhibits some talent, and a degree of piety, which would compensate for more imperfections than are in fact attached to it.

A Synopsis of the Evidences of Religion, natural and revealed, drawn principally from the writings of Butler, Paley, Doddridge, and Marsh; designed as a Manual for youth. By the REV. JOHN TOPHAM, M.A. F.R.S.L. Head Master of the Grammar School of King Edward VI, Bromsgrove. London. Whittaker. pp. 58. sewed. 1825.

THIS is not, strictly speaking, a *synopsis* of the Evidences, but a very good *summary* of certain of the leading arguments adopted by the divines from whose works it is professedly compiled. The treatise appears, indeed, quite unexceptionable so far as it goes, and may, therefore, be safely recommended:—but whether it be sufficient to pre-occupy the minds of youth, and to afford them so clear and complete a digest of the evidences of their

holy religion, as to render harmless the sophisms of infidelity, we would leave to Mr. Topham's own good sense to determine. If it effect not this, it will scarcely answer his benevolent purpose.

Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes and Hymns, on Various Subjects, for the Use of Families, Schools, and Readers in general. By the Rev. W. MORGAN, B. D. Incumbent of Christ Church, Bradford, Yorkshire. Author of the Pastoral Visitor, Psalmody Improved, A Selection of Hymns for Sunday Schools, Hints to Sunday School Teachers, The Welsh Weaver, &c. 2 Vols. 12mo. London. 1825.

FROM the title of this singular medley, the reader may infer there is no want of quantity, nor of variety, in the Volumes of Mr. Morgan. We wish we could say as much for the judgment and talents of the author, as we can willingly and conscientiously for his zeal and industry. This however is wholly out of our power: in not one of the various kinds of writing which he has attempted, is there any thing to contradict the epithet of "*feeble*," which he has anticipated in the Preface to his Second Volume.

Mr. Morgan appears very solicitous both in his title page, and throughout his performance, to convey the idea of his being a veteran author. This is the more to be regretted as there is the less excuse for publishing a collection such as this, and the less hope of improvement. That Mr. M. may find readers and admirers, among those who conceive with himself, that "*we shall have neither vice nor pauperism in the world, when the Bible Association System becomes universal*," and that in the "*Anniversary Meeting of the British and Foreign Bible Society in Free Masons' Hall, we have the nearest resemblance to heaven of any thing that has yet been ever found among Christians*," is indeed very possible; but if he would be consistent with his own professions, and desire to be permanently and extensively useful, he must read more, and write less.

The Mystery of Godliness, or Directions for the Attainment of Holiness, founded upon a Work called, The Gospel Mystery of Sanctification. By the Rev. WALTER MARSHALL, Fellow of New College, Oxford,

and afterwards of Winchester College. By a Layman of the Church of England. 12mo. Pp. 194. Robertson and Co. 1825.

THE "Layman" considers his own high opinion of the original work which he deems it necessary to present to his readers in a modified form, as sufficiently borne out by the approbation of "six judicious ministers, supported by the testimony of Mr. Robert Trail;" though, to make assurance doubly sure, he brings forward in addition the mighty names of Mr. Hervey the author of *Theron and Aspasia*, the Poet Cowper, and Mr. Henry Martyn. Notwithstanding this weight of authority, the Layman might, according to *our* views and sentiments, have employed his time better than in attempting to revive the work in question.

The Vision of Hades, or the Region inhabited by the departed Spirits of the Blessed; with cursory Notes, Theological and Metaphysical, to which is now added, The Vision of Noös. 12mo. pp. 241. London. Whittaker. 1825.

THIS is a most strange performance, for which it is not easy to assign the motive, and of which the author seems hardly able to state any determinate object that he had in view. The first of the visions seems composed principally for the sake of the notes, which were to be appended to it, and which exhibit considerable research and some ingenuity. The second, however, sets criticism at defiance; and till the author shall think fit to publish further particulars concerning the dream, which he says suggested it, we deem it best to leave the vision and the interpretation thereof—to himself.

Discourses and Evening thoughts. By S. BURDETT, 12mo. pp. 219. London. Hatchard. 1825.

THERE is nothing in this volume which has not frequently been said before in better language. The whole partakes too much of the style of the following passage.

"Even at this moment I cannot doubt, that many of you recollect, and many hearts beat responsive to the consolatory truth and influence of that passage in the prophet Malachi; that they who feared the Lord

spoke often one to another, and the Lord hearkened and heard, &c. Never can those emotions be described which have been experienced by the devout Christian, as those words have come home to his own habits and feelings." P. 32.

Plain Sermons on important Subjects, chiefly for the use of Seamen. Dedicated by permission to the Right Honourable Viscount Melville, First Lord of the Admiralty, &c. &c. By the REV. SAMUEL MADDOCK, Vicar of Bishop's Sutton, and Ropley, Hants. 12mo. pp. 252. London. Hamiltons. 1825.

THE author of these Sermons evinces considerable talent in the adaptation of his subject to his supposed auditors, and there are portions of the work that deserve very high commendation. We regret that we cannot extend this character to the whole, but there is a want of accuracy in some parts, and an overweening tendency to hypothesis (founded neither in fact nor in Scripture) in others, which materially diminish the value we should otherwise attach to it. The sixth sermon on "moral and spiritual change, the inseparable effect of true religion," and that which follows; on "a change of heart necessary to future happiness," are more particularly liable to be misunderstood, and require careful revision.

Sermons for Sunday Evenings, on the Ten Commandments. 12mo. Pp. 162. London. Rivingtons. 1825.

A SET of plain and practical Sermons of a moderate length and well adapted to answer the purpose for which they are designed. The language is occasionally of a higher cast than is desirable "for the express use of the humbler classes of society;" but the simplicity of the arrangement prevents any serious objection arising from this source.

Lectures on the Lord's Prayer; with two Discourses on Interesting and Important Subjects. By the REV. LUKE BOOKER, LL.D. F.R.S. and Vicar of Dudley. 12mo. Pp. 204. 4s. 6d. London. Simpkin and Marshall. 1824.

In these Lectures, the different clauses of the Lord's Prayer

are discussed with brevity, but with no mean ability and judgment. The writer appears to be, (and no doubt is,) sincere and earnest in his endeavours to communicate his pious sentiments to his hearers. The Discourses strike us as exceedingly well suited to country congregations; though there is nothing in them to offend the taste of the most cultivated classes of society. But a writer of any experience and talent, (and Dr. Booker has both) will naturally adapt his thoughts and his style to the understandings of the majority of his congregation;—especially when from long acquaintance, he is familiar with their habits of thinking, and their extent of information.

To the Lectures on the Lord's Prayer, are subjoined two Discourses; one "On Suicide," and the other, "On Humanity to the brute Creation;" in both of which Dr. Booker displays sentiments highly creditable to him both as a minister and a man.

BIBLICAL MEMORANDA.

AN ILLUSTRATION OF PARTICULAR PASSAGES AND ALLUSIONS
IN THE NEW TESTAMENT, INTERMIXED WITH ECCLESIASTICAL
TRADITIONS.

SERIES THE FIRST.

No. I.

THE style of the New Testament is so widely different from that of classical Greek, and so replete with allusions and idioms peculiar to the Jews and neighbouring Asiatic people, that notwithstanding the unremitted labours of a long succession of critics, much still remains to be adduced in illustration of it. In the present Series, the books of the Evangelists will be examined, according to the order of Macknight's Harmony, and parallel expressions from other writers will be inserted, where they appear to have a tendency to illustrate the Sacred Text,—those passages which cannot be included within this plan, being reserved for a future series on the history and structure of the separate Gospels and Epistles.

That the Gospel of St. Matthew was written in Hebrew or

Syro-Chaldean, we have strong evidence from its style, and the testimony of the ancients. Papias *apud Eusebium* has borne witness to the fact: Ματθαῖος μὲν ἐν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δὲ αὐτῶν, ὡς ἠδύνατο, ἕκαστος, consonant to which are the words of an anonymous author cited by Heinsius, τὸ κατὰ Ματθαῖον Ἐυαγγέλιον ἐξεδόθη ὑπ' αὐτοῦ ἐν Ἱερουσαλὴμ, δὲ ἡ γραμμὰ τῶν Ἑβραϊκῶν. This, according to Ibn Batric, was likewise the opinion of the Alexandrine church:

و في عصر فلوديوس قيصر كتب متاوس انجيله بالعبرانية في بيت المقدس و فسر من العبرانية الي اليونانية يوحنا صاحب الانجيل

"And in the time of Claudius Cæsar, Matthew wrote his Gospel in Hebrew at Jerusalem, and John the Evangelist translated it from the Hebrew to the Greek." But this last tradition, which we detect in several ecclesiastical writers, rests on no better authority than those ill supported legends, which have ascribed its translation to St. James, the brother of our Saviour. It will, therefore, be a hopeless task to attempt the discovery of the translator; we must content ourselves with existing records concerning its original language*. Bishop Marsh (Lect. xxvi. p. 91.) contends, that both this Gospel, and the Epistle to the Hebrews were composed in Hebrew, and Bynæus de natali Jesu Christi (pp. 242—253.) has most diffusely substantiated the argument. Wetstein has reasoned fallaciously, when he argued that the Hebrew Gospel was that which the Ebionites and other schismatics claimed; because there exist ample documents to prove, that the canonical book was recorded by the ecclesiastical historians to have been circulated in this language, and his argument from Epiphanius will only shew, that such was also the language of the apocryphal work, which passed under his name. The German critics have entered into similar wild speculations respecting the Urevangelium; and some have even collected different fragments, which they call component parts of the Ebionitish Gospel.

The commencement of St. Matthew's genealogy is purely Hebrew, and was doubtless **ספר תולדות ישוע המשיח**. It contains several particulars analogous to the genealogical tables in the Pentateuch, and bears a striking correspondence to those still adopted by the Arabs. **Υἱός** and **γεννᾶν** are used in the extended sense of the Hebrew **בן** and **ילד**: and its structure re-

* Cf. Theophylact. in loco. Irenæum, l. iii. c. 1. Euseb. Eccl. Hist. l. iii. c. 24. p. 96.

sembles that which we observe in almost every manuscript of the family of Ishmael. Thus, in Abu'lfeḍa's account of Amina; the mother of Mohammed, we have an apposite example:

فهي أمة بنت وهب بن عبد مناف بن زهرة بن كلاب بن مرة بن
 "And Amina was كعب بن لوي بن قريش بن فهر وهو غالبش the daughter of Wahab, the son of Abdumenaḥ, the son of Zohra, the son of Kelab, the son of Morra, the son of Kaab, the son of Levi, the son of Ghalib, the son of Fihara, who was a Koreish." The only difference is, that in St. Matthew, Abraham, from whom the descent is derived, is placed at the commencement of the series, and here Fihara is mentioned the last; but in St. Luke, the Arabian order is completely preserved. The genealogies in the Gemara (tit' Beracoth) and in Michaelis's Observations on Ruth iv. 28. reflect much light on this subject.

Ahaziah, Joash, and Amaziah are omitted, for which various suggestions have been proposed; but whatever may have been the reason for selecting these particular individuals, the omission is in perfect harmony with the immemorial custom of the East, wherein genealogies are constantly abbreviated in the recapitulation of the heads of families, or the recension of illustrious dynasties, from which all boast themselves to have sprung. In these tables, any particular ancestor who had pre-eminently signalized himself, and thus affixed honour on the banners of his descendants, was mentioned in a lofty and distinguished style: in like manner, Abraham and David, the one as the founder of the nation, the other as the first monarch of the tribe, from which the Messiah was descended, and both, as having had signal divine communications concerning the then future dispensation, are recorded more distinctively and emphatically, than any other ancestor of the series. In the Jewish works, likewise, these two names occur with unusual honour, particularly where the promise of the Messiah is discussed by the writer: hence his general Rabbinical title is *משיח בן דוד*. *Διὰ τὸτο γὰρ* (says the same anonymous writer *apud Heinsium*) *ἄτε Ἑβραίοις γραφών, ὑδὲν πλέον ἐζήτησε δεῖξαι, ἢ ὅτι ἀπὸ Ἀβραὰμ καὶ Δαβὶδ ἦν ὁ Χριστὸς*, for which reason the forefathers of Abraham are omitted in St. Matthew.

It has been observed, that the Jews make mention of four illustrious women, Sarah, Rebecca, Rachel, and Leah, whom the Chaldee Paraphrast denominates *MOTHERS IN ISRAEL*, whence Michaelis has remarked, that St. Matthew records four

* Concerning the two Messiahs cf. Buxtorfi Synag. Judg.

MOTHERS OF THE CHRISTIAN CHURCH, Thamar, Rahab, Ruth, and Bathsheba. The books of Ezra and Nehemiah certify us; that the Jews took great pride in their genealogical registers, and under certain circumstances, we occasionally detect the name of a woman in eastern pedigrees*. Chrysostom appears to have wandered from the point in his observations on this chapter, and we are not aware that any of the fathers have instanced the analogy on which we insist. A strange dispute has been instituted concerning Rahab and Ruth, for which we must refer the reader to the pages of the Litigants†.

The reduction of this genealogy to fixed numbers, is in the true spirit of oriental, and particularly of biblical compositions, in the latter of which the numbers three, seven with its combinations, and forty are of continual occurrence. St. Matthew establishes three distinct epochs connected with three cycles, composed of fourteen generations: in like manner, the Jews divided the supposed duration of the world into 2000 years before the law (תורו וברו), 2000 years under the law (תורה), and 2000 years under the Messiah (ימי מלך המשיח), which, according to Usher's chronology, closely corresponds to the real date of Christ's advent.

Celsus, writing against Origen, objected to the truth of Christianity, that Mary, according to the statement of the Jews, was asserted to have been with child by a person called *Flávδνα*. This frivolous objection was extracted from the Talmud, in which we discover an account of נדבנא the son of נדבנא, who was hung on the eve of the passover; and Epiphanius has recorded a legend, that Joseph had a son named *Flávδνα*‡. From these two statements, it appears by no means improbable, that the enemies of Christianity, desirous of consolidating every separate calumny into one body of objections, as we may argue from the writings of Rabbi Lipman, brought together totally irrelevant traditions to retard the progress of the Christian religion, and stigmatize its Divine Author; that Epiphanius preserved this, as one of the mass, which the inventors of Jewish

* A Circassian desirous of allying himself in marriage to another family, to this day presents his pedigree to the head of it, who shows to him in return that of his intended bride (Sir K. Porter, vol. i. p. 148). This is the case with some Bedouin tribes; others even extend their genealogical cares to their horses.

† The Jews pretend that Joshua married Rahab, and that eight prophets and priests descended from her: cf. Targum in 1 Chron. iv. 22. Boaz is called "the chief of the college at Bethlehem:" cf. Kohemoth viii. 10. Magillah xiv. 2. This genealogy slightly varies from the Hebrew: e. g. *Apax* instead of *אפא* and *Iwaba* instead of *אבא*.

‡ Cf. Scheidt *Præterita Præteritorum apud Mœschenium*:

legends furnished for the purpose; and that Celsus, without examining the authority, on which it depended, and little scrupulous of its want of connection with his argument, urged it by way of obloquy, and without veracity, against the cause which Origen defended.

The supposed discrepancies between the genealogies of St. Matthew and of St. Luke, have been too frequently harmonized to require any additional remarks *. Photius, in his *Bibliotheca*, p. 20, mentions Africanus to have formerly written on the subject †, the particulars of which discussion will be found in Routh's *Reliquiæ Sacræ*, (v. ii. p. 117.) they are likewise reconciled in Eusebius's *Ecclesiastical History*, (l. i. c. 7.) and Hottinger has written two treatises on the question in the *Thesaurus Theologico-Philologicus*. He argues that *ὡς ἐνομιζέτο υἱὸς Ἰσὼφ* should be included in a parenthesis ‡; his interpretation of the verb is not only supported by the Syriac, but by the other versions, especially the Ethiopic, which renders it by the verb *ወለ* =: . Yet, the conjecture of those who interpret *ἐνομιζέτο* by being inserted in the public registers of the nation, is more ingenious, although we doubt whether a collation of passages will substantiate the interpretation. The existence of Caman's name proves St. Luke to have followed the Septuagint: but it is omitted in the Beza manuscript, and it is likewise omitted in the Septuagint, in the recapitulation in the first book of the *Chronicles*. In St. Luke we retrace Jewish phraseology, where Seth is called *τῷ Ἀδὰμ, τῷ Θεῷ*, since the most ancient of the Rabbinical writings style both Adam and Seth *בְּרֵאשִׁית* §.

The Prophet Isaiah had predicted that our Saviour's birth should be miraculous, and that his mother should be an *עלמה*. The Jewish cavils on the force of this word are entirely unsup-

* Cf. Theophyl. p. 327. D., which, if the history be correct, is most satisfactory.

† Γράφει δὲ Ἀφρικανὸς καὶ πρὸς Ἀρτεμίδην, ἐν οἷς ἱκανῶς τὴν ποριζομένην διαφωνίαν παρὰ Ματθαίῳ καὶ Λουκᾷ, περὶ τῆς τῷ Σωτῆρος ἡμῶν γενεολογίας τέρματων θέλει.

‡ "Uti adnotat Syrus; fuit tamen τῷ Ἰσὼφ, quia ejus ex Mariâ genuinus nepos fuit. Christus neminem in terrâ habuit, quem propriori et potiori jure Patrem cognominasset, quàm Ἰσὼφ: cf. Myher rabb. p. 1033.... Mattheus per Solomonem ad Josephum, Lucas per Nathanem (lineam) ad B. V. Mariam duct. Nathan Solomonis ex utroque Parente frater fuit." Vossius and Horne suspect seventy-five to have been the number of generations, in the most ancient manuscripts of Irenæus, which will harmonize him with St. Luke.

§ Cf. Cosri, f. l. c. 95. ii. c. 13. lxxxiv. et passim: lib. Zohar, Siphra, Mechilta, passim. Irenæus, as his works now exist, asserts our Saviour to have been fifty years of age when he commenced his ministry, which is most likely an error in the manuscripts. Bartolecci vol. ii. p. 349. et seqq. proves his birth to have occurred in Daniel's seventieth week: cf. Dan. ix. 25, 26.

ported by the genius of the language, as it is evident from other applications of it, such as Gen. xxiv. 43. Exod. ii. 8. as well as from the primitive signification of the root. The cognate term **العلفة** was generally applied by the Syrians to a virgin of marriageable years, or to one betrothed, but not married, and the MS. lexicon of Jauhari supports the criticism, in his exposition of **عيلم** in Arabic, from whence the feminine **عيلمَة** must be nearly analogous to the Hebrew. Several of the rabbinical writers account **עלמה** and **בתולה** synonyms, and the passage cited to the contrary from David Kimchi, has been shown by Pococke to have been vitiated by lacunæ, which older MSS. have supplied, rendering the passage consonant to the opinions of the best scholars among the more ancient Jews*.

The Virgin Mary is frequently called **الْبَتُولُ** by the Mohammedans, which is a phrase only applied to virgins devoted to religion, and averse to matrimony; hence, the scholiast on Hariri explains **بتل** by **تطع**. And from the secluded state in which betrothed women were kept in the east, and by the Jews among the rest, it is manifest, if we advert to the *primary meaning* of the word, that it was used to express those that were not married, because, after that event, the language furnished them with different names. Most of these objections, indeed, were excited long after the introduction of Christianity, and can, therefore, possess no validity, in an exposition of the prophecy of Isaiah. The legends current about Fohi, or Budd'ha, were, doubtless, borrowed from this historical fact, and, therefore, afford a *collateral* evidence of the manner in which Isaiah's prophecy was understood, as well as of the belief of its completion, which could only have taken place in the way recorded by St. Matthew†. Plutarch (Conj. præc. *ad finem*) has a singular passage: **παίδιον ὑδεμία ποτὲ γυνή λέγεται ποιῆσαι διχα κοινωνίας ἀνδρός**. All the spurious Gospels agree as to the miraculous conception; and in Justin Martyr's second apology, (p. 75)

* The passage is: **העלמה אינה בתולה אלא עלמה כמו נערה תהיה** **בדבריהתועים** and the words omitted are, **בתולה או בעולה**.

† Cf. Hieronymum in Jovinianum. c. xxvi. The difficulties imagined to exist in the words of the Greek copies of St. Matthew, have been completely removed by Heinsius in his *Exercitationes Sacrae*, who remarks, that if the passage be rendered back into Hebrew, the futility of the objections will be apparent, and the Greek version of **עלמה** will be demonstrated to be correct: e. g. **לקח אשתו ולא ידע אותה עד שילדה בנה הבכור**, in which **לקח** and **ידע** exemplify the sense of the Greek: **παράλαβε τὴν γυναῖκα αὐτοῦ, καὶ ἔκλυον αὐτήν, ὥς ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον**.

the 21st and 23d verses of the first chapter, and 2d verse of the second chapter, are cited from the canonical Gospel, which establishes the existence of the narrative in the copies that were used by the Church in his time. The fables also circulated on the subject, pre-suppose some historical foundation: thus, Cedrenus (Comp. Hist. p. 186,) mentions, that as soon as her pregnancy became known, both Joseph and herself drank the bitter water, (τὸ ὕδωρ τῆς ἐλέγχσεως) and departed to the mountains. The Proto-Evangelium of James gives a different tradition: ἦλθεν εἰς τὸν οἶκον αὐτῆς, καὶ ἔκρυψεν ἐκυτὴν ἀπὸ τῶν υἱῶν Ἰσραὴλ· ἦν δὲ ἐτῶν δεκατεσσάρων, ὅτι ταῦτα ἐγένετο τὰ μυστήρια.

Οἰκημένη in St. Luke ii. 1, is to be accepted in the same sense as **בֵּית**.

The **φάτνη**, in which our Saviour was deposited, has, by different writers been called *οικία*—*σπήλαιον*—*δοχεῖον*—*βοοστάσιον*—*καλύβη*, &c.; for it has been confounded with the *κατάλυμα*, in which it was. Some have supposed the *κατάλυμα* to have been

a Caravanserai or **مَنْزِل**, such as the Jews denominated **דוכתא** (*δοχεῖον*) others have argued, that it was a private dwelling used for the purpose, in consequence of the taxation. This, however, is unimportant. The **φάτνη** itself is the **מִבְרָה** or **מִדְבָּרָה** of the Old Testament, and has been compared with the rabbinical **מִבְרָה**, but it coincides more readily with the term **מִבְרָה**, which the Jews borrowed from the Latin. The description of the præsepe given by Nonnius will considerably illustrate the nature of the place: "*præsepia, non tantum quibus veterina pabulantur animalia, sed et loca tecta et clausa,*" and these were separated by partitions from that part of the **φάτνη** (as Xenophon assures us) where the animals were fed. It is, in fact, almost, if not quite analogous to the *אὐλή*. The Arabs have open courts within their dwelling, where their cattle are kept, to which various names are given, both in Arabic and Persian. The central space has no buildings or covering, as we learn

from a scholiast on Hariri, **الذي لا بناء به ولا سقف**; yet as other writers mention fences, where not only cattle, but implements of husbandry are kept, in eastern habitations*, we presume there were enclosures with coverings, either round this *مساحة*, or leading from it. The Kámús informs us, that this open place was **الساة الناحية و فضا**

* The houses in Armenia have fences, which keep the cattle from the part where the family sleeps.

بي بي نور الهي. Hariri, in his third consessus, introduces the learned men holding their Majlis in *stabulis*, which, after Abu Zeid's hypocritical harangue, they quit, being overpowered with compassion, at the description of his adverse fortune: *و خلت المرباط و رحم الغابط*. Though this word be identified

by the scholiast with *اصطبل*, and mentioned as the place of cattle, we find it also the ordinary resort of men, and from Hariri may conjecture the existence of accommodation in it, and protection from the weather: the *ساحة* is the open space *without a covering*, but the *مرباط* appears to have been covered, being that part to which the animals were tied. Some of the Arabic writers have recorded it, as the usual place of learned disputations in Alexandria*, and the Arabic word *ساحة*, has been interpreted by the Persian *دهليز*, which the Berhani Kattè explains *راهي که از در خانه تا حد معن خانه است* not merely as the open space itself, but *as the whole passage leading to it from the door of the house*. The Virgin Mary was not in the *κατάλυμα* itself, from want of room, (as St. Luke informs us) but in this court, or the adjoining part which the Persian lexicographer asserts to have been, also, called by the same name. We deem it necessary to offer these critical remarks, in consequence of the numerous errors prevalent on the subject †.

The magi are next introduced to our notice, concerning whose nation nothing *conclusive* can be adduced. The term is of wide import, and connected with the older Sabæan worship, whence Plato defined *μαγεία* to be *Θεῶν Σεραπεία*. The classical writers did not confine the *μάγοι* to Persia, but included under the title every devotee of the Pyreal theology, occasionally, however, restricting it to the priests, in which they were authorized by Persian documents. Origen (in Celsus, l. I. p. 19,) imagined those recorded by St. Matthew to have come from Egypt, and has noticed the very extensive acceptance of the appellation. *Ἀγυπτίαν οἱ σοφοί, ἢ τῶν παρὰ Πέρσαις Μάγων οἱ λόγοι ἢ τῶν παρ' Ἰνδοῖς φιλοσοφούντων Βραχμῶνες ἢ ΣΑΜΑ-*

* The Hamasa mentions these open places, also, as used for poetical and oratorical effusions: they were, in fact, minor *Ocad'hs*.

† The *σπάργανα*, in which our Saviour was wrapped, were the common fasciæ used for enfolding infants, and shrouding the bodies of the dead.

ΝΑΙΟΙ. Elsewhere, he observes, that the same order of men, who were called Magi by the Persians, were called *Χαλδαῖοι* by the Babylonians and Assyrians, (which Diogenes Laërtius also asserts) *Gymnosophists* by the Indians, and *Δρυῖδες*, or *Σεμνόδεοι*, by the Celts and Gauls. He adds, that they all followed the doctrines of Zoroaster, and that there were Magi not only among the Indians, as Pausanias testifies, but among other barbarians. The Bactrians, Parthians, and Medes, &c. &c. had hierophants, to whom the Greeks gave this name. If we resort to the Persian lexica, we shall invariably find *مع* interpreted *پرست آتش*, a *fire-worshipper*, which is of indefinite meaning.

Justin Martyr, in *Tryph.* (p. 303) argues, that they came from Arabia, and Theophylact declares, that they were descendants of Balaam: some have, likewise, alleged 1 Kings iv. 30, Jer. xlix. 7, in proof that they were Temanites, which, at the best, is a mere *petitio principii*. Dionysius, Bishop of Tarsus, according to Photius (*Bibl.* p. 703,) thus wrote, λέγει . . . τῆς Μάγης παραλαβὴν μὲν παρὰ Χαλδαίων, ὡς ἀστὴρ ἔσται τῆς κατὰ σάρκα γενήσεως τοῦ κοινῷ Σωτῆρος μνηνυτῆς· ἐκείνοις δὲ ὡς ὁμοτέχνους ἀναδεῖναι τὴν πρόρρησιν τὸν Βαλαὰμ ἐκείνον . . . ἐμφανίζεται δὲ τεχνοῖσι Πέρσαις, πρὸ τῶν ἄλλων ἐθνῶν ὁ Δεσπότης ἑαυτὸν δεικνύς, ὅτι καὶ μάγων καὶ γοήτων τοῖς ἐθέλουσιν ἢ δι' αὐτὴν παρέχεται χάρις καὶ σωτηρία. Theophylact, in another part of his writings, inclines to the opinion, that they came from Persia. Hyde conceived them to be Parthians: and Bar Bahlul, in his inedited Syriac lexicon, contends that they were Persians, *مع حد حلفا د*; *مع حد*, descended from Elam, the son of Shem*. Theophylact calls them *ἀστολόγους*; and Allix has shewn, from the Rabbinical writings, that the Jews believed, that prophets descended from Abraham, by Keturah, resided in Arabia and Saba, preserving from their ancestors traditions received from Abraham, and accrediting the promise of the Messiah made to him. Some, from hence, have settled the question in their favour, yet the

* Bar Bahlul proceeds to state, that they were thirteen in number, and accompanied by an army of one thousand men, whose approach excited great terror in Jerusalem. The names of the chiefs were Arôphon, Hurmon, and Tacksheth; others say, Gûdphorbûm, Artachshâst, Labûdo, and Alphero. In Persian, they were called *درست آمد زرد آمد* و *آمد*. Others record them as Abduiyâd, Hadûndad the son of Artaban, Shetâph the son of Gûdophor, Arshik the son of Tahdus, Zerwand the son of Warwarand, Arîhu the son of Khosrav, Artachshâst the son of Chashlîth, Eshtanhûzon the son of Kashrûn, Mahdûk the son of Hâhom, Achshîresh the son of Sachbon, Sêrdolach the son of Beldon, and Mardûk the son of Bel. Ecclesiastical writers have coined an equal variety of other names and legends concerning them.

sober critic must perceive, that this legend has no other foundation than a verse in the Psalms, which will scarcely warrant the conclusion. It is more natural to infer, that they came from some country bordering on Judæa, in which hypothesis we shall be supported by the wide appropriation of the name, of which Æschylus gives a testimony :

Καὶ Μᾶγος *, Ἀραβοστ', Ἀρτάμηστε Βάντριος
Σκληρᾶς μέτοικος γῆς ἐκεί κατέφθιτο. (Pers'. 316.)

The Greek writers certainly identified the μάγοι with the φαρμακοὶ, ἑπαοῖδοι, &c., and the term is thus used in the Septuagint; but this, although it be urged by some Biblical critics, has but little weight in this passage; for, on the same principle, the Jews borrowed the Greek word φιλόσοφος—ἡρῶν, and interpreted it (in Aruch) *an astronomer*. Nor do we think that, from the identity of ἀπὸ ἀνατολῶν and אֶרֶץ, it can be *positively proved*, that Aram Naharaim, or Mesopotamia, was their country. Nothing, indeed, but conjecture can be offered, as to the particular district or land from whence they came.

This subject has occasioned many frivolous disputes, respecting the age of our Saviour, at their visit; some of the Fathers asserting that he was two years old; Chrysostom and others, that they arrived shortly after his birth. Triebel enters still further into the question, and expends much learning in investigating whether they came before or after his presentation in the temple, and whether he were or not a year and three weeks old, at their arrival. But all these ineptiæ originated in bad criticism; for, on a comparison of St. Luke with St. Matthew, it is evident, that after forty days, his parents removed to Jerusalem, but as the Magi found him at Bethlehem, it is demonstrable, that they not only came before his removal thence, but that they could not have come from a great distance: and it is a fact not unworthy of record, that the Jewish legends fixed on Bethlehem as the birth-place of the Messiah. Prudentius, in his Christian Hymn, thus alludes to the visit of these sages:

Regem, Deumque annuntiant
Thesaurus et fragrans odor
Thuris Sabæi: ac myrrheus
Pulvis sepulchrum prædocet. (Cath. 69.)

Equal speculation has been indulged respecting the star, in discussing which we shall omit the uncertain analogy drawn from

* Ἀραβοστ', in some editions.

Balaam's prophecy. The classical authors abound with descriptions of celestial lights appearing on momentous occasions, of which Wetstein has given copious extracts. The Jews, likewise (Sota I. 48.) have transmitted to us a similar tradition at the birth of Moses, which we may fairly presume to have been borrowed from the accounts of the Evangelists. We may suppose, that many of those narrated by the classics arose from natural causes, but were magnified by their ignorance and superstition into the portentous. St. Luke, however, records an appearance different from St. Matthew's statement, at a *partial* glance; yet if we advert to Hebrew phraseology, both will be readily harmonized. In the one, the phenomenon is called ἀστὴρ, in the other δόξα Κυρίου, which is the שכינה, and is interpreted in Yalcut Rubeni, (p. 62.) to signify אור גדול, *a great light*. Now (as Seelen has shewn,) ἀστὴρ, in the Hellenistic Greek, does not necessarily imply *a star*, but simply a luminous appearance in the heavens, (Medit. Exeg. pars i. p. 105 et seqq.) and as Schoettgen has remarked, that πλῆθος στρατιῶν ὑψάνεισιν ἀντίκειται, it is clear that nothing will militate from the words against the conclusion, that both relate to one and the same event. Thus with the retention of the Greek term, the heavenly host is called in Yalcut Simeoni, (f. 105. p. 2. §. 1.) מַלְאָכֵי שְׁמַיָא. The introduction of the angels to the shepherds will be no contradiction; for the same phenomenon which guided the magi, might to the shepherds, who were probably expecting "the salvation of Israel," have been attended with the angelic vision; and no one will argue against a celestial indication, because it was attended with a brighter revelation to some than to others. The traditions that in an early age of the church identified the star with an angel, add force to our opinion, (cf. Fr. Mizgium.) Several of the Fathers assert that the shepherds were stationed near the tower of Eder, (cf. Gen. xxv. 16—21.) and the Jews have legends that the Messiah will *there* be manifested to shepherds. Some Christian writers have carried the analogy so far as to presume that this would be the site of the temple predicted by Ezekiel.

That we have not argued without authority in identifying the ἀστὴρ and δόξα Κυρίου, is certain from the words of Chrysostom *: εἰ τῶν πολλῶν εἰς ὃ ἀστὴρ ἦν, μᾶλλον δὲ εἰς ἀστὴρ, ὡς ἐμοίγε δοκεῖ· ἀλλὰ δύναμις τις ἀόρατος, which Michael Glycas repeats, (Parte iii. p. 209.) Theophylact, *in loco*, thus expresses his ideas : ἀγγελικὴ δύναμις ἣν ὁ ἀστὴρ, δῆλον ἀπὸ τοῦ καὶ ἐν ἡμέρᾳ ὑπερ-

* ὁμιλ' στ. p. 53. D. Many other substantiations of this hypothesis might be extracted from the pages of the fathers and ecclesiastical writers.

λάμπειν, καὶ ἀπὸ τοῦ κινεῖσθαι μὲν, κινουμένων τῶν Μάγων, ἰσχυροῦν δὲ ἀναπαυομένων.

We shall, therefore, consider the evangelists to have commemorated one and the same event, and we have proved that there is no contradiction in their statements. The books ascribed to Zoroaster or Zerdusht contain a prophecy that is referred to this history, which may be seen in Hyde; but, even if they be authentic, nothing can be argued from it as to the native land of the Magi, on account of the prevalence of Magianism in other countries, and if they be not authentic, the probability will be, "that the Parsis" inserted the passage from some oriental version of the Gospels. Kuinoel has extracted from Shaw's Travels, (p. 289.) a description of meteoric phenomena in the East, which is deserving of the perusal of the investigator of this subject. The angelic salutation also occurs in Zohar, in Exod. (f. 13. c. 52.) with but slight variation;—
 שלום ליה לעילא שלום ליה לתתא.

The Magi were warned not to return to Herod, and Joseph was warned to take the young child and his mother into Egypt. It was at that time the habitation of many Jews, and was no very considerable journey from their residence. After the departure of both, the infanticide at Bethlehem occurred; but, from a collation of St. Matthew and St. Luke, we are of opinion that critics are in some error on this point. From the contrasted narratives of the two, it is evident that the Magi came *before* our Saviour's presentation in the temple, because the holy family were *then* at Jerusalem, and the Magi found Him *before their departure* from Bethlehem. After the legal residence at Jerusalem, Joseph retired to Nazareth, (Luke ii. 30.) and *here, not at Bethlehem*, he must have been favoured with the angelic ἐπιφάνεια, which enjoined his journey to Egypt, as some argue, because St. Luke has recorded the subsequent migration to Jerusalem, and from thence to Nazareth, where it is manifest that he intended to settle himself. It will also appear inferible from the sacred account, that Herod was not aware of the return of the Magi, until these events had taken place, nor of the removal of the holy family from Bethlehem, from the infanticidal order which he issued, *certainly after* their departure to Egypt. (cf. Matt. ii. 12, 13. Luke ii. 21, 22.) This observation we consider necessary to correct the errors of commentators, and preclude false deductions from the apparent dissonance of the Evangelists.

Wetstein (*in loco*) and Vossius (*Chron. Sacr.* p. 159.) have satisfactorily accounted for the silence of Josephus as to the murder of the innocents in Bethlehem; the fact is, however,

narrated by Macrobius, (*Saturnalia*, l. ii. c. 4.) who has embellished the history with the fiction, that Herod's own son was slain *there* among the number. Nicephorus (*Eccl. Hist.* l. i. c. 14. p. 78. *et seqq.*) mentions, that St. John the Baptist, and his mother Elizabeth took refuge ἐν τινὶ σπηλαίῳ πρὸς τὴν ὄρεινὴν, But we have two strong *collateral* evidences of this transaction, which have been seldom, if ever, applied to its corroboration. The one is from *Sanhedrim*, f. 107. c. 2., and *Sota*, f. 47. c. 1., where, when King Jannai (ינאי) is affirmed to have slain the rabbin, Rabbi Jehoshua, the son of Barachiah is stated to have escaped to Alexandria, and it is well known that Joshua is, simply, the Hebrew of Jesus. Bava Bathra (f. iii. c. 2.) also notices Herod's slaughter of the rabbin, from which, according to this account Baba, the son of Buta, was alone preserved, to become his counsellor. The other is extracted from the Persian historians, quoted by Henry Lord, who aver, that the king of Chima fearing lest Zerdusht should deprive him of his throne, attempted to destroy him when an infant, and when he had reached *the age of twelve years*, endeavoured to poison him. The one carries with it an evidence whence it originated, and the other was borrowed from the actual documents of the Evangelists. For, so singular an event as the mission, return, and danger of the Magi, from whatever country they might have come, would very naturally be circulated among all the rest of the order; and it was no uncommon custom with the ancient Hierophants to appropriate to their own history foreign transactions in which they bore any concern. We remark, likewise, that St. Luke (ii. 42.) does not again introduce our Saviour *until he was twelve years old*. Magianism, at this period, was admixed with some degree of Sabianism, or Samanism, as the Greeks call it, consequently, so remarkable a phenomenon as the ἀστήρ, or δόξα Κυρίου, could not fail of finding a place in their records, of which the prophecy of Zerdusht is no mean proof. The gospel of the infancy asserts, that Christ was taken to Memphis, and Said Ibn Batric affirms, that Herod was punished for the infanticide, with a lingering and excruciating disease, of which he died.

It now remains for us to offer some remarks on the quotations from the Old Testament. St. Matthew institutes a comparison between the Exodus of the Israelites and our Saviour's departure from Egypt; others have contrasted, in like manner, the destruction of the Hebrew children, by order of Pharaoh, and that of the Bethlehemites, by order of Herod. Theophylact (*in loco*) writes, λέγομεν, ἐν, ὅτι καὶ τὶ κοινὸν ἐλέχθη ἐπὶ τῷ λαῷ τυπικῶς, ἐξέβη δὲ εἰς τὸν Χριστὸν ἀληθινῶς, and Chrysostom (ὁμιλ. η')

on this passage observes, *as a canon*, καὶ ἕτος προφητείας νόμος, τὸ πολλὰ πολλὰ λέγεσθαι μὲν ἐπ' ἄλλων, πληρῶσθαι δὲ ἐφ' ἑτέρων. Those who are desirous of examining the difference between the Greek Testament, the Septuagint, and the Hebrew, must have recourse to Ludovicus Cappellus, Heinsius, and others.

Cyril and Jerome both considered this quotation to have been of a *typical* nature, and it is certain that St. Matthew does not so much allege it *as a prophecy*, *as a coincidence* between the histories of Moses and our Saviour. The full import of the words was doubtless accomplished in Christ; yet, critically speaking, ἵνα πληρωθῇ ἡ προφητεία i. e. *in confirmation* of what has been said, &c.—a form of allegation used by the Jews when they did not quote the sacred text, *verbo tenens*, but according to its purport and application. It is likewise called הבהרה, i. e. *for the greater elucidation of the subject*.

The same observation is valid with respect to the two remaining quotations. Justin Martyr (in Tryph. p. 304.) having cited the words of Jeremiah concerning Rachel, says, διὰ τὴν φωνὴν ἣ ἐμελλεν ἀκρόεσθαι ἀπὸ 'Ραμᾶ, τῆς ἐκ τῆς 'Αραβίας (ἔστι γὰρ καὶ μέχρι τοῦ νῦν τόπος καλούμενος ἐν 'Αραβίᾳ 'Ραμᾶ) κλαυθμὸς ἐμελλεν τὸν τόπον καταλαμβάνειν, ὅπου 'Ραχὴλ, ἡ γυνὴ 'Ιακώβ τῷ ἐπικληθέντος 'Ισραὴλ, τῷ ὁγίῳ πατριάρχῃ, τεθάρται, τῆς Βηθλέεμ, κλαυθμὸς τῶν γυναικῶν τὰ τέκνα τὰ ἴδια τὰ ἀνηρημένα, καὶ μὴ παράκλησιν ἔχουσιν ἐπὶ τῷ συμβεβηκότι αὐταῖς. Some have endeavoured to refer the prophet's allusion to Ramah Ephraim, others to Ramah Lehi; the locality is, however, accurately determined by its connection with Rachel and Bethlehem. Nebuzaradan, general * to Nebuchadnezzar's forces, kept the captive Jews chained in Ramah, until he could take them to Babylon, which city Josephus (Antiq. xviii. 12.) informs us, was distant from Jerusalem, σταδίους τεσσαράκοντα. Rachel's sepulchre was in the vicinity, and the place belonged to the tribe of Benjamin, but after the incorporation of the tribe into Judah, it was considered as a part of the latter, whence τὰ τέκνα αὐτῆς will rightly be applied to the united tribe. The whole passage is a fine hyperbole, and in the best style of the Jewish prophets. The Zohar (in Ex. f. iii. c. 12.) quotes a tradition of Rachel weeping for her children, and the Messiah endeavouring to console her, whilst she refused consolation; to this St. Matthew may have, in some degree, alluded, pointing out its true application.

The fear of Archelaus was not ungrounded; for it was a

* Cf. Jer. xl. 1.

common Jewish proverb : *כי טוב לנו לזיוות בלא מלך ממלך עלינו* : *Archelaus* "it were better for us to be without a king, than that *Archelaus* should reign over us." The allegation * *ὅτι Ναζωραῖος ἀναθήσεται*, is not a quotation of any particular prophecy, but a summary of several, introduced in the Hebrew style, which we have described. Possibly it referred to those which denominated the Messiah "THE BRANCH," as we find both *נצר* and *צמח* used in passages predicated of him. Isaiah xi. 1. and Jeremiah xxxi. 6. (where his disciples are certainly called *נצרים*) may have been amongst the number. Some have imagined, from his ascetic life, *נזיר* to have been applied to him, in the Old Testament; others argue, that he is likewise mentioned as *נצרי*. However, there can be no difficulty in the passage, for the paronomastic style of the East will authorize *נצר* and *נצרי*, however predicated of him, to be referred to the city, and his Gentile name. Said Ibn Batric says, in his Annals, *فغاب ان يسكن في بيت لحم من اجل ارشيلوس فسكن بالناصرة فكذلك* "And he feared to dwell at Bethlehem on account of Archelaus, and therefore dwelt in Nazareth; whence He was called a Nazarene."

* Chrysostom (ὁμιλεῖς) says, *καὶ ποῖος προφήτης τὸτο ἔπε, μὴ περιεργάζε, μηδὲ καλυπραγμονεῖ· πολλὰ γὰρ τῶν προφητικῶν ἠφάνισται βιβλίων, καὶ ταῦτα ἐκ τῆς ἱστορίας τῶν παραλειπομένων ἴδοι τις ἂν ῥᾶθυμοι γὰρ ὄντες, καὶ εἰς ἀσέβειαν συνεχῶς ἐμπίπτοντες, τὰ μὲν ἠφίεσαν ἀπολλύσθαι, τὰ δὲ αὐτοὶ κατέκειον καὶ κατέκοπτον*; in proof of which he adduces the discovery of the law in the time of the kings. But, without resorting to his conjectures, the passage will bear the explanation which we have given.

DEBATES IN PARLIAMENT

RELATIVE TO THE CHURCH.

THE second title of our work is "Ecclesiastical Record," and it is as a *record*, that we notice Debates in Parliament relative to the Church. We cannot be early enough in our reports of proceedings in the two Houses, nor can we give sufficient room to the subject, to make an article to which our readers shall turn with any thing like that impatient interest which is felt in the perusal of the daily and weekly Journals, while occurrences are yet recent. But we do hope to furnish a few pages of useful reference, to which persons may turn with satisfaction, as to a faithful register, for an account of the leading arguments advanced by different debaters, of the opinions of the supporters and opponents of a motion, and of its result, when questions in connection with religion have been agitated in Parliament.

With this view of what we have called, in our Prospectus, the third division of our work, we reserved the debate in the House of Lords which took place last year, on the Bill to confer elective franchise on the Roman Catholics of England, for the present Number, that the report of it might accompany that of the great collateral question, relative to the Roman Catholics of Ireland, which has occupied so much attention during the present Session.

HOUSE OF LORDS. *Monday, May 24, 1824.*

BILL TO CONFER ELECTIVE FRANCHISE, &c. ON THE ROMAN CATHOLICS OF ENGLAND.

The Marquis of Lansdowne moved the order of the day for the second reading of the Bills for placing the English Roman Catholics on a par with the Roman Catholics of Ireland. The object of the two Bills, which he had introduced, was to place the Catholic inhabitants of our country on the same footing all over the empire. The first point he proposed was to give the Catholics of England the elective franchise, and considering the amount of property, as a qualification for practising political privileges, it must be allowed that the English Catholics were entitled to this favour. As far as property was concerned, the force of influence belonged to them in a considerable degree; and lately it had been seen on several occasions, that Catholic gentlemen had come forward to propose persons who were to be Representatives, and then retired without giving their vote. Another effect of the measure would be, to enable Catholics to hold civil offices; but, under the head of civil offices, it would have no greater effect than to open to them all offices in the revenue, and entitle them to act in the commission of the peace. Such

was the extent to which the legislature had already gone in the case of the Irish Roman Catholics. With respect to situations in the revenue, he could conceive nothing more absurd than the distinctions now subsisting between the Roman Catholic inhabitants of the two countries, between which there was a constant and daily intercourse in trade. While on one side of the water the Catholic could occupy the very highest situations connected with commerce, he was disqualified on the other side from filling the lowest, and rendered incapable even of issuing a permit. With respect to their admission to the commission of the peace, he could not understand upon what ground the slightest inconvenience was to be apprehended in this comparatively tranquil and undisturbed country, from having a limited number of justices of peace, chosen from the Catholic body, without requiring those oaths from them, which were still administered, though there was some doubt as to their legality in the minds of many. He could not understand why there should be any objection to this, when, in a Catholic country, disturbed by religious dissensions, the experiment had been already tried, and the persons, so appointed, were found to execute their important functions to the great benefit of the community.

The noble marquis proceeded to say that he had still to allude to one provision in the bills, which had no parallel in the act affecting Ireland. He alluded to the office of earl marshal of England, which was one of the many honours granted to the illustrious house of Howard, and asked if any danger could arise to the constitution of the country from the personal exercise of this office by the duke of Norfolk. It now remained for their lordships to consider whether there still existed any objection to admitting the English Roman Catholics to the enjoyment of these rights, and whether they would not be justified in establishing that uniformity, which it was the genius of the constitution to encourage.

Lord Colchester said, that in proceeding to state the grounds upon which he was prepared to vote against the two bills, he should reverse the order in which the noble marquis had detailed their several objects. And first with respect to the office now executed by the deputy of a noble lord, he thought it rather matter for a separate bill*, as it was altogether of a personal nature. As for the admission of Catholics to offices in the revenue, he disapproved of it for this reason, that it would place the Catholic dissenters in a better situation than the Protestant dissenters. The admitting them to exercise functions of justices of the peace would work too great a change in the character of our institutions, and he never could agree to give them any power in the criminal jurisdiction of the country. He should also object to admitting them to a share in the elective franchise, for that was political power as far as it went. It was not the number of the Catholics that the noble lord professed to fear, but the known and fixed principles of the Church of Rome. He gave them credit for perfect sincerity in the maintenance of those principles—they were the same yesterday, to-day, and to-morrow. The example of the last fifty years afforded abundant proof of the existence and operation of the same tenets. Considering the encroaching spirit of the Church of Rome, as manifested at all periods of its history, he felt that he should best discharge his duty by voting as an amendment, that the bill be read a second time that day six months.

The Earl of Westmoreland supported the measure.

Lord Redesdale opposed the bill, and declared that he could not consent to give political power to the Catholics, although he was closely connected with a Catholic family, which had long distinguished itself by its loyalty to the crown; nor would he be deterred from freely expressing his opinions on the subject, by the fact, that his assassination had been openly preached in a Catholic chapel in Dublin. Whoever had observed the recent conduct of the Roman Catholics in Ireland, must see that they were prepared by force to seize the establishment itself. Such a disposition had been openly avowed, and the present bill, though specifically for the relief of the English Catholics, would add something to the power of the Irish Catholics, therefore he should support the amendment of his noble friend.

* This was afterwards made the subject of a separate bill, and passed through the two houses with extraordinary rapidity—in three days through the Lords, and in two days through the Commons. It was finally read and committed in the House of Commons, on Tuesday, June 22, 1834. The non-importance of the office of earl marshal, in regard to political weight and influence, and the necessity that existed for filling it up, without loss of time, were the probable reasons for the success and unprecedented dispatch of the bill.

The Bishop of Litchfield and Coventry observed that he had steadily resisted the Catholic claims to the extent to which they were urged, but the possession of elective franchise did not appear to him to be one of those concessions to them which would be fraught with any danger. He would give the Catholic every power but that of destroying the Protestant Church for the aggrandisement of his own. He thought the present bill safe and expedient.

The Bishop of Bath and Wells remarked, that exclusion of any kind was abstractedly an evil, but in the case of the Roman Catholics it was a necessary evil. Government was for the general good of those who lived under it; if therefore any sect entertained opinions subversive of the social compact of the country, and were prepared to act on such opinions, the legislature was bound to withhold from them that degree of political power, which would enable them to carry their principles into successful operation. How did these observations, the right rev. Prelate asked, apply to the present case? The Roman Catholic Church maintained the ecclesiastical supremacy of their sovereign pontiff. And who can draw the line between temporal and spiritual interference? The re-establishment of the order of Jesuits, shewed not only the unchangeable principles of the popish system, but the increasing influence of those principles: and while the Roman Catholics continue to hold tenets subversive of every Protestant constitution, he should continue to refuse them concessions such as the present Bill was intended to grant.

The Lord Chancellor held it to be his bounden duty, in the particular situation in which he was placed, to take care of the supremacy of his sovereign. No person could be a subject of this country, and enjoy the privileges proposed by the bill, without taking the oath of supremacy: but in the measure proposed by the noble marquis, no such provision was made, nor was any such qualification required. It was extremely difficult, if not impossible, to separate the spiritual and ecclesiastical authority of the pope from temporal power. The Church of England had for the last twenty years been attempted to be taken by storm; it had withstood all these shocks. Let it not now be destroyed by sapping and mining.

The Earl of Liverpool said he should give his concurrence to the present measure. He apprehended from it none of the dangers which he had alluded to in former cases, nay, he even believed that the granting of such privileges to the Catholics of England would strengthen the Protestant Establishment, as a cause of discontent would thus be removed—as a reproach, perpetually thrown in their teeth, would be taken away; and as, by conceding these little things, they acquired strength to resist greater encroachments. If it had been adopted without danger in Ireland—if the Catholics there enjoyed the elective franchise, it was at least a reason why the concession should not excite alarm in England. He was not afraid of the Catholic question. He knew the temper of the people of this country: he knew they were attached to their religion, and that the only danger was in adherence to things that were not necessary to its security. There was as much real wisdom in knowing when concessions ought to be made, as in knowing when they ought to be resisted.

The Marquis of Lansdowne made an observation or two in reply.—The house then divided on the first bill—

Content, present,	63	Proxies	38	—	101
Not content, present,	74	Proxies	65	—	139

Majority against the bill 38

On the second bill—

Content, present,	67	Proxies	42	—	109
Not content, present,	76	Proxies	67	—	143

Majority against the bill 34

To assist those who desire to form a right opinion upon the subject of this very important debate, we would direct their attention to the speech of lord Colchester, and to that of the bishop of Bath and Wells, from which it will be seen, that whatever concessions they may ask of us, none will be granted in return by the Roman Catholics, and that no deviation can ever be expected from the ambitious, intolerant, and inflexible tenets of the Romish Church.

THE Session of 1825 commenced on Thursday the 3d of February, and the King's speech expressed the gratification which his Majesty received from the continuance and increase of the national prosperity. The first six clauses are all which it is necessary for us to transcribe.

"There never was a period in the history of the country when all the great interests of the nation were, at the same time, in so thriving a condition, or when a feeling of content and satisfaction was more widely diffused through all classes of the British people.

"It is no small addition to the gratification of his Majesty that Ireland is participating in the general prosperity.

"The outrages, for the suppression of which extraordinary Powers were confided to his Majesty, have so far ceased as to warrant the suspension of the exercise of those powers in most of the districts heretofore disturbed.

"Industry and commercial enterprise are extending themselves in that part of the United Kingdom. It is therefore the more to be regretted that Associations should exist in Ireland, which have adopted proceedings irreconcilable with the spirit of the constitution, and calculated by exciting alarm, and by exasperating animosities, to endanger the peace of society, and to retard the course of national improvement.

"His Majesty relies upon your wisdom to consider, without delay, the means of applying a remedy to this evil.

"His Majesty further recommends the renewal of the Inquiries instituted last Session into the State of Ireland."

In furtherance of the measure recommended in his Majesty's speech, of applying a remedy to the only evil which threatened to interrupt the domestic tranquillity of the nation, viz. "The Catholic Association," Mr. Goulburn gave notice that he should move for a Bill to amend the Laws relative to illegal associations in Ireland.

HOUSE OF COMMONS. *Thursday, February 10.*

CATHOLIC ASSOCIATION.

Mr. Goulburn rose in pursuance of his notice, to propose an enactment for the suppression of all improper and dangerous Associations in Ireland. He observed, that incipient symptoms of the evils of which he had to complain, had transpired during the last Sessions of Parliament, but Government forbore to legislate until the peace of the country was openly threatened. The Catholic Association first organized itself in May, 1822, and one of its most dangerous features was, that it was indefinite in its character, for where there was no representation, where each individual was his own elector, there was no control, no superior authority. A great proportion of the Roman Catholic Hierarchy was identified with it, and there were to be found in it, by their side, persons who had once been implicated with traitors, the companions of Wolfe Tone, Emmet, and Russell, men who had borne arms against his Majesty's troops, with the visionary idea of separating the sister countries. This society so constituted, adopted the forms of Parliament, appointed committees to consider of subjects of finance, of the administration of justice, and of the grievances of Ireland. They had a general committee, and a particular one to discuss individual wrongs. They levied subscriptions, and denominated the contribution "RENT," thereby implying that it was a legitimate tax upon the people. In his opinion, the mere levying of money, to be applied to purposes not explicitly defined, was in itself sufficiently dangerous; but the system of control attendant upon its exaction, rendered it still more so. The Association sent orders to the priests throughout the kingdom, to collect the rent, to keep books for registering the

sums so collected. The names of those who refused to pay were recorded, and a species of intimidation peculiar to the Roman Catholic priesthood, was exercised against those who hesitated to swell the fund. The Right Hon. Gentleman then proceeded to detail several instances in which the Association had employed part of its extorted subscriptions, in interference with the administration of justice, and concluded by explaining the object of his Bill, which would be to prevent the permanence of the sittings of the Association, and the appointment of committees beyond a certain time, and to put a stop to any levy of money for the purpose of redressing private or public grievances; and also to render illegal all societies which were affiliated, and which corresponded with other Societies, and which excluded persons on the ground of any particular religious faith, and in which any oaths were taken other than those directed by law.

Mr. J. Smith opposed the motion, upon the ground that no evidence had been adduced to shew the necessity of the measure. He thought the only mode of tranquillizing Ireland, was to grant to the Roman Catholics the same rights which the Protestants enjoyed there.

Mr. Abercrombie declared his hostility to the Bill and its principle, and conceived that the Catholic Association was galling to those who condemned it, because it exposed the grievances of the people to the public eye. It was only fair, he said, that the Roman Catholics, who had so many Societies bound against them, should unite in support of one another.

Sir H. Parnell followed on the same side, and defended the objects of the Association as being neither single nor secret. He believed the opinion of Ireland to be unanimous in its favour.

Mr. Leslie Foster complained of the Association as exercising all the functions of a Parliament in Ireland, and as superadding executive power to their legislative capacity. The collection of the money was public, but not so the application of it. He declared that the Protestants were kept in a constant state of alarm, in consequence of the proceedings of the Association, and concluded by drawing a lively picture of the growing prosperity of the country, until it had been interrupted, or threatened with interruption by this illegal convention.

Mr. J. Williams refused his assent to the measure, and read extracts from a speech of the Attorney General for Ireland, to shew that there was no shadow of ground to justify legislative interference with the Association. Catholic claims, he said, could not be extinguished by putting down Catholic Rent; nor could an Act of Parliament restore tranquillity to exasperated minds.

Mr. Secretary Peel addressed the House at considerable length, and argued, that if Parliament admitted as a principle, that this Association ought to be suffered to exist, because its object was to obtain the redress of grievances, then they might expect other associations to arise without end for the removal of every real and supposed grievance. He should consider this Association in two ways: as a political body; and as a body interfering with the administration of public justice. He should first take it as a body interfering with the administration of public justice: and in doing this, he should cite the authority of eminent men as referring to Societies for the prosecution of offenders. The Rt. Hon. gentleman then employed, with a felicity of effect, which was repeatedly acknowledged by the cheers of the House, the arguments used by Messrs. Scarlett, Denman, Lushington, and Brougham, against the Constitutional Association, which they were pleased to denominate "the Bridge Street Gang." If the reasoning with regard to the Constitutional Association was founded in fact, it could equally apply to the present case. As to the political consequence of the Association, said Mr. Peel, I will confine myself to facts. Here is a body which meets once a year under the pretence of preparing petitions to the Legislature. It mimics in its proceedings all the forms of a legislative assembly; has its committees of justice, and of finance, and its regular hours of meeting. It separates in the summer, like the House of Commons, and it meets in the month of October. What could the Protestant people of Ireland do under such circumstances, but establish counter-associations? If they are not to be protected, they will combine to oppose it, and nothing can be expected but confusion, violence, and danger; for this Parliament must apply the remedy, and therefore he should express his hope that the House would give leave to bring in the Bill.

Mr. Denman rose amidst cries of "Adjourn," and maintained that there was this difference between the Constitutional and the Catholic Association. The former did not

meet to redress their own wrongs, but to introduce a series of jobs which the Attorney General ought to have undertaken. The latter subscribed money for mutual defence, and did not prosecute for political offences. The learned gentleman next made an allusion to the recognition of South America, which he pronounced to be a compromise in the cabinet. "Give me the recognition of South America," said the Rt. Hon. gentleman opposite, (Mr. Canning,) "and I will consent to this Bill."

An adjournment was proposed by Mr. Peel, and the House separated at half past two o'clock.

HOUSE OF COMMONS. *Friday, Feb. 11.*

CATHOLIC ASSOCIATION.

The adjourned debate on Mr. Goulburn's Bill was resumed; and

Mr. Grattan declared his conviction that all the evils which prevailed in Ireland were to be attributed to the unlawful Societies which existed before the Catholic Association, which in reality was the counter-association. It was not true that the Catholic Association consisted exclusively of Roman Catholics. There were also Protestant members. Before such a measure as was now proposed received a decision, let them be heard by counsel at the bar of the House.

Captain Maberly expressed the deep regret, and still deeper indignation with which he viewed the introduction of the proposed Bill, and attributed the late comparative tranquillity of Ireland to the operation of the Society which they wanted to put down. It was the Bible Society and the discussions it had produced which caused all the irritation and dissatisfaction through so many of the counties of Ireland: it was this that had raised the Catholic Rent from 40*l.* or 50*l.* a week, to 400*l.* per week. He knew none of the grounds on which the proposed measure was demanded, although he had been for some time residing in the country, and considered that the house was called upon to legislate in the dark.

Sir N. Coulthurst professed to support the Bill, because he felt that the Catholic Association, while it outrages the feelings of the Protestant, was injurious to the interests of the Catholic. It was a systematic interference with the administration of justice: it formed a tribunal to which was invited every grievance, real or imaginary: it levied money, and used the most despotic means for its collection, even to the extent of denouncing those who refused to pay it. He should therefore vote for suppressing it.

Colonel Davies opposed the Bill, because he was convinced of its inutility and dangerous consequences.

Mr. Dogherty spoke at some length in favour of the motion, and described the proceedings of the Association as utterly inconsistent with the spirit of the constitution, and as productive of alarm, not only to Orangemen, but to Protestants generally. Delegated bodies, as every body knew, were the mischief of Ireland, as mob-meetings had been the evil of England; and no delegated body had ever gone the length of the Catholic Association, or had published discussions of so inflammatory and incendiary a description. Much had been said upon the subject of mal-administration of justice in Ireland, but he spoke from the experience of some years, when he asserted of Ireland, that the Roman Catholics there enjoyed the fullest and fairest measure of justice, and that the courts of justice there were open alike to the rich and poor, without any distinction of religious sects. It had been said that the tranquillity of Ireland was owing to the Catholic Association; but he was firmly persuaded that it was entirely in consequence of the justice, equanimity, moderation, and policy of Lord Wellesley.

Mr. Dominick Browne, and *Mr. Warre*, said a few words against the measure, and *Mr. Dennis Brown*, *Mr. William Williams*, and *Mr. R. Martin*, briefly supported it.

Mr. W. Wynn observed, that he would never have consented to an Act for putting down this Association, if the measure before the House had not extended to all similar Societies.

Mr. Calcraft asserted his belief that this Association arose from other and opposite Associations, and that there would be no end to them, until emancipation, the real remedy for all grievances, should be granted.

Mr. Plunkett said, he felt that the Bill rested upon grounds of imperious and absolute necessity, upon that supreme law which is paramount to every other, where the safety of the State is involved. "I must beg leave to remind the House," exclaimed the Rt. Hon. gentleman, "that this is a measure attacking all illegal and unconstitutional Associations in Ireland, whether in behalf of the Catholics, or in opposition to them. It is certainly my opinion, that Ireland is in a state of unexampled prosperity, and that she has been enabled to share in the common prosperity of the empire, by the wise, enlightened, temperate, and just government of the noble Lord who now presides at the head of affairs in that country. I do not agree with honourable gentlemen who attribute this prosperity to the Catholic Association. Before it was founded, the restoration of tranquillity was achieved, and among the persons most active and effective in contributing to that happy result, were the Roman Catholic priests. Those priests were the men who preached peace to the agitated peasantry, and succeeded in restoring that state of things with which alone it is possible for national happiness to consist. I am the more anxious to do justice to the Catholic priesthood of Ireland, because I believe that a more excellent, and at the same time a more calumniated body of men, does not exist." *Mr. Plunkett* next proceeded to describe the Association, which it was the object of the Bill to suppress, and represented it as having undertaken the great question of parliamentary reform, the question of the repeal of the Union, the question of tithes, the regulation of church property, and the administration of justice; not merely its general administration, but its action in all departments, from the highest court down to the Court of Conscience; and as having undertaken, also, to interfere in every case which they think of moment to the Catholics, whom they call the people of Ireland. None but those who have visited Ireland, can be aware of that power of despotism, more formidable than the sword, the power of public opinion, which is exercised by this Association. In the exercise of their prerogative they enter into the transactions of private life, and denounce individuals on public and private grounds, and it requires a greater portion of resolution than falls to the lot of most men, to defy them. But, continued he, though this Association must be put down, there is another and a more effectual remedy still, which must be adopted, as an expedient for securing the permanent tranquillity of the country,—Catholic Emancipation. The Rt. Hon. gentleman concluded by declaring that his sentiments on this head were unchanged, and by explaining that he had accepted place under a divided Cabinet, rather than adhere to a contradictory and discordant opposition.

Mr. Tierney replied to the last speaker in a strain of the severest and most humorous sarcasm, and expressed his opinion that Catholic Emancipation had been lost for want of firmness and consistency in its supporters. He voted against the present Bill, though he did not approve of all the measures of the Association.

The House adjourned at half-past One o'clock.

HOUSE OF COMMONS. *Monday, Feb. 14.*

CATHOLIC ASSOCIATION.

The House resumed its debate on *Mr. Goulburn's* motion; and

Mr. George Lamb rose in opposition to it. He saw no reason why the Catholic Association should not levy money as well as the Bible Societies. He had heard a great deal of importance attached to the expression used in the Report of the Association,—*"Be tranquil by the hate you bear the Orangemen;"* but he considered that the Catholic body did not receive or interpret the phrase in a personally malignant, but rather in a political sense, which implied hostility to measures, and not to men.

Mr. Dawson spoke in favour of the Bill, and adverted to the inconsistency of certain honorable members, who supported a motion against Orange Associations, but opposed a measure against Catholic Associations. He contended that the speeches of the members, and the agency of the priests, rendered it the most dangerous engine that had ever been set to work against the happiness of Ireland; and felt himself bound by every principle of justice to himself and country, to declare that he disputed what had fallen from his Rt. Hon. friend, (*Mr. Plunkett*) on the subject of the Roman Catholic priest-

hood. If he were asked, Who added to political discontent the fuel of religious discord? Who excited the peasantry to ill-feeling? Who impeded education? he should say, the Roman Catholic priests, who were opposed to every thing that did not tend to the increase of their own power, and whose sole object it was to raise their own Church on the ruins of Protestantism. Unless Government should put down the Catholic Association, the Catholic Association would put down Government.

Mr. Carew opposed the motion, but signified his disapprobation of many of the proceedings of the Association.

Mr. Spring Rice observed, that Parliament was now called upon to legislate upon little more than the authority of Dublin newspapers. He was averse to Associations, but should raise his voice against the Bill.

Mr. Brownlow professed, in common with the whole Protestant community, his sense of the benefits conferred on Ireland by the Marquis of Wellesley and his administration, and his gratitude to the Chief Secretary for introducing the present Bill. He could state from his own knowledge, that a great number of Protestants, who were before favourable to Catholic claims, were opposed to them since the Catholic Association. The very constitution of the Association, composed as it was of peers and sons of peers, of the Roman Catholic hierarchy and priesthood to a man, of the highly talented, of the disappointed and the discontented, made it the more formidable, and rendered it more imperative on the part of Government to put it down. The Catholic Association came forward, and said, "Grant us Emancipation." He would suppose all their claims so far to be conceded: would they stop there? No. They would say, Give us the church property: we are the people of Ireland,—we are the original granters. Who could imagine, for one moment, that the Catholic population would be satisfied with any concessions, if the Romish church, the god of their idolatry, obtained nothing in the grant.

Sir J. Mackintosh opposed the Bill in a long and animated speech, in which he employed all the force of eloquence, and the subtilty of the most refined sophistry, to reconcile the proceedings of the Association with the safety of the Constitution, and at the same time professed his veneration for the principles of the Protestant Church. "I revere," said he, "the great principle of the Reformation, which I hold to be the unfettered privilege of free inquiry on all subjects; and which forms the sacred foundation and essential constituent of all civil and religious liberty. As long as the Catholics were the firm allies, and the formidable abettors of civil and religious tyranny, so long, had I lived in those days, I would have been their enemy, their mortal enemy. I venerate the true Protestant principles of civil liberty, the sound Whig principles of civil liberty, as established by the Revolution in 1688. In the spirit of these principles I rise to defend the cause of the Catholics, against what I must consider as a new attack upon that cause." He went on to contend that the existence of the Association was a proof of the existence of serious evils and intolerable grievances, which ought at once to be redressed, and proceeded in a strain full of good-humoured wit and playfulness, to shew that the language of hatred used in the address of the Association, was directed against parties, and not individuals. The hon. member concluded by expressing a hope that Parliament would provide for the greater danger, before they sought for securities against the smaller.

Mr. North addressed the House in favour of the Bill, and replied to the arguments of *Sir J. Mackintosh*, by shewing that the spirit of the Association was any thing but conformable to those principles of religious and civil liberty for which that learned gentleman had expressed such veneration. The Association had raised funds by intimidation, and by the terror of spiritual thunders, which savoured but little of unfettered privilege and free assent. In answer to the reasoning which had been used in defence of the expression, "preserve tranquillity by the hate you bear the Orangemen," he said, he had never heard more specious sophistry. It was opposed both to common sense and moral feeling. It was a defence of hatred; but a greater moralist than the learned gentleman had said, "Do men gather grapes from thorns, or figs from thistles?" Was it expected to produce tranquillity by appealing to the most violent of our passions? In Ireland, Orangemen was understood to be synonymous with Protestant, and the language of the Association was thought to mean,—“Be tranquil now, for such tranquillity is to the interest of your resentment—which you will be enabled to indulge at a fitter time.” Some honourable members had attributed the

fermentation in Ireland to the Bible Societies. Nothing could be more incorrect, they had caused a spirit of enquiry, and had promoted discussion, but had not been the source of discord. He should vote for the Bill, because it was in the spirit of the constitution, which made that House the sole depositary of the power of the people; he would support it, because it was highly necessary to the dignity of the Government and to the peace of Ireland.

Dr. Lushington spoke in opposition to the Bill, and animadverted with much severity upon honourable members who, by libelling the Roman Catholic religion, had said enough to bring all the Roman Catholic priests into disrespect.

The Chancellor of the Exchequer rose last in the debate of the evening, and began by entering into a history of the formation of the present administration, in explanation of the division which prevailed in the cabinet upon the Catholic Question, and the change of opinion that had taken place on that subject. "I believe," said he, "that there exists in this country a strong indisposition against the Catholic Claims, which is mainly to be attributed to the acts of the Catholic Association. I freely avow that all my own early impressions were strongly against Catholic Emancipation. I once thought, as many honest men now think, that between Papal and arbitrary power there is an inseparable connection. I have lived, as my experience and formation increased, to form a more correct opinion. I, therefore, ought to be the last man to doubt a gradual change in the public mind, at the same time that I feel certain circumstances that, at this present moment, it is improper to realize my own wishes on the subject. I do not, however, despair of the arrival of the day, when the grievance of the inequality of the Catholic condition will be remedied by Parliament. But they are greatly mistaken who think that desirable event can be facilitated by suffering the existence of so formidable a body as the Catholic Association. We do not want such assistance, and we shall betray our duty unless we make up our mind firmly and steadily to put an end to it."

[The House adjourned at half-past One.]

HOUSE OF COMMONS. Monday, February 15.

CATHOLIC ASSOCIATION.

Sir Robert Wilson commenced the adjourned debate, and reminded the House, that the Association was formed by the Catholics as a defensive measure: they had year after year presented petitions to the legislature without effect; and the union was now formed and the rent collected, as a touch-stone by which the desire of the whole population might be manifested. He was not arguing in favour of the Catholics, he abominated their abuse of power in Belgium, France, and Spain, but he could not consent to a measure which was calculated to excite further irritation.

Mr. Lockart, Mr. Banks, jun. and Sir J. Brydges, spoke briefly in support of the Bill.

Mr. Grenfell thought the application of the funds of the Society to prosecute, was highly unconstitutional, and would consent to any part of the Bill that put a stop to that practice. As to the rest of the Bill, he should be guided by its provisions.

Mr. Robertson and Sir J. Newport delivered their opinions against the motion.

Mr. V. Fitzgerald, could not give a silent vote, but though he should support the Bill, it was not in the spirit and feeling of many of its friends. Without concurring in one general censure of the Association, he thought it should cease, as its aid was not needed.

Lord Althorp would not consent to put down the Association, because though it might be inconvenient, it arose necessarily from the state of the Laws.

Mr. W. Lamb said, much would depend on the details of the measure, when they should be submitted to the House, and voted for the Bill.

Sir Francis Burdett contended that the feelings by which the Association was governed were not to be judged by any detached passage in its address, but by its general construction. "Do no act of violence: do not lay yourselves open to reproach." This was the purport of its declarations. The highly respectable names of the individuals

who composed the Association, whether Catholics or Protestants, Lord Fingal, for example on the Irish side, and Lord Fitzwilliam on the English, were guarantee enough that nothing was intended by it injurious to the constitution. The honourable baronet adverted to the discordant materials of which the cabinet was composed, in a tone of mingled regret and sarcasm. The parties were joined, he said, without being united, and differed not only in political but moral feeling, on questions of vital importance to the country. It appeared as if they had sat for the picture which Milton had drawn of chaos, or that he had given a recipe for compounding them.

Mr. Canning, in replying to the last speaker, divided his address into four parts:—the immediate question of the Association,—the Catholic question, in its comprehensive sense,—the conduct of Government, and that part which related to himself. He had not heard any man during the debate deny that the Association was dangerous to the peace of the country; therefore, as a society tending to impede and retard the prosperity of the empire, it called for the interposition of parliament. It was the political mischievous character of the Association, that ought to be considered. Its excesses had contributed to the alienation of the public mind from the Catholic question, and it was his opinion that it never would be carried, as long as it was expected that it would lead to altering the church establishment. The right hon. gentleman then went into a long explanation of his going out and coming into office, and of the division of opinion which had existed upon the Catholic question in the cabinet for the last 35 years, and asserted, that since the Union of Ireland, there had never prevailed a common sentiment in the members of the Government regarding this topic. He added that it was his firm opinion, that if a cabinet should be formed for the express purpose of carrying that measure, it would fail in its object, and create a flame, most difficult to extinguish, throughout the country. In respect to the Catholic concessions, he had ever viewed them, not alone as they affected those whom they went to relieve, but for the sake of the interest, happiness and security of the whole country. He did not think that every thing could be accomplished at one blow. Of that opinion he had been cured by his recollection of the folly committed in 1813, when they might have had a Bill containing every concession to the Catholics, but seats in Parliament, which Bill they had thrown up in a pet. The lost ground might yet be recovered. As one means of that recovery, the removal of the Catholic Association appeared to be indispensable.

Mr. Brougham avowed that he stood before the House as the defender of the Catholic Association, as the advocate of the Irish people to meet, to consult, to petition, to remonstrate, aye, and to demand their just rights. And what, he asked, were the acts charged against the Association of which he avowed himself the defender? what the overt acts, and what the conduct which had such perilous tendency? It was said that they had interfered with the administration of justice. Had they interfered with any effect? The learned gentleman went into several details, to shew that justice could not easily be obtained in the courts in Ireland. The best way of putting down the Association, he continued, would be to take away the grievances which oppressed Ireland. But surely what was right in England, could not be wrong in Ireland. Had not the Methodists, (who instead of being a society of 3000 individuals, comprised 500,000,) had not they their conferences, their committees; for example; their "Secret Committee of Privileges for the ensuing year;" and did not they keep books, and make collections? And yet it was a charge against the Catholic Association, that an account was kept of all their funds. After combating, in very energetic language, the arguments which the Attorney General for Ireland adduced as proving the necessity of the measure, *Mr. Brougham* concluded by calling upon the members of the Government; by the responsibility of their stations, by their characters as statesmen, by every principle of policy and prudence, to deal with the Catholics, not by measures of oppression, but conciliation; and to reflect, ere it was too late, on the consequences which must result from passing this Bill.

Mr. Butterworth rose to tell the House, that the committee of the Methodist Society; of which they had heard so much from the last speaker, had been appointed purely to guard their religious privileges, and not for any religious purpose whatever. The many accounts to which the honourable and learned member had referred, belonged to a totally different department, and not to that committee, and applied solely to the sup-

port of preachers and their families, and no analogy whatever existed between the Methodist committee and the Roman Catholic Association.

Mr. Goulburn made a brief reply, when the House divided.

For the motion	-	-	278
Against it	-	-	123
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Majority	-	-	155

HOUSE OF COMMONS. *Tuesday, March 1.*

THE CATHOLIC PETITION.

Sir Francis Burdett presented a Petition, which he said was signed by a greater number of the Roman Catholics of Ireland than had ever before fixed their name to any document of a similar description.

The Petition having been read by the clerk, and ordered to lie upon the table.

Sir Francis Burdett again rose, and declared that no man could have a greater desire to witness the immediate and triumphant success of this great cause than himself. When he thought of the present enlightened state of men and minds, it must be impossible that such a question, founded upon constitutional right, upon the clearest justice, and upon the soundest policy, could fail of success. There was a time when the Catholics were the cause of fear, when an arbitrary and bigoted king wished to change the religion, and overturn the constitution of the State. Even then the Catholics were not feared for religious, but for State interference. When there was a large body of those state Catholics, supported by the See of Rome, and by a league of foreign Catholic kings, with a Pretender, who was ready to be despatched to claim the crown, whenever they were ready to uphold him, no wonder that some fears were felt by men jealous of their rights and liberties, and who understood and prized the inestimable blessings of a pure religion, and a free constitution. However, all these fears should now be forgotten. There is now no body of State Catholics, and all these things belong to other feelings, and other days. He did not now profess himself an advocate of any religion, still less of the Roman Catholic religion, but he was of opinion that it had much that was good in some of its institutions, and that it would afford as much to justify it as any other system of faith. However, as he had been bred in the Church of England, he naturally and justly preferred that faith to any other; and though, perhaps, it might be modified, in his judgment it was the most perfect church, and its clergy the most learned, enlightened, and useful body of men that existed.

The hon. baronet dwelt next upon the danger which must result to this country, in case of any disaffection on the part of Ireland, should we be involved in another continental war, and contended that there could be no hazard in giving seats to a few respectable Catholics in that House, and admitting Catholic noblemen into the House of Lords. On every consideration, he said, we were called upon to fulfil the terms of the treaty of Limerick, and more especially to fulfil the terms upon which the Union of Great Britain and Ireland was effected. He then concluded a most eloquent and temperate speech, by appealing to the generosity and justice of Parliament, and by moving that the House should resolve itself into a committee of the whole House, to consider the existing laws which affect his Majesty's Roman Catholic subjects, with a view to their repeal.

Mr. Croker seconded the motion, and gave notice, that should no other honourable member propose it, he should move the insertion of a clause to embrace a provision for the Roman Catholic clergy of Ireland.

Mr. Leslie Foster said, he belonged to a large portion of the Irish people, who could not conscientiously accede to the motion. He believed that the efforts which were now made, were directed to the overthrow of the Church establishment in Ireland. If every population, merely on account of numbers, were to change the established constitution, then we should come to the conclusion, that all right, all previous convention,

resisted itself into the law of the strongest. But a great mistake prevailed as to the actual population of Ireland; and the honourable gentleman entered into some details to prove that there were about 1,860,000 Protestants, and 4,980,000 Roman Catholics. We had been often taunted with unfounded statements on this subject; but he hoped we should now hear no more exaggeration of the comparative numbers of the Catholics and Protestants. Eighteen years ago, the advocates of the Catholics exclaimed, "What are you afraid of? The power of the Pope is at an end; the Jesuits are no more." But what was the case now? The chair of St. Peter is filled by a worthy successor of the Innocents and the Clements; the Jesuits are restored at home and abroad, and the throne of France is filled by a prince who is disposed to refuse nothing in support of the popish cause. Under these circumstances he could not think it desirable to make any alteration in the political condition of the Catholics of this Empire.

Mr. Canning expressed his opinion that this was not the most favourable opportunity for pressing on Parliament the claims of the Catholics of Ireland, but still he should give them his support. He could not understand the proposition that those who inhabited the same soil, and mingled with their Protestant countrymen in all the other relations of life, should still be excluded from those benefits of our common constitution, which were the constant object of the prayers and wishes of the Catholics. He was convinced that there existed in the constitution an immovable and improveable principle, which admitted of the change contemplated, so as to bring with advantage into union, the energies of all classes of persons under its allegiance. For these reasons he should support the motion of the honourable baronet.

The Solicitor General thought that it was not only an unfavourable and inconvenient, but an improper time to adopt the proposition of the honourable baronet. It would be said, that through fear, immediately after suppressing the Catholic Association, Emancipation had been granted. Among the last accounts from Ireland, it appeared, that in Kilkenny a priest of the name of Magee told the people, that if Parliament put down the Association, he should still collect the rent; and that his congregation should advance the rent on the altar, as the price of their redemption. With the Catholic laity he could agree, because they had no interest separate from the State; but the priests had an opposite interest. Upon these grounds he should raise his voice against the motion.

Mr. Stuart Wortley observed, that although ten years ago he had voted against Catholic Emancipation, he should now freely admit his conviction, that the peace and tranquility of the empire depended upon it; and that measures ought to be pursued to bind all parties in contract for the good of the country.

Mr. G. Banks thought that Prince Hohenlohe must have wrought some sly miracle to effect such strange changes in men's minds, if the Catholic Question was really becoming popular with the people of England. The learned body which he represented was still averse to it; and it was his own opinion, that the same reason still existed to refuse any further concessions.

Mr. Plunkett made some eloquent remarks upon the variations in policy which time and circumstances produce, and argued, that if it were wisdom to deny certain privileges to the Catholics a century ago, it would be equal wisdom to grant them now. He would state what he thought ought to be done. First he would put clergy and laity upon the same footing; secondly, he would make provision for the Roman Catholic clergy. He was inclined to think, that the Hierarchy of Ireland was in danger of being pulled down, but not superseded. He hoped that would never happen; but if the Protestant Hierarchy were pulled down, and the church property was offered to the Catholic clergy, they would not accept it. The people of Ireland would never consent to have the property of the country given to priests.

Mr. Peel implored the deliberate attention of the House, while he stated the grounds upon which he differed from honourable gentlemen who supported the motion. There were three grounds; treaty, natural right, and political prudence, or policy. He had just read the treaty of Limerick, but could not find that the Catholics of Ireland contemplated that treaty as guaranteeing their restoration to political power. As to natural right, if that right be correspondent with the right of property, would the great men who adjusted the articles of the Scotch Union, have allowed the permanent exclusion of the Roman Catholics? or would Lord Chatham and Lord Camden, in the debates of 1771 and 1774, have asserted, that the oath of supremacy was as sacred and

obligatory as *Magna Charta* itself? How could such opinion be reconciled with the claim of natural right? If the doctrine of natural right be correct, why were qualifications of property necessary to the enjoying of a seat in that house? The next enquiry was, whether prudence and policy recommended the continuation of disabilities. He thought they did, while the Roman Catholics persevered in holding such monstrous pretensions. Suppose them true to their own principles, and to possess the ordinary feelings of man, they could not be friendly to our systems, and to things which we hold in reverence; and if unfriendly to them, and in possession of the means, they would doubtlessly substitute their own institutions, to the destruction of ours. In the course of his speech the right honourable gentleman made a variety of statements, which it is not in our power to detail, and concluded by saying, that he opposed the proposed concessions, as being utterly incompatible with the welfare of the kingdom.

Mr. Brougham rose to say, he could suffer the speech of the right honourable Secretary, and the new topics he had introduced, to pass unnoticed; but his arguments were too nice and subtle to admit of abbreviation, and still left the question undetermined as to what natural right constitutes the privilege of electing, or being elected. In reply to what had been advanced as to the danger of admitting the Catholics into Parliament, the learned gentleman referred to the number of dissenters who had been elected. "There are as many dissenters out of doors, said he, as there are members of the Established Church; and yet, they had only 4 or 5 of their whole body in the House, and from them no proposals had ever been made hostile to the church. The country had seen men holding the highest offices, even Lord Chancellors, professing the doctrines of the Presbyterians, and the theory of Socinus, and yet the safety of the church had never been menaced in consequence. The power of the Catholics was much more likely to be felt to the detriment of established systems, while they remained subject to disabilities and exclusions, than if they were conciliated, and received into the bosom of the constitution."

Sir Francis Burdett delivered a few words in reply. The House then divided.

For the motion	247
Against it	234
Majority	13.

Notwithstanding all that has been urged in favour of the Roman Catholics, and their claims, we have yet to learn in what degree their opinions, their doctrines, or pretensions, have become less formidable to Protestants. If they have changed in their sentiments towards us, or if they have abandoned the ground on which they stood in a threatening attitude, we shall then be willing to concede much, if not all that they ask. But while arguments of intimidation are used, and as long as we are told that the Roman Catholics are strong enough in their present situation to frighten us into compliances, we cannot help feeling some anxiety as to the extent of their encroachments, if we should strengthen their position, and increase their influence and power.

The question of abstract right, of natural right, of birth-right to this or that privilege of society; will do for the schools, but never can be reduced from theory to practice. Men in a social state ought not be permitted to enjoy more power than they are likely to employ beneficially to those among whom they live; and until we can be made to believe, that the Roman Catholics entertain no principles or intentions essentially dangerous to a Protestant Constitution in Church or State, we are justified in withholding further concessions.

LAW PROCEEDINGS

RELATIVE TO THE CHURCH.

In the absence of any legal decisions particularly interesting to our readers, we avail ourselves of this opportunity to notice such of the Acts of Parliament passed during the last Session, as either immediately affect our clerical brethren, or are otherwise deserving their attention.

The first, in order of time, is the Statute 5 Geo. 4. ch. 32. passed May 17, 1824, and intituled, "An Act to amend an Act passed in the last Session of Parliament, intituled, *An Act for amending the Laws respecting the Solemnization of Marriages in England.*" The effect of this Act is to legalize marriages heretofore, or hereafter to be, solemnized in any place within the limits of any parish or chapelry, being duly licensed by the Bishop for the performance of Divine Service during the repair or rebuilding of the church or chapel of the same parish or chapelry, wherein marriages have been usually solemnized; or, if no such place shall be so licensed, then in the church or chapel of any adjoining parish or chapelry in which banns are usually proclaimed; whether such marriages be by banns lawfully published in such church or chapel, or by licence lawfully granted; and ministers who have solemnized such marriages previously to the passing of this Act, are indemnified for the same.

The Act further provides, that all licences granted for the solemnization of marriages in any church or chapel wherein marriages have been usually solemnized, shall be sufficient licence for solemnizing such marriages in any place so licensed as before mentioned, or in such adjoining church or chapel; and that all banns proclaimed, and marriages solemnized, in any place so licensed, shall be considered as proclaimed and solemnized in the church or chapel of the parish or chapelry in which it is situate, and shall be so registered accordingly.

By Statute 5 Geo. 4. ch. 58. passed June 9, 1824, and intituled, "An Act, to continue for four Years, and from thence until the End of the then next Session of Parliament, the Powers of the Commissioners for enquiring concerning Charities in England and Wales." The several Acts of Parliament (58 Geo. 3. ch. 91. and 59 Geo. 3. ch. 81.) previously passed for enquiring into charities for the education of the poor, and other charities, in England and Wales, and which would have expired at the end of the last Session, have been continued from the expiration thereof, for the term of four years, and from thence until the end of the then next Session of Parliament.

By Statute 5 Geo. 4. ch. 52. passed June 17, 1824, and entitled, "An Act to amend the several Acts for the Encouragement of Banks for Savings in England and Ireland." The Act for encouraging Savings' Banks in Ireland has been made conformable with the English Acts; and further alterations and provisions have been made applicable to both countries.

Among those which have reference to England, the following more particularly interest the public:—

1. No sums shall be paid or subscribed in future into any Savings'-Bank by any person or persons by ticket, number, or otherwise, without disclosing his or her name to the trustees. (*Sect. 20.*)

2. After November 20, 1824, for one year, no depositor is allowed to deposit more than 50*l.* in the whole; nor in any one year afterwards, more than 30*l.* in the whole; nor to have in any Savings'-Bank more than 200*l.* exclusive of interest. (*Sect. 21.*)

3. But depositors are allowed, from time to time, in the course of any year, to draw out, and re-invest their deposits; so that they shall not, at the end of the year, be possessed of more than the above sums. (*Sect. 22.*)

4. Any person or persons may deposit, as trustee or trustees for others, upon making the requisite declaration on behalf of himself or themselves, and of the persons for whom they act, and subject to the usual conditions: such deposits to be inserted in the books of the Savings'-Bank in the joint names of the trustee or trustees, and of the persons on whose account the money shall be deposited, and the trustees' receipts being as effectual as the receipts of the party for whom they act. (*Sect. 23.*)

5. Trustees of charitable institutions are no longer allowed to deposit any part of such charity-funds in any Savings'-Bank. (*Sect. 24.*)

6. Persons making deposits in, or who are intitled to any benefit from the funds of any Savings'-Bank in England or Ireland, are no longer allowed to make any deposit in any other Savings'-Bank. (*Sect. 25.*) But persons may remove the *whole* of their deposits from one Savings'-Bank to another: in which case a certificate is to be given to them by two or more of the trustees of the Bank from which the deposit is withdrawn, and the same is to be presented at the Savings'-Bank into which the deposits are intended to be removed, &c. (*Sect. 26.*)

7. The interest or dividends due to every depositor, are in future to be computed half-yearly, up to the 20th day of May, and 20th day of November; or, yearly, to the 20th day of November in each year; or up to such period nearest to such 20th May or 20th November, as the interest shall be payable, according to the rules or regulations of each Savings'-Bank. (*Sect. 31.*)

8. The trustees and managers of any Savings'-Bank are authorized to pay any sum not exceeding 20*l.* besides interest, at any time after the death of any depositor, (in case they should be satisfied that such depositor left no will, and that no letters of administration will be taken out,) to the person to whom such trustees or managers were, under the

former Acts, authorized to pay the same, if no will was proved, or administration taken out *within six calendar months* after the death of the depositor. (Sect. 18.)

9. All payments not exceeding 20*l.* so made by such trustees or managers, to any person or persons, who, at the time of payment, *appeared to them to be entitled* to the effects of the deceased, according to law, or the rules of the Savings'-Bank, are declared valid, as against all other claimants, who are to have their remedies against the parties wrongfully receiving. (Sect. 19.)

By Statute 5 Geo. 4. ch. 89. passed June 21, 1824, and entitled, "An Act for the Relief in certain Cases of the Incumbents of Ecclesiastical Livings or Benefices mortgaged for building, rebuilding, repairing, or purchasing Houses, and other necessary Buildings and Tenements for such Benefices." *Reciting*, that many mortgages of ecclesiastical livings and benefices have been made, and are still in force, as securities for monies borrowed for building, rebuilding, repairing, or purchasing houses and other buildings, pursuant to the Statutes 17 Geo. 3. ch. 53. and 21 Geo. 3. ch. 66. and that the sums of money so secured have generally been to the full amount authorized by those Acts, (namely, two years' net income and produce of the said livings or benefices,) the incumbents being liable to pay annually, according to the said Acts, over and above the interest upon such mortgages, the sum of 5*l.* per cent. ; or, in cases where incumbents shall not have resided twenty weeks in each year, then 10*l.* per cent. of the principal monies borrowed, until the whole thereof should be discharged. *And reciting* that great reduction has taken place in the income and produce of many livings mortgaged by virtue of the said Acts since the mortgages thereof were made, and thereby the yearly payments required to be made by the incumbents thereof, amount to a larger proportion of their present income than was contemplated should be paid by them. *It is enacted*, that it shall be lawful for the incumbent of every living or benefice mortgaged before the passing of this Act, by virtue of the said former Acts, for the amount of two years of the then net income and produce thereof, to lay before the ordinary of his living or benefice, an account in writing of the income or produce thereof, and of all outgoings therefrom, (except only the salary to the assistant curate, where such curate is necessary,) which account is to be signed and verified upon oath, and may be enquired into by direction of the ordinary, in the manner directed by this Act; and the incumbents and mortgagees are empowered, with the consent of the ordinary and patron, to agree that the yearly payments in discharge of the principal money secured by such mortgages, shall in future be made at the rate of 5*l.* per cent. or 10*l.* per cent. (as the case may require under the said former Acts) of the sum which two years' net income and produce amount to, according to the said account, so to be laid before the ordinary: for which payments the mortgages are to remain in force as securities. (Sect. 1.)

The governors of Queen Anne's Bounty are authorized to enter into

similar agreements in respect of mortgages made to them under the said former Acts, at their discretion; and the same discretionary power is given to all Colleges and Halls within the University of Oxford and Cambridge, and to all other corporate bodies possessed of the patronage of any ecclesiastical livings or benefices. (*Sect. 3.*)

All agreements made pursuant to this Act are required to be registered in the office of the Registrar of the Bishop or Ordinary. (*Sect. 4.*)

Any incumbents who shall not have resided twenty weeks in any year, being exempt by licence of the Bishop, granted on account of any actual illness, or infirmity of mind or body of such incumbent, or of his wife or child, residing with him as part of his family, shall for every year in which he shall be non-resident by such licence, pay to the mortgagee of his living or benefice, the same sum which he would have been liable to pay in case he had been resident. (*Sect. 6.*)

The governors of Queen Anne's Bounty are empowered to reduce the rate of interest secured to them by any mortgage made pursuant to the former Statutes, at their discretion. (*Sect. 7.*)

The Statute 5 Geo. 4. ch. 101. passed June 21, 1824; and entitled, "An Act to enable His Majesty to grant certain Advowsons, Rectories, and Vicarages in the several Counties of Carmarthen, Cardigan, and Pembroke, in the Principality of Wales, to a College to be incorporated by Charter, to be called *St. David's College*;" recites, that certain edifices and premises, situate in the county of Cardigan, and diocese of St. David's, intended for a college to be incorporated by royal charter, for the education of persons destined for holy orders, and to be called *St. David's College*, were then in progress, and would shortly be completed; and that His Majesty had been graciously pleased to consent to the annexation in perpetuity to the said college, as an endowment thereof, of the advowson, right of nomination, presentation, collation, donation, patronage, and free disposition, of, in, and to the six several rectories, or parsonages, vicarage, and parish-churches, in the said Act particularly mentioned, belonging to His Majesty, and situate in the counties of Carmarthen, Cardigan, and Pembroke, together with the rectorial tithes, dues, profits, and other emoluments appertaining to the same. And the Act provides, that in case His Majesty shall be pleased to grant his charter for the erection and incorporation of the said college, it shall be lawful for His Majesty, his heirs and successors, by the same charter, to grant the said several rectories, vicarage, and parish-churches, with the glebe-lands, tithes, and other emoluments, to be thereby absolutely vested in the said college, upon such trusts for the benefit of the college, as shall be declared by the said charter.

The Statute 5 Geo. 4. ch. 103. passed June 24, 1824, and intituled, "An Act to make further Provision, and to amend and render more effectual three Acts passed in the 58th and 59th Years of His late Majesty, and in the third Year of His present Majesty, for building, and

promoting the building, of additional Churches in populous Parishes ;" authorizes a further grant of money, not exceeding 500,000*l.* for the purposes of those Acts.

It also makes the following important provisions, with reference to the building, endowment, and regulation of additional churches or chapels, which may be built or purchased by *private subscription*, or partly by *parochial rates* and *private subscription*.

1. Whenever any twelve, or more, substantial householders shall certify in writing to the Bishop of their diocese, that there is not accommodation for more than one-fourth of the inhabitants of any parish, chapelry, township, or extra-parochial place, for their attendance upon Divine Service, according to the rites of the Church of England, and that they, or some of them, either by themselves, or with the assistance of others belonging to the Church of England, are desirous of raising, by private subscription, such sum as may be necessary for building or purchasing a church or chapel, or any other building to be used as such, for the performance of the said service ; and to provide, out of the pews rents, competent stipends for the officiating minister and clerk, and other incidental expenses, and for maintaining such church or chapel, the Bishop being satisfied respecting the several particulars so certified to him, is empowered to signify his consent to the building or purchasing such church or chapel, according to such plan, and upon such scite, as shall be approved by him. (*Sect. 5.*)

2. Subscribers of not less than 50*l.* are to elect three trustees from amongst themselves, for the management and general regulations of the temporal affairs of such church or chapel, and for the nomination to the Bishop, for a limited period, of a spiritual person to serve the same : which trustees shall be called life-trustees of such church or chapel, and shall continue such so long as any spiritual person, nominated by them, shall serve the same. (*Sect. 6.*)

3. New trustees for life are from to time to be appointed by such of the subscribers of not less than 50*l.* who are also owners or renters of pews ; the qualifications for such new trustees being, that they shall have been subscribers of 50*l.* at the least, shall be owners or renters of pews, and members of the Church of England. . (*Sect. 7.*)

4. If the subscribers to build the church or chapel do not exceed three, such person or persons shall be the life-trustee, or trustees ; and in case of his or their death or resignation, to nominate a successor by will, or by any instrument signed by him or them. (*Sect. 8.*)

5. Whenever application shall be made to any Bishop for his consent to the building, or purchasing any church, or chapel, or building, to be used as such, within his diocese, for the purpose of performing therein Divine Service according to the rites of the Church of England, by any person or persons belonging to the Church of England, who may be willing to subscribe one half part, at the least, of the money necessary for such building or purchase, jointly with the parishioners of the place who may be willing to raise the remainder of the money by rates, or to raise and borrow such sum upon the credit of the rates of such place ;

and the Bishop shall be satisfied of the several particulars stated in the application to him, he is empowered to signify his consent thereto, if he shall think fit. (*Sect. 9.*)

6. Every application made to any Bishop under this Act, must state that the intended church or chapel is to be appropriated to the performance of Divine Service according to the rites of the Church of England; and offer to set apart such number of *free seats* as required by the former New Church Building Acts; and to provide out of the pew-rents a competent salary for the officiating minister, and all other expenses incident to the performance of Divine Service, and for maintaining the building. But no pew-rents to be taken, nor service performed, until after consecration, and after a duplicate copy of the application to the Bishop shall have been deposited in the church or chapel. (*Sect. 10.*)

7. Notice in writing of such application to the Bishop, must be given to the patron and incumbent of the church of the parish, chapelry, township, or extra-parochial place, in which the new church or chapel is intended to be, at the time when the application is made, in order that the patron and incumbent may have the opportunity of laying before the Bishop any statement in writing relating thereto; and the Bishop shall not signify his consent to such application within three calendar months from the time he receives the same, together with a certificate that such notice has been given. (*Sect. 11.*)

8. The nomination of the officiating minister to any church or chapel built or purchased by *private subscription*, as first before mentioned; is vested for the first two turns after consecration of the building, or for any number of turns which may occur during the space of forty years after the same, in the life-trustee or trustees, who are to nominate to the Bishop of the diocese for his approbation. And all subsequent nominations are vested in the incumbent of the parish or place where the church or chapel is situate; unless in case such church or chapel be made a district church, as after mentioned, in which case the nomination is to be in the patron of the church of the original parish; with provisions for the lapse of nominations in cases of default, and that the incumbent for the time being shall be a trustee, in case no other can be elected. (*Sect. 12.*)

9. The nominations of the officiating minister to such churches or chapels as shall be built or purchased, *in part by means of rates*, are vested in the incumbent of the church of the original parish, *except* in case the new church or chapel shall be made a district church, when the same shall vest in the patron. (*Sect. 13.*)

10. The site of the new church or chapel, with its cemetery, if any, shall be vested in such person or persons, and their successors for ever, as a body corporate, by such name and style as shall be specified in the sentence of consecration; and the same for ever after consecration shall be set apart, and dedicated to the service of Almighty God, as a place of Divine worship, according to the liturgy and usages of the united Church of England and Ireland as by law established, and subject to the Bishop of the diocese as such. (*Sect. 14.*)

11. The life-trustees, or church-wardens, of the new churches or chapels, are authorized to dispose of vaults and burial-places, and to pay to the incumbent of the parish such dues as he would be entitled to for similar vaults or burial-places in the parish-church, and to invest the remainder of the monies in the funds, and out of the interest or dividends to make good any deficiencies in payment of the salaries of the minister or clerk, or any other payments or incidental expences to which the pew-rents being liable, were found inadequate, and in the next place to repair the building, with further provisions for applying any surplus income. (*Sect. 15.*)

12. The commissioners under the former Acts, with consent of a majority of the subscribers entitled to elect the trustees, and of the Bishop, patron, and incumbent, are empowered to make any such new church or chapel, a district church or chapel under the provisions of the said Acts and this Act. (*Sect. 16.*)

13. After forty years all new churches and chapels shall, without such consent, become district churches, if His Majesty in council shall have made a division of the parish or place for that purpose, as directed by the former Acts; or they shall remain parochial chapels, if no such division shall have been made. (*Sect. 17.*)

14. Certain officers of the duchy of Cornwall are empowered to grant and convey lands belonging to the duchy for the purposes of the Acts. (*Sect. 19.*)

Several Acts were also passed, during the last Session of Parliament, relative to the Church and Clergy in *Ireland*; the objects of which partly appear from their respective titles, viz.

5 Geo. 4. ch. 8. "*An Act to amend an Act of the last Session of Parliament, for amending the Laws for the Improvement of Church-Lands in Ireland.*"

5 Geo. 4. ch. 63. "*An Act to amend an Act of the last Session of Parliament, for providing for the Establishing of Composition for Tithes in Ireland.*"

5 Geo. 4. ch. 80. "*An Act for disappropriating, disuniting, and divesting from and out of the Chancellors, Archdeacons, and Precentors of the Diocese of CONNOR, in the County of ANTRIM, in IRELAND (after the decease or removal of the present Incumbents) certain Rectories, and the Rectorial Tithes thereof, Parts of the Corps of the said respective Dignities: and for annexing and uniting the said respective Rectories when so disappropriated, and the Rectorial Tithes thereof, to the respective Vicarages of the said several Rectories, whereby the Incumbent of each Parish and Rectory shall have the actual Cure of Souls, and for other Purposes.*"

5 Geo. 4. ch. 91. "*An Act to consolidate and amend the Laws for enforcing the Residence of Spiritual Persons on their Benefices; to restrain Spiritual Persons from carrying on Trade or Merchandize; and for the Support and Maintenance of Salaried Curates in Ireland.*"

The only Acts passed relating exclusively to the Church and Clergy in Scotland, are the following, viz.

5 Geo 4. ch. 72. entitled, "*An Act for amending and rendering more effectual an Act for augmenting Parochial Stipends in certain Cases in Scotland.*"

And 5 Geo. 4. ch. 90. being "*An Act to amend an Act for building additional Places of Worship in the Highlands and Islands of Scotland.*"

CITY OF LONDON TITHES.

THE interest which, more particularly during some months past, has been excited by the consideration of the unpleasant disputes arising out of the situation of the *Tithes* in several parishes within the city and liberties of the city of *London*; and of the proposed measure for the relief of some of those parishes, lately pending in Parliament, has attracted much of our attention.

The Bill introduced in the House of Commons was opposed and lost on the second reading, upon the ground that the House could not interfere to take away the rights and properties of parties without their consent, in the manner proposed by such Bill.

The Bill in question, of which a copy is before us, proposed to afford relief to the several parishes of *Allhallows Barking*, *Allhallows the Less*, *St. Botolph without Aldgate*, *St. Giles without Cripplegate*, and *St. Gregory by St. Paul's*, (as also, we presume, to such other parishes as might have been added to the Schedule of the Act before it passed,) by allotting specific sums to be paid, in lieu of tithes, to the several impropriators and incumbents, and (we infer from the blanks left in the Schedule) to the several other parties in possession of, or claiming to be entitled to, the tithes of those parishes respectively; and containing also a clause, "That in any parish or parishes where any impropriations be, it shall not be necessary for the impropriator, or impropriators, henceforth to pay, or allow, any sum or sums of money to the respective incumbents of such respective parishes."

That the Bill, for the reason alleged in opposition to it, should not have succeeded, occasions us no surprise; but supposing it had passed into a law, it seems that it was intended still to have left, in the same situation as at present, the very injurious disputes existing in several parishes within London and its liberties, *which were included in the Fire Act*, (22 and 23 Chas. 2. ch. 15.); and it would certainly not have affected any of the parishes not included in that Act, except those before mentioned, and such as might have been added to the Schedule of the Bill during its progress through Parliament.

The Bill, in its preamble, professes to apply to those parishes only, *which are not included in the Fire Act*; but as the very first parish which, in a few lines afterwards is mentioned, in the enacting part of

the Bill, is the parish of *St. Gregory*, which is included in the Fire Act, as united to the parish of *St. Mary Magdalen*, Old Fish-street,—we presume the framers of the Bill must have overlooked that circumstance : and it seems doubtful, whether the clause, before extracted, in consequence of the generality of its terms, "*any parish or parishes where any impropriations be*," would not, and was not intended, to have extended to parishes included in the Fire Act ; particularly as that Act is noticed and referred to by the preamble of the Bill.

As, notwithstanding the failure of this Bill, we entertain considerable hope that some means may yet be provided for putting an end to the very unpleasant disputes, not less injurious to the best interests of religion, than vexatious to the parties immediately interested, which have so long disturbed the tranquillity of many parishes in the city and liberties of London, in consequence of the present state of the law respecting their tithes ; we propose, in a future Number, to resume this subject, which, at present, we are laboriously investigating ; and if such suggestions or observations as we shall then offer, may prove ultimately of service in so good a cause, we shall think our labours abundantly repaid. In the mean time we will only observe, that it is evident parliamentary interference only can accomplish the object desired ;—that, in our judgment, before it can be expected the Legislature will interfere, either agreements must be concluded between the several tithe-owners and parties liable to pay tithes ; or such proposals for an accommodation of differences be made by the latter and refused, as Parliament may think ought to have been acquiesced in, in cases where the claims to tithes are doubtful ;—and that the most probable mode of bringing about such an accommodation of differences is, in the first place, to ascertain, as correctly as possible, what are the legal rights of the parties ; and, with that view, to clear up, as far as may be, the doubts which at present exist in the construction of the Acts of Parliament affecting the question,—which doubts have partly arisen out of the several decisions upon the London Tithe cases, that have been adjudged in our Courts of Law.

HISTORY

OF THE

DIOCESE OF CANTERBURY.

(Continued from No. II. page 599.)

No part of the island seems to have suffered more from the northern pirates than the long line of coast which the county of Kent exposed to their invasion. In Mercia and in Northumberland they formed settlements, and thus lost much of their ferocity. In Cornwall, the reliques of the Britons appear even to have taken part with them against their earlier oppressors; but every season brought fresh fleets into the mouths of the Thames and the Stour, which rarely abstained from laying waste the country, even after having received the purchase of their forbearance, and prosecuted their voyage only to leave the miserable inhabitants of Kent a prey to the next Sea-King that made for their harbours. Few of the religious societies outlived this system of alternate tribute and plunder; their endowments, finally, devolving upon that of Canterbury which escaped. Nor was the wreck which she thus saved her only compensation for the inflictions of the period.

The manor of Chartham was bestowed upon Archbishop Etherned; and the convent of Christ Church by Alfred in 871, the year before his accession to the throne, in which he fought no less than nine general actions, the last of which was at Marden, probably in Kent.

The individual character of Alfred threw a short-lived gleam across this period of gloom. If the fleets which he fitted out and the armies which he led against them were, by no means, attended with invariable success, his intrepidity, nevertheless, rendered his kingdom a far less inviting field than the invaders had found it in former reigns, and they were contented, for several years, to direct their course to other shores. In this season of comparative tranquillity, the mind of Alfred was still actively employed for the advantage of his kingdom. The Romish Clergy had now been established in England for nearly three centuries, without the slightest manifestation of moral improvement in the national character; and the lamentation of Alfred, that scarcely one of his subjects understood the liturgy, coupled with his assiduous cultivation of the Saxon language, evinces an awaking sense of the folly of using the Latin in religious offices. We are not authorized in assuming that the overthrow of this vicious system was contemplated by Alfred and

his coadjutors in England; but the attempt was made in other countries, at the close of the ninth century, and the opposition it met with from the Romish Clergy illustrates what our own history leaves in darkness. Short of that attempt, however, Alfred did much to render instruction accessible to his subjects in general, by the translation of works, then held in repute, into their native language. He employed himself upon a Saxon version of the Psalter, of the works of Orosius, of Boetius, and of Bede, and Werfrid, Bishop of Worcester, was employed by him upon those of St. Gregory. The selection proves the depth of ignorance from which the age remained to be extricated.

Among the eminent men whom Alfred assembled, it is worthy of a passing remark that John the Saxon is, apparently erroneously, confounded with Johannes Erigena. Grimbald appears to have been recommended to his notice by Archbishop Etherned; upon whose death, in 889, he rejected the Primacy, recommending, in his turn, Plegmund, who seems to have been the first compiler of the Saxon Chronicle; and who, in the language of the continuator of that record, was chosen by God and all his saints to succeed. The little that the Historians of the Cloister have suffered to come down to us of Plegmund, is hardly worthy of the preceptor of Alfred. He is said to have returned from Rome, where he was invested with his pall, with the costly acquisition of the relics of one of those fabulous worthies, with whose worship the Romish Church strove to overlay the religion of Jesus, which he deposited in his Cathedral; and immediately set to work to repair the omission of his predecessors, and despatched to the Pope the alms of Alfred and all his subjects. The most remarkable occurrence in his Primacy, was, however, the consecration of seven Bishops, at Canterbury, in one day. "*Nam Papa Formosus maledictionem suam dederat Regi Edwardo et Anglis propter nimiam carentiam Episcoporum in terra Anglorum, quæ per septem annos Episcopis caruerat.*" This "maledictio" has been converted by Romish writers into a Bull of excommunication, and pleaded in proof of the Papal authority over the Anglo-Saxon Kings. There is an awkward stumbling-block, however, in the shape of dates, which, if it were worth while to contend for a straw in a whole superstructure of stubble, would vindicate the royal culprit from the charge of crouching at the fulmination, namely, that the aforesaid redoubtable Pope was dead five years before Edward the elder came to the crown.

Plegmund died in 923, and was succeeded by Athelm, whom he had previously consecrated Bishop of Wells. He crowned Athelstan in 924, and probably died the following year, when Ulfelm, who had succeeded him at Wells, succeeded him also in the Primacy.

The site of the desecrated nunnery of St. Eanthswitha (Folkestone), which Athelstan is said to have given to Christ Church, in honour of Ulfelm, was not destined to remain to that church. A less transient good, however, is ascribed to him, which must not be forgotten. He went beyond the example of Alfred, his grandfather, in promoting a careful translation of the Scriptures into the Saxon language, which, combined with the declaration that all persons, as well ecclesiastical as

civil, were subject to the laws, was applying the axe to the root of priestcraft and superstition ; but, unhappily, the vigour that wielded it was denied to his successors, and succeeding generations of churchmen, with more consistency of purpose, obstructed its operation.

Athelstan died in 940, and the Archbishop in 941. Odo, who succeeded to the latter, had been bred in the Court of the former. Although he determined upon entering the Church, and was early raised to the Bishopric of Wiltshire, it was rather as the path of ambition than of peace.

Combining the cultivated cunning of the cloister with the headlong courage of the camp, he conciliated the friendship of Athelstan, "*potentissima*," says Higden, "*per elapsum gladii amissi in Regiam vaginam*." The special service of Odo on this occasion, derogates, indeed, somewhat from the claims of St. John of Beverley, to whose intercession the recovery of his weapon was also ascribed ; but the handy-work of Odo is not the less manifest from the miraculous introduction of the Saints to divide the honour. It occurred, opportunely for a juggler, in a night attack of Anlaf upon the camp at Brunanburgh. No sooner had Odo attained the primacy than he passed over to the Abbey of Fleury, which exhibited, at that time, the most approved model of monastic discipline, and was admitted into what was then called the reformed rule of St. Benedict. Not only had Werfrid's translation of Gregory's legend rendered St. Benedict a great favourite among the Anglo-Saxons ; but Odo could not fail to perceive in the scheme of monkery the principle which insured the triumph of the Romish Church. Under pretence of withdrawing the mind from secular pursuits and cares, the ties of blood and country were, indeed, trampled under foot ; but earthly ambition found an object, and pursued it only with more concentrated cunning, in the consolidation and aggrandizement of the Church. To this primary object, the partition of the kingdom was no impediment, it is not therefore surprising to find Odo an active promoter of the treaty that restored to Anlaf the provinces which Athelstan had wrested from him. His translation of the relics of Wilfred to his own Cathedral, and his patronage of Dunstan proves that he was not lukewarm in the cause of monkery ; and, if his fame was eclipsed by the latter, he was nevertheless no mean proficient in its arts. It is observable, that among the miracles related of him, is one which might have been expected to cut short the controversy then recently awakened on the doctrine of transubstantiation. "*Confestim inter manus pontificis fragmenta corporis Christi tenentis, sanguis guttatum defluere cœpit*." "*Com-punctis ad id fortasse digitis*," adds one of his remote successors ; but it is needless to lift the curtain in every instance, to display the system of fraud which triumphed over the credulity and ignorance of the times, and which was not the least ingenious of the arts cultivated in the cloister.

The profession of a stricter rule of life had, not unreasonably, led the princes who were contemporary with Odo to favour the regular clergy, and it was not till the body, which they had thus strengthened,

was competent from its perfect organization to defy their power, that the unfortunate Edwy began to distrust their practices, or attempted to shake off their control. Dunstan had failed to break the boy's spirit in his pupilage, and had not improbably roused it in the attempt; for no sooner had the crown devolved upon Edwy, at the premature age of fifteen, than he demanded an account of the administration of the treasury which had been entrusted to Dunstan by the feeble-minded Edred. A suspicion that he had little scruple in diverting the stream of the royal bounty into the channel of the Church is induced by a circumstance that occurred in the reign of Edgar, when the Churches of Canterbury and Rochester obtained a confirmation of the nuncupative will of a wealthy Saxon, by a trial at Erith. It was in vain that Leofsune, who disputed the distribution, declared that he would not believe Dunstan upon his oath, the Schireman was a priest and pronounced his single testimony to be legal evidence; and it was equally futile for the young king to expostulate against the drainage of the royal exchequer, when such a voucher was to be considered sufficient. Dunstan, however, no sooner found that he could not exert over Edwy the influence which he had possessed with Edred than he became his implacable enemy.

To ascribe the carriage of Dunstan to a generous zeal in the cause of decency, is a perversion of all evidence. Charges indeed, are heaped upon the head of Edwy by the generality of our ancient chroniclers, which John Stow crowns with the murder of the husband whom he had wronged, a coping-stone, from some obscure quarry, which even Romish historians have since thought well to reject. Without opposing them to each other however, the filthy tale of Wallingford, which, with a dogmatism worthy of the Vatican, has been recently pronounced "the fact," invalidates itself; and the Abbot of Glastonbury and the Bishop of Lichfield would be hooted from a court of justice if they described the scene, which they are there stated to have witnessed, not lurking leisurely behind the hangings of the royal closet, but when they burst upon its privacy.

Granting the full measure of Edwy's vices, we know, from the countenance and support afforded to his successor by the same cabal; that they were actuated by no virtuous indignation. The constitutions of Odo, as they were called, furnished however, the means of bringing the refractory king under the rod that he had despised, and Odo, who had set the crown upon his head, was persuaded to pronounce his separation from Elgiva, "because they were too nearly related." (Sax. Chron.) Edwy immediately recognized the audacity of Dunstan in this measure, and banished him the kingdom; and the popular feeling seems to have been so little in his favour, that he was derided by the crowd as he withdrew. "Magis dolebis," he replied, not indeed to a woman who laughed at him, but to the devil himself who assumed her voice. "Magis dolebis, Deo volente, in reditu, quam gaudeas in proscriptu." If he had concerted his measures with Odo alone, he had not rushed headlong into an enterprise in which he

apprehended any want of support, and his exile was cheered with visions of his triumphant restoration. The monks who regarded him as their champion, and were indebted to his influence with Edred for their establishment in the richest Abbeys throughout England, encouraged the Archbishop to persevere, and the power of the throne and the cloister was brought to the test by the excommunication of Edwy, and the violent seizure of his unfortunate queen, whom they branded and conveyed to Ireland. The young king, in his exasperation, commanded the expulsion of the monks from the religious houses. At Glastonbury, at Abingdon, at Malmsbury, and generally throughout the South of England, the command was carried into execution, and the monks record the sojourn of the secular clergy as if it were the desecration of their walls. They gathered strength, however, in Northumberland and Mercia, where they were joined by Odo; and proclaiming the child Edgar in the place of his excommunicated brother, recalled Dunstan to his councils; and to compensate his exclusion from Glastonbury, heaped upon him the Bishoprics of Worcester and of London.

Odo was now at a great age: but, if he was incapable of directing the storm, he was by no means a passive spectator of its course, and directed his last efforts to confirm the predominance of his party and secure the primacy to Dunstan after his decease. When that master-spirit was to be consecrated to Worcester, Odo used the form of consecration to the Archiepiscopal See, and on being reminded of the error, blasphemously declared that he had spoken by the immediate inspiration of the Holy Ghost. Neither, if the last act of cruelty towards the unfortunate Elgiva was perpetrated without his privity, have his own eulogists cared to vindicate his memory from the odium. She fell into the hands of his party, in an attempt to return to Edwy, and they have recorded the torture which was perpetrated by fiends, as done "*ab hominibus servis Dei.*" Of such servants would to God Odo had been the last! The year of his death is uncertain. He outlived the accession of Edgar, which, as his own adherents were the annalists, is generally dated from the partition of the kingdom (959); but he certainly died during the life of Edwy, and whilst the country south of Thames was under his government.

The injured king permitted his body to be deposited in his own Cathedral; a proof, at least, that he was animated by a far different spirit from that which is ascribed to Elsin, the succeeding primate, who is charged with trampling on his grave. Perhaps, in the furious rivalry that then subsisted between the secular and regular Clergy, this burst of petty triumph is not of itself incredible; but, as the character of Elsin has been coloured in the same spirit of inveterate enmity, it is hardly reasonable to adopt it with implicit credence. He is said to have obtained his election by bribery and corruption; but, as he had been Bishop of Winchester and is admitted to have been a man of extraordinary learning, there could have been no necessity for sinister means to recommend him to the secular Clergy, who then

constituted the chapter of Canterbury. This intruder into the seat of Dunstan met, however, with a melancholy end, being frozen to death in the passage of the Alps, as he was travelling towards Rome for his Pall; and Brithelm, Bishop of Wells, was elected to the primacy.

The intrusion of the second Anti-primate was, however, of short duration. The premature death of Edwy left the southern provinces of England again open to the administration of Dunstan. The unhappy Prince, whose memory Romanists, even to this day, delight to blacken, found refuge in the grave from sorrows that weighed with severity upon an affectionate heart. The bitterness of his enemies was not, however, so universally prevalent, but that his real character has reached posterity. He reigned, for four years, beloved and commended; and his country flourished under his government. In addition to other evidence of his marriage, Mr. Sharon Turner adduces a charter granted to the monastery of Abingdon, and witnessed by "*Ælfgiva regis uxor et Æthelgifa mater ejus*," with a reservation, however, which a Romanist will be little likely to plead, namely, the possibility of its being a forgery; a possibility, withal, which those very signatures seem to preclude. We may be assured, too, that, if the degree of affinity had rendered that marriage an offence against public morals, the Monks would not have relinquished so substantial a charge for vague imputations, or such as, affecting to be more precise, become only more manifestly false. The head and front of his offence, indeed, was comprehended in his resistance to the domination of Dunstan, who, having blighted the youth and reputation of his victim, assumed the praise of meekness, and blasphemously proclaimed that he had redeemed the parting soul of Edwy from eternal perdition by his prayers. Brithelm, who had been chosen by the seculars, and whom Edwy had delighted to honour, was a man, says Wallingford, "*mitis et benevolus, suavis, clemens et modestus, et in his totus fuit. Nec aliquo artificio vel austeritate suppositivâ virtutes temperavit. Sed ne sub ejus iunia remissione fluctuaret ecclesia; temperavit Deus.*" He was not indeed calculated to compete with Dunstan, armed with the sceptre of Edgar, and consecrated by the lying spirit of Odo, and seems to have vacated the see of Canterbury, and resumed his episcopacy at Wells, without a struggle. The removal of Brithelm was, however, only the first step towards a more serious undertaking.

Dunstan returned from Rome, after his investiture with the Papal authority to expel the married clergy from the religious houses throughout England; an Augean task ("*stabulum clericorum*" is the language of Malmsbury) which constituted the leading feature of his Primacy. Ethelwold, Abbot of Abingdon, who had been a fellow-sufferer from the resentment of Edwy, and Oswald, the nephew of Odo, who had imported the last refinements of the Benedictine rule from Fleury, were his great coadjutors; and Edgar, over whom Dunstan had early acquired that ascendancy against which the spirit of Edwy had rebelled, and who had been seated by his means in his brother's throne, afforded them all the support that was to be derived

from the King's name. The opposition, however, was not confined to the secular clergy, whose personal interests were at stake, but was strong in popular opinion; and the daring Primate was compelled to resort to those lying wonders in which he was an accomplished adept.

The whole tale of Dunstan is so completely interwoven with portents and revelations, that it is hardly possible to preserve the web without them: neither, indeed, is the Church, which has admitted him into the catalogue of its saintly intercessors by any means inclined to sever them from his history. Some touch of compunction might, indeed, be supposed in the indignant tone with which Protestant historians are reprehended for dragging these anile fables from their contemptible depositaries, were not the mental bondage of the lower orders of the Romish communion maintained, to this day, by the inculcation of similar legends, and occasion taken from the derision they excite, to vindicate the power and providence of God in the dispensation of miracles.

The learned Romanist who should define, whether from the stores of the Vatican, or by the manly exercise of an acute discrimination, the line which separates these old wives' tales from graver testimony, would confer no slight obligation upon the historian, who, in defect of such aid, must disentangle them as he may.

In the first place there is no difficulty in the question, "Whence hath this man these mighty works?" Dunstan, it appears, was early distinguished for his proficiency in the mechanical and the fine arts, and, probably, promised himself amusement in the wonder, rather than triumph in the credulity of others, when he employed his ingenuity in constructing the harp which produced music as it was suspended against the wall. When, however, the generosity of youth had given way to the ambition of manhood, the talents, which he had thus early developed, became subservient to the advancement of his great end and aim, and his mechanical contrivances were palmed upon an ignorant people as miracles wrought in confirmation of his purpose. Neither was the establishment of the axiom, which occurs in the account of the revelation made to him of the death of Edred, unimportant to his success. He had left that king at the last extremity, when he set forth upon a journey, during which his horse fell dead under him. He immediately declared that a voice from heaven had communicated the king's decease; and the fate of the animal was deemed portentous. "*Impos jumentum et indignum sermonem audire angelorum.*" A convenient principle with which to confound the sturdy sceptic who should presume to trust his own senses in opposition to the word of Dunstan. When the national feeling in favour of the secular Clergy compelled Edgar to submit the question of their expulsion to a council at Winchester, the Primate seems to have trusted his cause to the ingenious trick of making the crucifix pronounce an oracle in favour of the monks. The countenance of the king, however, who in the course of his reign established the Benedictines in no less than forty-eight monasteries, had by no means destroyed the

estimation in which the seculars were held ; and Dunstan was not satisfied with a partial triumph over them. They still constituted the parochial Clergy, and found support from the most powerful and intelligent of the nobility, who, if they contemplated no further evil, nevertheless regarded with national jealousy the influence of strangers, who, flocking over from the foreign seed-plot of their order, were planted out in every province of the kingdom*. The most grievous of the charges brought against the seculars, namely the delegation of their duties to others, was the natural consequence of the superabundant endowment of their churches, and was by no means removed, nor likely to be so, by the transfer of their benefices to the regulars. The imputation of concubinage is the mere assumption of the illegality of their marriages ; and whether that vice was more likely to prevail among them, or under the profession of celibacy, neither history nor human nature will allow of a question. Lest neither of them should be deemed to constitute a substantial charge, it was further also objected to them, "*non fuisse illis coronam patentem, nec tonsuram convenientem*;" but in spite of this array of accusation and of the oracle of the crucifix, their repression was discussed in a second council, after the death of Edgar, and still, inconclusively. The issue of a third, at Calne, if not fatal to their argument, was at least so to their lives and limbs. Beornelm, a Scottish Bishop, alleged custom and reason and Scripture against the celibacy of the Clergy, but waited in vain for the reply of the primate. He had withdrawn from the contest, and absorbed in prayer committed his cause to preternatural aid. The art in all this is too manifest to allow of the supposition that the failure of the floor beneath the rebellious advocates of Scripture and of reason, was unpremeditated by Dunstan ; and the suggestion, on the other hand, that these circumstances may have been the fictions of succeeding monks is invalidated by their palpable contrivance.

The chroniclers of the cloister might, in the indulgence of invention, at just as cheap a rate, have summoned an angel from heaven to declare the divine will, as have spoken through their dumb idol, or have opened a gulph in the solid earth, as have broken the stubborn necks of the seculars by an accident calculated to awaken suspicion. The fraud apparent in the action, removes all imputation of fraud from the relation. Whatsoever was the immediate result of the Synod, the

* May not that passage in the Ode in praise of Edgar, preserved in the Saxon Chronicle, which censures his bringing crowds of vicious and outlandish men into the kingdom, be referred to the unpopularity of this feature of the monkish policy ? It is observable, that that curious record, manifesting, as it does, the adverse opinions of its several continuators, nevertheless, consistently adopts the cause of the sons of the soil ; whilst it was palpably an object with the Church to absorb all the ties of kindred and of country in its paramount claim. One of the first steps towards the foundation of alien priories, which afterwards swallowed up so large a portion of the wealth of the country, seems to have been the endowment of the Abbey of St. Peter at Ghent, with the extensive manor of Lewisham, in Kent, by Edgar, at the instance of Dunstan, who had found shelter there during his exile.

cause of the Monks was manifestly on the decline after the death of Edgar.

Immersed in the pursuit of pleasure, and unrestrained in that pursuit, for the frivolity of the penance imposed by Dunstan for the violation of Wilfrida, who had in vain sought refuge within the walls of a monastery, was rather applying the flattering unction to his soul than rousing him to a feeling of remorse, he was, to all the purposes of government, little more than the puppet in their hands; and the peace of the kingdom, which was preserved by their vigilance, was improved to their exaltation. The attempt, however, to perpetuate their authority, by exercising the same control over his son Edward, roused the indignation of the nobles. Alfrede unscrupulously purged his duchy of Mercia of the intruders; and, when Elfrida had opened the way for the accession of her son by the assassination of the young King, the murderess was maintained by their swords, and Dunstan was compelled to attend the coronation of Ethelred. His high spirit, however, revolted from the office, and, when he should have set the crown upon his head, he fainted.

The glory of Dunstan was, in fact, departed. When Ethelred, in 986, in resentment against the Bishop of Rochester, laid siege to that city, the Primate in vain endeavoured to divert him from his purpose, by denouncing the wrath of its tutelar St. Andrew, and was fain to tender him the peace-offering of one hundred pounds. To the indignation of the Primate he accepted it, and turned from the walls to lay waste the lands of the cathedral. Instead of the thunders which Dunstan had formerly wielded, he was now, however, reduced to indulge his spleen in evil auguries. Of these ebullitions he was by no means sparing; and the gathering misfortunes of the kingdom gave them the air of prophecy. Influencing, as they did, the fate of the kingdom as well as the Anglo-Romish Church, it is hardly possible to treat the lives of Odo and of Dunstan in reference merely to the metropolitan See; but the interests in which she shared must not render us unmindful of those which peculiarly belong to the Church of Canterbury.

We have no reason to reason to doubt but that Odo was a great promoter of the fabric of his cathedral, though we may be allowed to abstract the miraculous from the record of his aid; and it seems highly probable that much of his work still remains in the Undercroft. The discrepancy in the accounts of two early writers (Osborne and Gervase) relative to the place of Dunstan's sepulture, is at once removed by the recollection that the present structure encloses and rises over the ancient Church.

The endowment of the Cathedral was largely increased in their time. Edred added to it that of the desecrated Abbey of Reculver, and Edgar that of Liminge; but Edgiva, the mother and grandmother of those Princes, seems to have been the greatest benefactress to their Church. In the catalogue of her gifts, are comprehended lands and manors, of which there is, in some instances, no trace of the Church of Canterbury

having come into the possession; and, indeed, the date ascribed to them is subsequent to that which is assigned to her death; but a portion of the lands of Earl Sigeline, her father, who is called Lord of Meopham, Cowling, and Leanham, continued in its Chertulary, and the paramount manor of Monkton, in Thanet, placed the whole of that Island (the endowment of the Abbey of Minster, which was afterwards transferred to that of St. Augustine, already comprehending one half of its extent) in the hands of the Church. In recording this last gift, it is only reasonable to observe, that the fertility of that district, which the Monks were pleased to represent as a blessing upon the spot which afforded the first shelter to Augustine, may, with better foundation, be ascribed as the blessing of God upon those labours which were carried on under the direction of the ecclesiastics, in the clearing of woods, the draining of fens, and the reclaiming of land from the sea. Indeed, whilst we deplore the fabric of superstition which they reared, it would be uncandid to suppress the acknowledgment due to the superior intelligence displayed by them in mechanics, in agriculture, and in all the ordinary affairs of life.

In the history of the arts, Dunstan could hardly escape honourable mention; but the Church is scandalized by his canonization. He died at the age of 64, in the year 988, and his relics constituted a source of wealth both to the Cathedral of Christ Church, and to the Abbey of Glastonbury, whose rival claims were prosecuted with undiminished warmth even to the eve of the Reformation; that Abbey, of which he had been the "nursing father," claiming to have rescued them from the smouldering ruins of the ancient Church, when Canterbury was destroyed by the Danes, in 1011, and Warham disclosing the shrine to which they had been translated by Lanfranc.

STATE OF THE DIOCESES

IN

ENGLAND AND WALES,

FROM APRIL TO JUNE INCLUSIVE.

- The Right Rev. THOMAS BURGESS, D.D. Lord Bishop of St. David's, and Prebendary of Durham, translated to the See of SALISBURY, vacant by the death of Dr. John Fisher, late Bishop thereof.
- The Very Rev. JOHN BANKS JENKINSON, D.D. Dean of Worcester, promoted to the Bishoprick of St. DAVID's, and to a Prebend of Durham, *vice* Dr. Burgess.
- The Rev. James Hook, D.C.L. Archdeacon of Huntingdon, and Prebendary of Winchester, to the Deanery of Worcester, *vice* Dr. Jenkinson.
- The Rev. Richard Cockburn, B.D. late Fellow of St. John's College, Cambridge, to a Prebendal Stall in the Cathedral Church of Winchester, *vice* Dr. Hook.
- The Hon. and Rev. Hugh Percy, D.D. Archdeacon and Prebendary of Canterbury, and Chancellor of Sarum, to the dignity of Dean of Canterbury, vacant by the death of Dr. Andrewes.
- The Rev. James Croft, M.A. Prebendary of Canterbury, to the Archdeaconry of Canterbury, *vice* Dr. Percy.
- The Rev. Charles Richard Sumner, D.D. Prebendary of Worcester, to a Prebendal Stall in the church of Canterbury, *vice* Dr. Percy.
- The Rev. Thomas Galsford, M.A. Professor of Greek in the University of Oxford, to a Prebendal Stall in the Church of Worcester, *vice* Dr. Sumner.
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CANTERBURY.

PREFERRED.

The Rev. Robert Cobb, M.A. to the Rectory of Burmash, Kent; Patron, the King.

MARRIED.

The Rev. James Fowle, M.A. of Wadham College, Oxford, and Perpetual Curate of Queensborough, to Mary Anne, only daughter of the Rev. E. Edwards, Vicar of Leysdown.

YORK.

PREFERRED.

The Rev. Samuel Lee, M.A. of Queen's College, Cambridge, and Professor of Arabic in that University, to the Perpetual Curacy of Bilton with Harrowgate; Patron, the Rev. A. Cheap, Vicar of Knaresborough.

The Rev. Thomas Guy, M.A. Master of the Grammar School, Howden, to the Vicarage of Howden; Patron, the Lord Chancellor.

The Rev. Ralph Grenside, B.A. of St. Peter's College, Cambridge, to the Perpetual Curacy of Seamer, Yorkshire; Patron, R. G. Russell, Esq. M.P.

The Rev. John Ion, M.A. Rector of Halmham in Holderness, to the Vicarage of Hemingbrough, in the East Riding of Yorkshire; Patron, the Lord Chancellor.

MARRIED.

The Rev. Richard Hale, Vicar of Harewood, and Rector of Goldsbrough, to Mary Anne, eldest daughter of John Loft, Esq. of Stainton House.

The Rev. Edward H. Brooksbank, Vicar of Tickhill, Yorkshire, to Hannah, daughter of the late B. Heywood, Esq. of Stanley Hall.

The Rev. Richard Shepherd, Vicar of Rudbury, Yorkshire, to Anne, daughter of Robert Bingham, Esq. of that place.

The Rev. R. Poole, jun. B.A. of Ripon, Yorkshire, to Anne, daughter of H. Tennant, Esq. of Kirk Hammerton, Yorkshire.

DECEASED.

The Hon. and Rev. G. Herbert, in the 46th year of his age.

The Rev. Ayscough Hawsworth, Rector of Guisley, Yorkshire, and formerly of St. John's College, Cambridge, B.A. 1798, M.A. 1802. The third turn of presentation to the Rectory, (the one now vacant) is in the Master and Fellows of Trinity College, Cambridge.

At Nottingham, the Rev. Charles Wylde, D.D. Prebendary of Southwell, Official of the Archdeacon of Nottingham, 52 years Rector of St. Nicholas in Nottingham, and Vicar of Waltham, in the county of Lincoln.

LONDON.

PREFERRED.

The Rev. John Mavor, B.D. Fellow of Lincoln College, and Perpetual Curate of Forest Hill, Oxford, is presented to the Rectory of Hadleigh, Essex; Patrons, the Rector and Fellows of Lincoln College.

The Rev. Charles Champnes, B.A. of St. Alban's Hall, Oxford, to the Rectory of St. George, Botolph-lane; Patron, the King.

The Rev. E. G. A. Beckwith, M.A. to a Minor Canonry in the Church of St. Peter's, Westminster; Patron, the Very Rev. the Dean.

A Dispensation has passed the Great Seal to enable the Rev. Charles Sanderson Miller, Vicar of Harlow, Essex, and Chaplain to the Dowager Viscountess Chetwynde, to hold the Living of Matching, Essex, to which he has been instituted, on the nomination of the Bishop of London.

The Rev. John Chamberlayne, M.A. to the Rectory of Eastwick, Hertfordshire; Patroness, Mrs. Plumer, of Gilston Park.

MARRIED.

The Rev. Lancelot Sharpe, Rector of Allhallows Staining, London, and of the Shrubbery, Lower Edmonton, to Mary, second daughter of T. L. Tweed, Esq. of the same place; at Edmonton.

The Rev. William Wood, eldest son of William Cole Wood, Esq. of Martock, to Julia, eldest daughter of Vincent Stuckey, Esq. of Sloane-street, and of Hill House, Somersetshire; at the New Church, Chelsea.

The Rev. William Trollope, of Christ's Hospital, to Sarah, eldest daughter of William Clarke, Esq.; at East Bergholt, Suffolk.

The Rev. Richard Cattermole, to Maria Frances, eldest daughter of George Giles, Esq. of Enfield.

The Rev. J. C. White, Rector of Rawreth, Essex, to Sarah, eldest daughter of Thomas Pyne, Esq. of Boyces Hall, Bembfleet.

At St. George's, Hanover Square, by the Right Rev. the Lord Bishop of Norwich, the Rev. Charles Vernon Holme Sumner, Minister of Trinity Church, Newington, to Henrietta Katharine, daughter of William Mason, Esq. of Necton Hall, Norfolk.

At St. George's Hanover Square, the Rev. William Tower, youngest son of the late C. Tower, Esq. of Weald Hall, Essex, to Maria, third daughter of Admiral Sir Eliab Harvey, G.C.B. and M.P. for Essex.

At St. George's, Hanover Square, the Rev. Cornelius Heathcote Reaston Rodes, M.A. of Barlboro' Hall, Derbyshire, to Anna Maria Harriet, youngest daughter of William Gossip, Esq. of Hatfield House, near Doncaster.

DECEASED.

The Rev. John Pridden, M.A. F.S.A. Minor Canon of St. Paul's, Rector of St. George, Botolph-lane, and Vicar of Caddington, in Bedfordshire; in Fleet-street, aged 67.

The Rev. Richard Vivian, in the 72d year of his age, many years Rector of Beahay, Herts, and uncle to Major-General Sir Humay Vivian, one of the Esquires in Waiting to his Majesty. Mr. V. was formerly a Fellow of Exeter College, Oxford, and took the degree of M.A. in 1778, and of B.D. in 1789. In 1797, he was appointed to the Rectory of Bushey, in the county of Herts, which living is in the gift of the Rector and Fellows of Exeter College, and was Proctor in the year 1787.

The Rev. George Bathie, of Hammer-smith, aged 67.

The Rev. T. Williamson, of the Groves, Chelsea.

The Rev. A. K. P. Sherson, at Buntingford, aged 53.

At his house, in Artillery Place, Finsbury Square, London, the Rev. Abraham Rees, D.D. F.R.S. Editor of the *Encyclopædia*, &c. in the 82d year of his age.

The Rev. Charles T. Keymer, B.A. late Curate of Gosfield, Essex, aged 36.

At the Rectory House, Piccadilly, June 2, aged 76, Gerrard Andrewes, D.D. Dean of Canterbury, and Rector of St. James's, Westminster. He was formerly Fellow of Trinity College, B.A. 1773, M.A. 1779, D.D. 1807.

At Brompton, the Rev. William Walker, Chaplain of Lincoln's Inn, and Rector of Monksilver.

WINCHESTER.

PREFERRED.

The Rev. Douglas Hodgson, Domestic Chaplain to the Lord Bishop of Winchester, to the Rectory of East Woodhay.

The Rev. William Barter, M.A. and Fellow of Oriel College, Oxford, to the Livings of Burghclere and Newton; Patron, the Earl of Carnarvon.

ORDAINED.

May 29.

By the Lord Bishop in the Parish Church of St. Margaret's Westminster.

DEACONS.

Richard Pole, B.A. Balliol College, Oxford.

Proby John Ferrers, B.A. Oriel College, Oxford.

Thomas Penton, B.A. Pembroke College, Oxford.

William Evans, B.A. Trinity College, Oxford.

C. A. St. John Mildmay, B.A. Oriel College, Oxford.

Charles James Hutton, B.A. Magdalen Hall, Oxford.

PRIESTS.

John Hewlett Watson, B.A. Wadham College, Oxford.

George Lowdon Hanson, B.A. Queen's College, Oxford.

MARRIED.

The Rev. George More Molynaux, Rector of Compton, Surrey, to Anne Spurstow, daughter of William Skrine, Esq. of Montague-square, London; at Mary-le-bone Church.

The Rev. Brownlow Poulter, M.A. Rector of Buriton, Hants, and late of Trinity College, Cambridge, to Harriett, youngest daughter of the late James Morley, Esq. formerly of Kempshot, Hants, and Member of the Council of Bombay.

At Hartrowe, by the Rev. R. S. Barker, Fellow of New College, Oxford, the Rev. W. B. Barker, Rector of Highclere, Hants, and late Fellow of Oriel College, to Sarah, third daughter of — Escott, Esq. of Hartrowe, Somerset.

At Camberwell, the Rev. James Thomas Duboulay, M.A. and Fellow of Exeter College, Oxford, on the Foundation of Sir William Petre, to Susan Maria, eldest daughter of Seth Ward, Esq. of Camberwell.

The Rev. John Lukin, Rector of Nursling, Hants, to Elizabeth, daughter of H. T. Tennison, Esq. of Tatchbury Mount House.

DECEASED.

The Rev. Benjamin Jerrans, at Prospect-place, Walworth, at an advanced age.

ST. ASAPH.

DECEASED.

The Rev. Richard Jones, Vicar of Llannynys, Denbighshire.

BANGOR.

PREFERRED;

The Rev. T. G. Roberts, Fellow of Brasenose College, Oxford, and Domestic Chaplain to the Earl of Leitrim, to the Rectory of Dolgellau, in the county of Merioneth; Patron, the Lord Chancellor.

BATH AND WELLS.

PREFERRED.

The Rev. Mr. Pears, Master of the Bath Grammar School, to be Curate of St. Michael's.

The Rev. Charles Bowle, M.A. Minister of Wimborne, Dorset, to the Vicarage of Milborne Port, Somerset; Patron, the Marquess of Anglesey.

The Rev. Charles Blathwayt, B.A. to the Rectory of Langridge; Patron, William Blathwayt, Esq. of Dypham Park.

The Rev. George Ridout, LL.B. to the Rectory of Lamyatt, on his own petition, as Patron.

The Rev. Cicero Rabbitts, B.A. to the Rectory of Wanstrow; Patron, Rev. George M. Bethune, LL.D. of Worth.

The Rev. George Vanbrugh, B.C.L. Rector of Aughton, to the Prebend of Timberscombe, in Wells Cathedral. Patron, the Bishop.

The Rev. Joseph Richards, M.A. to the Vicarage of Wedmore, in the Diocese of Bath and Wells; Patron, the Dean.

The Rev. Francis Woodforde, B.A. to the Rectory of Weston Ramfylde.

The Rev. Francis Lockey, D.C.L. to the Perpetual Curacy of Blackford, within the Parish of Wedmore.

ORDAINED.

By the Lord Bishop on Easter Sunday.

DEACONS.

Edward Ladlow, B.A. St. Edmund's Hall, Oxford.

Stephen Oakeley Attlay, M.A. Corpus Christi College, Oxford.

Henry Stoneman, B.A. Pembroke College, Oxford.

John Gay Copleston, B.A. Oriel College, Oxford.

Richard Edmonds, Magdalen Hall, Oxford.

John Pemberton Simpson, B.A. Magdalen College, Cambridge.

John Coombes Collins, St. John's College, Cambridge.

Charles Lloyd, B.A. Trinity College, Cambridge.

PRIEST.

William Williamson, *Literate.*

MARRIED.

The Rev. Paul Leir, Rector of Chaston

Mungrove, Somersetshire, to Fanny, widow of Morton Pleyell, Esq.

The Rev. James Anthony Savage, B.A. of Trinity College, Oxford, to Margaret, youngest daughter of Thomas Brooke, Esq. of Widcombe Crescent, Bath.

The Rev. G. B. Norris, to Miss Susan Marsinghall, both of Taunton.

The Rev. Alfred Tooke, Rector of Thorne Coffin, Somerset, to Eliza, third daughter of the Rev. Henry Poole, of the Royal Crescent.

DECEASED.

At the Vicarage House, Cannington, Somerset, the Rev. C. H. Burt, Vicar of that Parish, and Chaplain to the Duke of Sussex and Earl Grey; also a Justice of the Peace for the county of Somerset.

The Rev. R. Codrington, 35 years Minister of Bishop's Hall, Somerset.

The Rev. John Richards, M.A. Curate of St. Michael's Parish, Bath, and Vicar of Wedmore, Somerset; at Ridgway, in Devonshire, aged 55.

The Rev. Joseph Smith, Rector of Hutton, in his 50th year.

The Rev. W. S. Bradley, Prebendary of Wells, Vicar of Chard and of Timberscombe, Somersetshire; at Minehead, aged 56.

The Rev. James Jones, thirty-four years Rector of Shipham, Somerset.

BRISTOL.

ORDAINED.

By the Lord Bishop in the Chapel of Christ's College, Cambridge, on Sunday, April 3rd.

DEACONS.

John Hushford, B.A. Queen's College, Oxford.

George Richard Port, B.A. Brasenose College, Oxford.

Charles Wasteneys Eyre, B.A. Brasenose College, Oxford.

Francis Philip Hulme, B.A. St. Alban's Hall, Oxford.

Thomas Tyrwhitt, B.A. Christ Church, Oxford.

Edward Wix, B.A. Trinity College, Oxford.

William Busfield, B.A. University College, Oxford.

Benjamin Weaver, B.A. Sidney Sussex College, Cambridge.

Charles Wimberley, B.A. Emmanuel College, Cambridge.

George Pearce Manley, B.A. Jesus College, Cambridge.

George Waddington, M.A. Fellow of Trinity College, Cambridge.

Richard Symes, B.A. Jesus College, Cambridge.

Thomas Sheepshanks, M.A. Trinity College, Cambridge.

Richard Dowse Lagden, B.A. Clare Hall, Cambridge.

Walter Blunt, King's College, Cambridge.

John Moultrie, B.A. Trinity College, Cambridge.

Thomas Morgan, B.A. Jesus College, Cambridge.

Henry Charles Luson Henry, Jesus College, Cambridge.

Charles Hodgson, B.A. Magdalen College, Cambridge.

John Evans Robson.

George Strocklin Weidmann, *Lit.*

William Bury, *Literate.*

By Let. Dim. from the Archbp. of York.

Isaac Gaitskell, B.A. Trinity College, Cambridge.

Joseph Edwards, B.A. Trinity College, Cymbridge.

Thomas Pyne, B.A. Trinity College, Cambridge.

George Tufnell, B.A. Emmanuel College, Cambridge.

Crosbie Mergell, B.A. Trinity College, Dublin.

PRIESTS.

Alfred Ollivant, M.A. Fellow of Trinity College, Cambridge.

Thomas Union Cavendish, M.A. Magdalen College, Cambridge.

Charles William John Kerr, M.A. Trinity College, Cambridge.

Matthew Anderson, B.A. St. John's College, Cambridge.

MARRIED.

The Rev. Robert Brodie, M.A. of St. Edmund Hall, Minister of Mangotsfield, Gloucestershire, to Anna Maria, eldest daughter of the late Robert Lisle, Esq. of Acton House, Northumberland; at Long Ashton, Somerset.

At Bathwick Church, the Rev. George Ingram Fisher, M.A. Rector of Winfrith Newburgh, Dorset, to Elizabeth, second daughter of John Penidril, Esq. of Bath.

CHESTER.

PREFERRED.

The Rev. J. M. Pattison, M.A. of

Brasenose College, Oxford, to the Rectory of Hawkswell, Yorkshire; Patroness, Mrs. Gall.

The Rev. William Twigg, M.A. of Trinity College, Cambridge, to the Vicarage of Pickhall, Yorkshire; Patrons, the Masters and Fellows of that Society.

The Rev. E. B. Shaw, to the Ministry of St. Matthew's, Manchester.

The Rev. T. Mackreth, to the Rectory of Halton, near Manchester.

The Rev. William Carus Wilson, M.A. Chaplain to H. R. H. the Duke of Sussex, to hold the Rectory of Whittington with the vicarage of Tunstall, by dispensation; Patron, W. W. Carus Wilson, Esq. M.P.

The Rev. Thomas Brooke, B.A., late of Christ College, Cambridge, Minister of Lane End, in the Staffordshire Potteries, to the Rectory of Wistaston, Cheshire; Patron, J. W. Hammond, Esq. of Wistaston Hall.

The Rev. O. Sergeant, to the Ministry of St. Philip's, Salford.

MARRIED.

The Rev. James Streynsham Master, to Alice, fifth daughter of Samuel Horrocks, Esq. M.P.

On Tuesday, May 24th, at Prestwick, Lancashire, by the Rev. James Lyon, M.A. Rector, Sarah Anne, his second daughter, to the Rev. Henry Fielding, M.A. late of Emmanuel College, Cambridge.

DECEASED.

The Rev. E. T. S. Hornby, M.A. and Fellow of All Souls' College, Oxford; at Orford Hall, Lancaster, in his 43d year.

The Rev. Thomas Butler, Rector of Benham and Whittington, in his 90th year.

The Rev. John Clayton, at Eversham.

The Rev. C. A. Wighton, Vicar of Holt, Denbighshire.

CHICHESTER.

PREFERRED.

The Rev. James Hutchins, M.A. of Christ Church, Oxford, to the Rectory of Telscomb and Vicarage of Piddinghoe.

The Rev. Charles Pilkington, M.A. of Magdalen College, Oxford, to a Prebendal Stall in Chichester Cathedral.

The Rev. Charles Gray, to the Prebend of Bury, in the church of Chichester, vacant by the resignation of his father, Dr. Gray; Patron, the Bishop.

MARRIED.

At St. Mary Woolnoth, Lombard-street,

London, the Rev. Robert Phillip Blake, B.A. of Merton College, Oxford, and of Wilmington, Sussex, to Anna Maria, eldest daughter of the late William Bissett, Esq.

At Chichester, the Rev. Thomas Baker, son of Thomas Baker, Esq. of Ashhurst Lodge, Kent, to Elizabeth Lloyd Carr, third daughter of the Bishop of Chichester.

ST. DAVID'S.

PREFERRED.

The Rev. W. Hewson, Vicar of Swansea, to be Chancellor and Canon Residentiary of the Cathedral Church of St. David's.

MARRIED.

The Rev. David D. Evans, of Carmarthen, to Sarah, youngest daughter of the late George Conway, Esq. of Pontnewydd Works, Monmouthshire.

DECEASED.

The Rev. W. Probyn, Chancellor of St. David's, Pembrokeshire, Vicar of Longhope, Gloucestershire, and of Pershore, Worcestershire; at his residence, at Pershore, aged 64.

In his 72d year, the Rev. Samuel Powell, Rector of Bryngwyn, Radnorshire.

ELY.

PREFERRED.

The Rev. R. Duffield, B.D. Fellow of St. John's College, Cambridge, to the Vicarage of Impington, Cambridgeshire; Patrons, the Dean and Chapter of Ely.

The Rev. Thomas Cozens Percival, M.A. and Student of Christ Church, Oxford, to the Rectory of Horseheath, Cambridgeshire; Patrons, the Governors of the Charter-House.

The Rev. Samuel Carr, M.A. of Queen's College, Cambridge, to the Rectory of Little Eversden, Cambridgeshire; Patrons, the President and Fellows of that Society.

The Rev. George Millers, M.A. to the Rectory of Hardwicke, Cambridgeshire.

ORDAINED.

By the Lord Bishop, at St. George's, Hanover-square.

DEACONS.

Philip Alpe, B.A. Corpus Christi College, Cambridge.

Thomas Lathbury, B.A. St. Edmund Hall, Oxford.

John Frederick Isaacson, B.A. St. John's College, Cambridge.

Stephen Pope, B.A. Emmanuel College, Cambridge.

George Elliot Ranken, B.A. Corpus Christi College, Cambridge.

Peter Still, B.A. King's College, Cambridge.

Thomas Chalmers Storie, B.A. Clare Hall, Cambridge.

George Gordon Smith, B.A. St. Alban's Hall, Oxford.

From the Bishop of Rochester.

Simeon Lloyd Pope, B.A. Trinity College, Oxford.

From the Bishop of Bath and Wells.

PRIESTS.

Gilbert Alder, S.C.L. Trinity Hall, Cambridge.

George Greystock Carrighan, B.A. St. John's College, Cambridge.

John Crossland, B.A. Magdalen College, Cambridge.

Charles Green, M.A. Jesus College, Cambridge.

William Hodgson, B.A. St. Peter's, College, Cambridge.

Joseph Harriman Hamilton, B.A. Trinity College, Cambridge.

John Moultrie, B.A. Trinity College, Cambridge.

George Waddington, M.A. Trinity College, Cambridge.

John George Maddison, Magdalen College, Cambridge.

From the Bishop of Norwich.

William Quarterman, Magdalen Hall, Oxford.

George Browne Francis Potticary, B.A. Magdalen Hall, Oxford.

Miles John Stapleton, Magdalen College, Cambridge.

From the Bishop of Rochester.

John Still, B.A. St. Mary Hall, Oxford.

From the Bishop of Bangor.

Walter Burton Leach, B.A. Wadham College, Oxford.

From the Bishop of Bath and Wells.

MARRIED.

The Rev. James Fawcett, M.A. of Leeds, to Isabella, fourth daughter of James Parish, Esq. of Cambridge; at Great St. Andrew's Church, Cambridge.

The Rev. Thomas Penruddocke Michell, of Histon, Cambridgeshire, to Ca-

rolline Patience, third daughter of the Rev. G. Wyld, of Speen, Berks.

The Rev. T. P. Holmes, to Miss Marriott, only daughter of Mr. Marriott, of Wisbech.

The Rev. William Harris Parker, of Downing College, Cambridge, to Ann Montagu, relict of the late Thomas Murthwayte Parker, Esq. of Parknooth, Cumberland.

At Therfield, June 14th, the Rev. Chaloner Stanley Leathes, B.A. late of Exeter College, Oxford, to Miss Leathes, daughter of the Rev. Isaac Leathes, Rector of Mepall cum Sutton, Cambridgeshire.

The Rev. William Wilson, B.A. of Soham, Cambridgeshire, to Henrietta, eldest daughter of the late Charles Lockhart, Esq. of New Hall, in the county of Cromartie, North Britain.

DECEASED.

The Rev. William Pugh, M.A. one of the senior Fellows of Trinity College, Cambridge, and Vicar of Botolph Claydon, in that county; at Croydon, Surrey.

At Wilbraham Temple, the Rev. James Hicks, Perpetual Curate of Stow cum Gai, Cambridgeshire, and Rector of Wiston, Huntingdonshire. He was formerly Fellow of Clare Hall, B.A. 1777, M.A. 1780.

EXETER.

PREFERRED.

The Hon. and Rev. Edward Pellew, M.A. of Oriel College, Oxford, is appointed to the Rectory of Christow, Devon.

The Rev. William Sherlock Carey, M.A. and Student of Christ Church, Oxford, to the Vicarage of Ashburton, Devon.

The Rev. T. A. Melhuish, to the Rectory of St. Mary Steps, Exeter.

MARRIED.

The Rev. Arthur Forbes Lloyd, Rector of Instow, Devon, to Harriet, second daughter of T. P. Forster, Esq. of Howstreet, Walthamstow.

The Rev. J. L. Lugg, to Mary, eldest daughter of the late Lieutenant-General Williams, R.M.; at Stonehouse, Devon.

The Rev. Charles Gribble, of Braunton, near Barnstaple, to Anne, youngest daughter of the late Mr. W. Cox, of Wiveliscombe.

DECEASED.

The Rev. John Marriott, M.A. formerly Student of Christ Church, Oxford, late Curate of Broadclist, Devon, and Rector of Church Lawford, Warwickshire; in his 45th year.

The Rev. William Holland Coham, M.A. late of Exeter College, Oxford, Rector of Halwell, in his 62d year.

The Rev. R. Gurney, Vicar of Tregony and St. Paul, Cornwall.

The Rev. J. L. Kilton, Vicar of Stiverton, and Ashburton, Devon.

The Rev. Jas. Carrington, Prebendary of Exeter Cathedral, Incumbent of Topsham, and Rector of St. Martin's, Exeter, and of East Coker, Somersetshire.

GLOUCESTER.

PREFERRED.

The Rev. C. H. Ward, to the Vicarage of Wapley and Codrington, in the county of Gloucester.

The Rev. John Timbrill, D.D. of Worcester College, Oxford, to the Archdeaconry of Gloucester, with the Rectory of Dursley annexed.

The Rev. Marlow Watts Wilkinson, B.D. of Worcester College, is instituted, to the Rectory of Harescent cum Pitchcombe, on the presentation of Mrs. Ann Purnell Purrell, of Kingshill, near Dursley, a dispensation having passed the Great Seal to enable him to hold this preferment with the Rectory of Uley, in the same county.

ORDAINED.

June 12.

At a General Ordination by the Right Rev. the Lord Bishop of Gloucester.

DEACONS.

Charles Loder Stephens, B.A. St. Mary Hall, Oxford.

John Jackson, M.A. Queen's College, Cambridge.

Morgan Watkins, B.A. Jesus College, Oxford.

Peter Veal, B.A. Christ College, Cambridge.

PRIESTS.

John Daniel, B.A. Worcester College, Oxford.

Horatio Nelson, B.A. St. Edmund Hall, Oxford.

Francis Annesley, B.A. St. John's College, Oxford.

Richard Brickdale, B.A. Christ Church, Oxford.

Edward Blagdon, B.A. St. Mary Hall, Oxford.

Henry Jones, B.A. Exeter College, Oxford.

Charles Augustus Dwaris, B.A. Emmanuel College, Cambridge.

Samuel Paynter, B.A. Trinity College, Cambridge.

MARRIED.

The Rev. James Hayes Sadler, to Miss Rich, niece of the late Mrs. General Jones; at Cheltenham.

The Hon. and Rev. E. John Turnour, M.A. Secretary of the Clergy Orphan Society, to Rebecca, eldest daughter of the late Rev. David Jones, of Long Hope, Gloucestershire; at Newington Church, Surrey.

At Cirencester, by the Rev. John Keble, M.A. and Fellow of Oriel College, Oxford, the Rev. Thomas Keble, B.D. and Fellow of Corpus Christi College, to Elizabeth Jane, eldest daughter of the late Rev. George Clarke, of Meysey Hampton.

DECEASED.

The Rev. W. Sumners, at Westend House, Wickwar, aged 77.

The Rev. Richard Davies, Vicar of Tetbury and Horsley, at the Vicarage, Tetbury, in his 79th year.

HEREFORD.

PREFERRED.

The Rev. James Thomas Matthews, of St. John's College, Cambridge, to the Perpetual Curacy of Prior's Lee, Warwickshire; Patron, the Rev. N. Hinde, Rector of Kingswinford.

The Rev. E. Bulmer, M.A. of the College of Hereford, to the Rectory of Putley, in that county; Patrons, the Dean and Chapter of Hereford.

The Rev. G. Coke, M.A. Rector of Aylton, to the Livings of Marston and Pen-coed, Herefordshire; Patron, Rev. F. Coke, Vicar of Sellack.

The Rev. Townley Clarkson, M.A. to the Rectory of Acton Scott, Salop; Patroness, Mrs. Stockhouse.

ORDAINED.

June 15.

At Winchester College, by the Lord Bishop of Hereford.

DEACONS.

Charles Pilkington, examined Student in Civil Law, New College, Oxford.

Frederick Hodges, examined Student in Civil Law, New College, Oxford.

Stephen Lewis Woodcock, B.A. Lincoln College, Oxford.

James Adair Griffith Colpoys, B.A. Exeter College, Oxford.

MARRIED.

The Rev. Mr. Cornwall, of Avebury, to Miss Marler, of Corsham.

The Rev. W. D. Baker, of Monmouth, to Harriett, eldest daughter of Mr. W. Harris, of Usk.

At St. Mary-la-bonne Church, the Rev. Henry Wetherell, M.A. of University College, Oxford, and Rector of Thruxton, Herefordshire, to Harriet Maria, only daughter of E. B. Clive, Esq. of Whitfield, in that county.

At Richard's Castle, near Ludlow, by the Rev. Thomas Salwey, the Rev. Thomas Lavie, eldest son of the late Sir Thomas Lavie, K.C.B. to Octavia Constance, fourth daughter of Theophilus Richard Salwey, Esq. of the Lodge, in the county of Salop.

LICHFIELD AND COVENTRY.

PREFERRED.

The Rev. Henry Morgan, B.C.L. to the Perpetual Curacy of Withington, Salop.

The Rev. Robert Edmonds, B.A. of St. John's College, Cambridge, Curate of St. Peter's, Northampton, to the Rectory of Church Lawford, and the Vicarage of Newnham, Warwickshire; Patroness, the Duchess of Buccleugh and Queensbury.

ORDAINED.

By the Lord Bishop, at a private Ordination, April 5th, at St. Philip's Church, Birmingham.

DEACONS.

Joseph Jackson, B.A. University College, Oxford.

Joseph Webb, B.A. Wadham College, Oxford.

Joseph Shutt, M.A. Pembroke College, Oxford.

Robert Maseley Feilden, B.A. Magdalen College, Cambridge.

PRIESTS.

Henry Wilby, M.A. Merton College, Oxford.

Henry Howorth, B.A. St. John's College, Cambridge.

Rev. Christopher Blencow Dunn, *Literate*.

Henry Chetwode, *Literate*,

MARRIED.

The Rev. Edward Burton, M.A. and Student of Christ Church, Oxford, to Helen, second daughter of Archdeacon Corbett, of Longnor Hall.

DECEASED.

The Rev. John Collier, M.A. Perpetual Curate of Tilstock; at Whitchurch.

In his 78th year, the Rev. Robert Outlaw, Rector of Longford, Shropshire.

LINCOLN.

PREFERRED.

The Rev. Charles Turnor, M.A. Prebendary of Lincoln, to hold the Vicarage of Milton Ernest, Bedfordshire, with Wendover Vicarage, Bucks; Patron, Edmund Turnor, Esq.

The Rev. W. Uvedale, B.A. Vicar of Markby, near Alford, to the Vicarage of Kirmond, Lincolnshire; Patron, Edmund Turnor, Esq. of Stoke Rochford.

The Rev. Henry Foulis, M.A. Chaplain to the Lord Viscount Downe, to hold the Rectory of Panton, Lincolnshire, and the Vicarage of Wragby, with East Torrington; Patron, Edmund Turnor, Esq. of Stoke Rochford. By Dispensation under the Great Seal.

The Rev. W. Tanner, to the Rectories of Bolnhurst and Colnworth, Bedfordshire.

ORDAINED.

By the Lord Bishop, in St. Mary-le-bonne Chapel, London, May 27th.

DEACONS.

Lord Thomas Hay, M.A. Trinity College, Cambridge.

The Hon. Baptist Wriothlesley Noel, M.A. Trinity College, Cambridge.

Stephenson Wilkinson Dowell, B.A. Worcester College, Oxford.

John Fry, B.A. Trinity College, Cambridge.

Thomas Harrison, B.A. St. John's College, Cambridge.

James Ratcliffe Hartley, B.A. Queen's College, Cambridge.

John Thomas Mayne, Trinity College, Cambridge.

William Peart, B.A. St. John's College, Cambridge.

Francis Pickford, B.A. Queen's College, Cambridge.

Charles John Pinfold, B.A. Christ College, Cambridge.

Thomas Bancroft Reade, B.A. Caius College, Cambridge.

Ebenezer Ware, M.A. Trinity College, Cambridge.

Charles Williams, S.C.L. Trinity Hall, Cambridge.

John Wing, B.A. Clare Hall, Cambridge.

Abraham Youldon, B.A. St. John's College, Cambridge.

John Gordon, M.A. St. John's College, Cambridge.

Henry Pratt, B.A. Corpus Christi College, Cambridge.

By Let. Dim. from the Archbp. of York.

Thomas Burton Holgate, B.A. Clare Hall, Cambridge.

Thomas Webb Minton, *Literate.*

By Let. Dim. from the Bp. of Durham.

Thomas Murray Browne, B.A. Trinity College, Cambridge.

By Let. Dim. from the Bp. of Exeter.

Leonard Fletcher, B.A. All Souls' College, Oxford.

By Let. Dim. from the Bp. of Worcester.

FRIESTS.

William Brownlow, B.A. Pembroke College, Oxford.

George Bryan, B.A. St. John's College, Cambridge.

George Peacock Blundell, B.A. St. John's College, Cambridge.

Stephen Cragg, Magdalen Hall, Oxford.

William Fry, B.A. Queen's College, Cambridge.

Thomas Woodward Gardner, B.A. Christ Church, Oxford.

William Henry Greene, B.A. St. John's College, Cambridge.

John Couch Grylls, Jesus College, Cambridge.

Jos. Hemington Harris, M.A. Fellow of Clare Hall, Cambridge.

Samuel Hazelwood, B.A. St. John's College, Cambridge.

William Frederick Hamilton, B.A. St. Peter's College, Cambridge.

Humphrey Jackson, B.A. Scholar of St. John's College, Cambridge.

Charles Langton, B.A. Trinity College, Oxford.

Charles Lawson, B.A. Scholar of St. John's College, Cambridge.

Christopher Mhines, B.A. Lincoln College, Oxford.

Peter Taylor, B.A. St. Edmund Hall, Oxford.

Carlos Coney Wheat, B.A. St. John's College, Cambridge.

Ralph Wilde, B.A. Trinity College, Dublin.

Thomas Beach Whitehurst, B.A. St. Peter's College, Cambridge.

Simon Hart Wynn, B.A. Magdalen College, Cambridge.

Henry Locking, B.A. St. John's College, Cambridge.

Joseph Ibbetson, B.A. St. John's College, Cambridge.

Charles Grant, *Literate.*
By Let. Dim. from the Archbp. of York.

Richard Edmonds, Magdalen Hall, Oxford.

By Let. Dim. from the Bishop of Exeter.

MARRIED.

The Rev. Daniel John Hopkins, Rector of Woolley, Hunts, to Esther Barnard, daughter of the late J. Hammond, M.D.; at St. Pancras Church.

The Rev. T. Boykett, of Enderby, Lincolnshire, to Hannah Elizabeth, eldest daughter of the late William King, Esq. of Wood-street, Cheapside.

At Ancaster, Lincolnshire; May 25th, the Rev. John Conington, to Sophia Christana, eldest daughter, and

The Rev. Charles Thomas Plumptre, M.A. Rector of Claypole, to Caroline, second daughter of John Charles Lucas Calcraft, Esq. of that place.

On Saturday, May 28th, at Coningsby, Lincolnshire, the Rev. Thomas Best, LL.B. of Luston, Somerset, to Sophia, youngest daughter of John Burcham, Esq. of the former place.

DECEASED.

The Rev. Luke Hensley, D.D. Archdeacon of Buckingham; Prebendary of St. Paul's and Lincoln; and Rector of St. Mary-la-bonne, aged 86, on the 23d June.

The Rev. William Raife, at Mauldon Rectory, Bedfordshire.

The Rev. Henry Powys, of Stoke Golding, Leicestershire, in his 34th year.

At Sharnbrook, Bedfordshire, May 30, in the 61th year of his age, the Rev. Thomas Watson Ward, Vicar of that place, and of Felmersham cum Pavenham, and formerly Fellow of Trinity College, Cambridge, 1785, M.A. 1789. The Vicarage of Felmersham is in the patronage of the Master and Fellows of that Society.

At his Rectory of Peterhall, Bedfordshire, at the advanced age of eighty-nine

years and eight months, the Rev. Thomas Martyn, B.D. F.R.S. Regius Professor of Botany in the University of Cambridge for the long period of sixty-four years. This venerable and learned professor was formerly of Emmanuel College, and afterwards Fellow of Sidney, B.A. 1756, M.A. 1759, B.D. 1766, and was elected to the Professorship in 1761. He was editor of Miller's Gardener's Dictionary.

At Datchett, near Windsor, the Rev. James Phillips, M.A. Lecturer of Wyrardsbury, and late of University College, Oxford.

LLANDAFF.

PREFERRED.

The Rev. Henry George Talbot, B.A. and Student of Christ Church, Oxford, to the Rectory of Mitchell Troy cum Cymcarvan, Monmouthshire; Patron, His Grace the Duke of Beaufort.

MARRIED.

The Rev. Robert Bathurst Plumptre, son of the Very Rev. the Dean of Gloucester, to Susanna, daughter of the late Rev. Iltyd Nicholl, D.D. of Ham, in the county of Glamorgan.

At St. Fagan's, the Rev. Hugh Williams, M.A. of Llandaff, and Rector of Rhosilly, Glamorganshire, to Mary, eldest daughter of the Rev. W. Thomas, Perpetual Curate of Caerau, in the same county.

NORWICH.

PREFERRED.

The Rev. Temple Frere, M.A. of Downing College, Cambridge, to the Rectory of Burston, Norfolk.

The Rev. Thomas Dixon, B.A. of St. John's College, Cambridge, to the Vicarage of Tibbenham, Norfolk; Patron, the Bishop of Ely.

The Rev. R. P. Elwin, to the Rectory of St. Margrave of Westwick, Norwich; Patron, the King.

The Rev. Richard Johnson, M.A. Fellow of Caius College, Cambridge, to the Rectory of Lavenham, Suffolk; Patrons, the Master and Fellows of that Society.

The Rev. John William Butt, M.A. Vicar of Lakenheath, Suffolk, to the Rectory of Southey, Norfolk; Patron, Robert Martin, Esq.

ORDAINED.

At a General Ordination holden by the Lord Bishop, June 19.

DEACONS.

John Arthy, B.A. Jesus College, Cambridge.

William Thomas Blenkinsop, B.A. St. Alban Hall, Oxford.

Charles Abraham Brook, B.A. Caius College, Cambridge.

Robert Cory, B.A. Emmanuel College, Cambridge.

Henry Filtness, Queen's College, Cambridge.

John Gibson, B.A. Catharine Hall, Cambridge.

William Goode, B.A. Trinity College, Cambridge.

John Image, B.A. Caius College, Cambridge.

Thomas Iveson.

James King, B.A. Catharine Hall, Cambridge.

Joseph Thomas Lawton, B.A. Trinity College, Cambridge.

Ponsonby Lowther, late of Christ College, Cambridge.

Charles S. Matthews, B.A. Pembroke Hall, Cambridge.

John Norris, B.A. Caius College, Cambridge.

John Dent Parmeter, B.A. Corpus Christi College, Cambridge.

Thomas William Salmon, B.A. Caius College, Cambridge.

Joshua Scholefield, B.A. Corpus Christi College, Cambridge.

John Spurgeon, B.A. Corpus Christi College, Cambridge.

William Christopher Twiss, B.A. Corpus Christi College, Cambridge.

Robert Wilson, B.A. Emmanuel College, Cambridge.

PRIESTS.

William Wogan Aldrich, S.C.L. Trinity College, Cambridge.

Frederick Barkway, Emmanuel College, Cambridge.

Charles Borton, B.A. Caius College, Cambridge.

Courtney Boyle Price, B.A. St. Peter's College, Cambridge.

Thomas Clowes, B.A. Fellow of Queen's College, Cambridge.

Thomas Spencer Cobbold, B.A. Clare Hall, Cambridge.

Charles Codd, B.A. Clare Hall, Cambridge.

Daniel Copesey, Trinity College, Cambridge.

Thomas Crick, B.A. Fellow of St. John's College, Cambridge.

John Cubitt, B.A. Christ College, Cambridge.

Robert Decker, B.A. Trinity College, Cambridge.

Joseph Irvin Eller.

William Hest Everard, M.A. Balliol College, Oxford.

Thomas Fulcher, B.A. Sidney Sussex College, Cambridge.

Edward Gould, B.A. Christ College, Cambridge.

Philip Gurdon, B.A. Downing College, Cambridge.

John Parish Hammond, B.A. Corpus Christi College, Cambridge.

Airmine Herring, B.A. Corpus Christi College, Cambridge.

Thomas Hetling, M.A. Wadham College, Oxford.

George Augustus How, late of St. Alban Hall, Oxford.

William Wigzel Jardine, M.A. Christ College, Cambridge.

William Clark King, B.A. Corpus Christi College, Cambridge.

Robert Longe, B.A. Caius College, Cambridge.

Charles Marcon.

George Sandby, B.A. Merton College, Oxford.

Henry Sidney Neucatre, B.A. St. John's College, Cambridge.

Stephen Pope, M.A. Fellow of Emmanuel College, Cambridge.

Russell Richards, B.A. Trinity College, Cambridge.

John Smith, B.A. St. John's College, Cambridge.

George Henry Stoddart, B.A. Queen's College, Oxford.

Hercules Skinner Templeton, B.A. Trinity College, Cambridge.

Humphrey Thomas Walford, B.A. Catharine Hall, Cambridge.

John Warne, B.A. Trinity College, Cambridge.

MARRIED.

The Rev. Henry Augustus Maule, of Boxford, Suffolk, to Martha Shirley Rawes, only daughter of the Rev. William Rawes; at Houghton-le Spring, Durham. The Rev. W. B. Mack, son of the Rev. W. Mack, Rector of Horsham, Suffolk, to Sarah, youngest daughter of Mr. Warner, of Southtown; at Gorleston.

The Rev. George Burghs, Vicar of Halvergate, Norfolk, to Eliza, eldest daughter of the late Rev. S. D. Myers, M.A. formerly Vicar of Mitcham, in the county of Surrey.

The Rev. H. Goggs, Vicar of South Creak, Norfolk, to Mary, youngest daughter of Captain Opley, of Mile-end.

The Rev. Nathaniel Best, B.A. of Baliol College, Oxford, youngest son of George Best, Esq. of Bayfield Hall, Norfolk, to Mary, eldest daughter of Eardley Wilmot Michell, Esq. of Wargroves, Sussex.

At Denton, Lincolnshire, the Rev. F. Browning, Rector of Titchwell, Norfolk, and a Prebendary of Salisbury, to Wilhelmina, eldest daughter of Sir W. E. Welby, Bart. of Denton Hall.

DECEASED.

The Rev. Samuel Salmon, Curate of Wetheringsett, Suffolk.

The Rev. Lawrence Gibbs, M.A. in the 85th year of his age, Rector of Brockdish, Norfolk, and of Cainby, Lincolnshire.

The Rev. T. Wright, M.A. Rector of Greetham, Lincolnshire, and Kilverstone, Norfolk, and Perpetual Curate of St. Mary's, Thetford.

OXFORD.

ORDAINED.

By the Lord Bishop, in Christ Church Cathedral.

May 28.

DEACONS.

Henry Passand, B.A. St. Alban's Hall, Curate of Noke.

William Scarbrough, B.A. Chaplain of Christ Church.

Augustus Page Saunders, B.A. Student of Christ Church.

William Gresley, B.A. Student of Christ Church.

Francis Jackson Blandy, B.A. Fellow of St. John's College.

Henry Allison Dodd, M.A. Chaplain of Queen's College.

William Henry Cynric Lloyd, B.A. Scholar of Jesus College.

Arthur Bennett Mesham, M.A. Scholar of Corpus Christi College.

Edward Greswell, M.A. Fellow of Corpus Christi College.

Henry William Robinson Michell, B.A. Scholar of Trinity College, Curate of Sandford.

George Tyndall, M.A. Fellow of Mer-ton College.

William Stone, M.A. Fellow of Brasen-nose College.

Francis Chambré Steel, B.A. Scholar of Jesus College.

James Charles Clutterbuck, Fellow of Exeter College.

Jeremiah Bowen, B.A. Chaplain of New College.

George Henry Dashwood, B.A. Lincoln College, Curate of Burford.

Thomas Hart Dyke, B.A. Student of Christ Church.

Thomas Hutchins, B.A. Chaplain of Christ Church.

George Hawkins, M.A. Probationary Fellow of Corpus Christi College.

Peter Titley, B.A. Scholar of Jesus Col-lege.

PRIESTS.

Joseph Loscomb Richards, M.A. Fellow of Exeter College.

William Harrison, M.A. Student of Christ Church.

Charles Dodgson, M.A. Student of Christ Church.

George Dandridge, B.A. Curate of Rou-sham.

George Henry Webber, B.A. Student of Christ Church.

Charles Grey Cotes, B.A. Christ Church, Curate of Stonesfield.

Thomas Henderson, B.A. Student of Christ Church.

Thomas Littlehales, B.A. Student of Christ Church.

Daniel Veysie, M.A. Student of Christ Church.

John Joseph Ellis, M.A. Fellow of St. John's College.

Benjamin Holford Banner, M.A. Fellow of St. John's College.

John Henry Newman, M.A. Fellow of Oriel College.

Benjamin Robert Perkins, B.A. Chap-lain of Christ Church.

Henry Arthur Woodgate, M.A. Fellow of St. John's College.

James Thomas Duboulay, M.A. Fellow of Exeter College.

John Charles James Hoskyns Abrahall, B.A. Scholar of Wadham College.

Edward Coleridge, B.A. Fellow of Ex-eter College.

Thomas Townson Churton, M.A. Fellow of Brasenose College.

MARRIED.

The Rev. Henry A. de la Fite, M.A. of Trinity College, Oxford, to Sarah, daugh-ter of the late S. De Castro, Esq.

The Rev. J. R. Roberts, B.D. Rector of Rotherfield Greys, and late Fellow of Trinity College, Oxford, to Mrs. Ashton, of Mecklenburgh-square; on Friday, May 27, at St. Paul's Covent Garden, by the Rev. W. J. G. Phillips, Vicar of Eling, Hants.

At Hampton Poyle, by the Rev. Edward Rowden, Vicar of Highworth, the Rev. Francis Rowden, B.D. late Fellow of Merton College, Oxford, and Rector of Cuxham and Ibsstone, to Catharine Charlotte, only child of the Rev. Dr. Benson, Rector of Hampton Poyle and of South Weston, all in Oxford.

DECEASED.

The Rev. W. H. Woodroffe, Vicar of Swincomb, Oxfordshire.

The Rev. John Wilkinson Stephenson, M.A. on the Old Foundation of Queen's College, Oxford.

PETERBOROUGH.

PREFERRED.

The Rev. John Sargeant, M.A. of Christ Church, Oxford, to the Vicarage of Dodlington; Patron, the King.

The Rev. Julius Deedes, M.A. and Scholar of Trinity College, Oxford, to the Rectory of Orlingbury, Northamptonshire; Patron, Sir Brook William Bridges, Bart.

A dispensation has passed the great seal to enable the Rev. Robert Roberts, D.D. to hold the Rectory of Wadestoe, with the consolidated Rectory of Barnwell All Saints and St. Andrew, in the county of Northampton.

The Rev. Robert Montgomery, B.A. to the Rectory of Holcot, in the county of Northampton, on the presentation of his father, the Rev. Francis Montgomery.

The Rev. Henry Thursby to the Rectory of Isham Inferior, in the county of Northampton. Patron, the Bishop of Lincoln.

The Rev. Charles Arthur Sage to the Vicarage of St. Peter, in Brackley, with the Chapel of St. James's annexed, in the county of Northampton, vacant by the death of the Rev. Thomas Bartholomew Woodman; Patron, the Most Noble George Granville, Marquis of Stafford.

ORDAINED.

By the Lord Bishop, in the Cathedral, on Trinity Sunday.

DEACONS.

Charles Arnold, B.A. Caius College, Cambridge.

John Francis Cobb, B.A. St. Peter's College, Cambridge.

Jonathan Douphrate, B.A. Magdalen Hall; Oxford.

Charles Hare Earle, B.A. Trinity College, Oxford.

John Giles Powell, B.A. St. Peter's College, Cambridge.

Hugh Maltby Spence, B.A. Lincoln College, Oxford.

Samson Henry White, B.A. Merton College, Oxford.

William Wilson, B.A. St. John's College, Cambridge.

By Let. Dim. from the Bp. of Norwich.

PRIESTS.

Robert Charles Herbert Hotchkin, B.A. Emmanuel College, Cambridge.

Robert Augustus La Fargue, B.A. Sidney College, Cambridge.

Robert Montgomery, B.A. St. Peter's College, Cambridge.

James Murray, B.A. Catharine Hall, Cambridge.

Thomas Cooks Thornton, B.A. Clare Hall, Cambridge.

Henry Tharsby, M.A. Oriel College, Oxford.

John William Wake, B.A. St. John's College, Cambridge.

MARRIED.

The Rev. James Ford, of Northampton, to Jane Frances, daughter of the late Edward Nagle, Esq.; at Dallington, Northamptonshire.

The Rev. Fiennes J. Trotman, Vicar of Dallington, Northamptonshire, to Mary, second daughter of the late Rev. N. Earle, of Swerford, in this county; at Steeple Aston.

The Rev. Henry Good, to Anne Maria, second daughter of the late Charles Berkeley, Esq. of Biggen Hall, Northamptonshire.

DECEASED.

At Ramsgate, the Rev. Charles Pryce, M.A. Vicar of Wellingborough, Northamptonshire, and Prebendary of Hereford Cathedral.

The Rev. T. B. Woodman, M.A. Vicar of Brackley, Rector of Daylesford, Prebendary of York, and Chaplain to his Royal Highness the Duke of Clarence.

SALISBURY.

PREFERRED.

The Rev. William Potchett, M.A. to the Prebend of Grantham Borealis. Patron the King; through avoidance of the See.

The Rev. Mr. Hume, Vicar of Warmister, to the Vicarage of Melksham. Patrons, the Dean and Chapter of Salisbury.

DECEASED.

On Sunday, May 8, at his house in Seymour-street, London, aged 76, JOHN Lord Bishop of SALISBURY, Chancellor of the Order of the Garter; the eldest of nine sons of a former Vicar of Peterborough. His Lordship rose from a Fellowship of St.

John's College, Cambridge, to be successively Tutor to the Duke of Kent, Canon of Windsor, Bishop of Exeter, then of Sarum, and Preceptor to the late Princess Charlotte of Wales. He enjoyed for many years the distinguished confidence of his late Majesty.

After an illness of only two days, at Teffont Evias, aged 32, the Rev. John Coane, Curate of that place, and son of the late Conolly Coane, Esq. of Norfolk Crescent, Bath.

At Melksham, Wilts, the Rev. Joseph Smith, Vicar of Melksham, and Prebendary of Salisbury.

The Rev. Richard Fuller, in the 76th year of his age; at Aston-Tirrold, Berks.

The Rev. William Norris, at Hindon, Wilts, in the 78th year of his age.

WORCESTER.

PREFERRED.

The Rev. John Roby, Rector of Congerston, Leicestershire, and Chaplain to Earl Howe, to the Vicarage of Anstrey, Warwickshire; Patron, the Lord Chancellor.

The Rev. D'Arcy Haggitt, M.A. to the Vicarage of St. Andrew, Pershore, with the Chapelry of Holy Cross, Beaford, Deford, Brickhampton, and Pinvin, annexed, Worcestershire; Patrons, the Dean and Chapter of the Collegiate Church of St. Peter, Westminster.

The Rev. W. Jones, to the Rectory of Evenlode.

DECEASED.

The Rev. William James, Rector of Evenlode.

CHAPLAINCIES & PREACHERSHIPS.

The Rev. Richard Meredith, B.A. of St. Edmund Hall, Oxford, to be Domestic Chaplain to the Earl of Rocksavage.

The Rev. Charles Mackie, M.A. Rector of Quarley, Hants, to be one of the Domestic Chaplains to his Royal Highness the Duke of Clarence.

The Rev. Edwin J. Parker, M.A. and Fellow of Pembroke College, Oxford, to be Domestic Chaplain to the Right Hon. Lord Braybrooke.

The Rev. James Rudge, D.D. has been appointed by the Duke of York, his Royal Highness's Domestic Chaplain.

The Rev. C. B. Clough, M.A. of St. John's College, Cambridge, and Rector of Llanferris, Denbighshire, to be Domestic Chaplain to the Marchioness Cornwallis.

The Rev. Edward Serocold Pearce, M.A. F.S.A. of Jesus College, Cambridge, is appointed Morning Preacher of Hanover Chapel, Regent Street.

The Rev. Edward Tomson Bidwell, M.A. has been elected Preacher of St. Mary's Church, Thetford, in the room of the late Rev. T. Wright.

The Rev. R. J. King, to the Afternoon Lectureship of the parish of Wisbech, Cambridgeshire.

PRIEST IN ORDINARY.

The Rev. R. C. Packman, Rector of Langdon Hills, Essex, to be one of the Priests in Ordinary of his Majesty's Chapel Royal.

SCHOOLS AND HOSPITALS.

The Rev. Edward Tomson Bidwell, M.A. Fellow of Clare Hall, Cambridge, is elected Master of the School and Hospital Charity at Thetford, founded in pursuance of the will of the late Sir Richard Fulverstone, Kent.

The Rev. John Jones, M.A. Precentor and Chaplain of Christ Church, Oxford, to be Master of the School of that Society; Patron, the Dean.

The Rev. Thomas Kaye Bonney, M.A. Rector of Normanton, Rutland, to be a Governor of Archdeacon Johnson's Schools and Hospitals at Oakham and Uppingham, vice the late Rev. W. Pochin.

The Rev. Thomas Phillips, D.D. of Queen's College, Cambridge, to be Head Master of the Royal Grammar and District Schools in Upper Canada.

The Rev. Henry Addington Greaver, B.A. of Corpus Christi College, Cambridge, Classical Assistant at Oakham School, to the Head Mastership of the Devonport Classical and Mathematical School.

PROCEEDINGS

OF

THE UNIVERSITIES.

OXFORD.

DEGREES CONFERRED.—FROM APRIL TO JUNE, INCLUSIVE.

DOCTOR IN DIVINITY.

June 11.

Rev. Richard Whately, Principal of St. Alban Hall.

BACHELOR AND DOCTOR IN DIVINITY.

June 2.

Rev. William Bewsher, Queen's College.

BACHELORS IN DIVINITY.

April 21.

Rev. John Calcott, Fellow of Lincoln College.

May 13.

John Thirkill, Fellow of Brasenose College, Grand Compounder.

May 21.

Rev. Marlow Watts Wilkinson, Worcester College.

HONORARY DOCTORS IN CIVIL LAW.

June 15.

Sir James Stuart, Bart. of Allanbank, Berwickshire.

Sir Charles Oakeley, Bart. formerly Governor of Madras.

George Francis Lyon, Esq. Captain of the Royal Navy.

Francis Chantrey, Esq. R.A.

BACHELOR IN CIVIL LAW.

March 26.

Rev. Frederick Benjamin Twissleton,

Fellow of New College, Grand Compounder.

MASTERS OF ARTS.

March 26.

Rev. George Deane, St. Mary Hall.

Rev. John Henry Gegg, St. Alban Hall.

Rev. Henry George Talbot, Student of Christ Church.

Rev. Edward Walter West, St. John's College.

April 13.

Hon. Philip Henry Abbot, Student of Christ Church.

Rev. Richard Tawney, Fellow of Magdalen College.

William Stone, Fellow of Brasenose College.

Samuel Maddock, Hulme's Exhibitioner of Brasenose College.

Charles Sprengel Greaves, Queen's College.

Frederick Maxwell Danson, Queen's College.

Rev. Richard Basnett, Trinity College.

Gustavus Lodowic Hamilton, Trinity College.

Rev. Thomas Hartshorn Harding, Wadham College.

Rev. William Pyne, Pembroke College.

Rev. William Mellard, Magdalen Hall.

Rev. Charles Tookey, Magdalen Hall.

Rev. Alexander William Schomberg, Magdalen Hall.

April 21.

Arthur B. Mesham, Scholar of Corpus Christi College.

Robert Walker, Wadham College.
 Rev. Edward George Simcox, Scholar
 of Wadham College.
 Thomas Williams, Oriel College.
 Rev. William Robert Wyatt, Brasenose
 College.
 Thomas Johnson, Merton College.

April 28.

Rev. Thomas Frognall Dibdin, St. John's
 College, Grand Compounder.
 Rev. Henry John Urquhart, Fellow of
 New College.
 Rev. John James Saint, Brasenose
 College.
 James King, Oriel College.
 Rev. Francis Buttanshaw, University
 College.
 John Campbell, Baliol College.

May 5.

Rev. John Henry Harrison, Wadham
 College.
 Rev. James Isaac Monypenny, Wad-
 ham College.
 Richard Philip Goldsworthy Tiddeman,
 Magdalen Hall.
 Frederick David Perkins, Brasenose
 College.
 Edward Bouverie Pusey, Oriel College.

May 13.

Bickham Sweet Escott, Christ Church.
 William Henry Cynric Lloyd, Jesus
 College.

May 21.

Elborough Woodcock, Oriel College,
 Grand Compounder.
 Edmund Currie, Wadham College.
 Ambrose Barber, Wadham College.
 Rev. Henry Stevens, Oriel College.
 Rev. Robert Lloyd Anwyl Roberts, Je-
 sus College.
 William Battiscombe, Pembroke Col-
 lege.

May 25.

Daniel Keyte Sandford, Christ Church,
 Grand Compounder.
 Rev. John Herbert, Wadham College,
 Grand Compounder.
 Rev. Thomas Sweet Escott, Lincoln
 College.
 George Percy Elliott, St. Mary Hall.
 Rev. Thomas Burbank Holt, Queen's
 College.
 Rev. Joseph Mends, St. Edmund Hall.
 Rev. John Mendham, St. Edmund Hall.
 Rev. John Henry Dawes, St. Edmund
 Hall.

Rev. Charles Henry Thomas Baum-
 garten, Magdalen Hall.

Rev. Charles Richard Ward, Magdalen
 Hall.

William Gresley, Student of Christ
 Church.

Rev. William Archibald Home, Stu-
 dent of Christ Church.

Frederick Harry Pare, Christ Church.

Edward Bullock, Christ Church.

Philip William Mure, Christ Church.

John Wood, Christ Church.

John Cheales, Brasenose College.

Edward Elton, Brasenose College.

Arthur Rowlandson, Brasenose College.

John Huyshe, Brasenose College.

Rev. John Harding, Baliol College.

Rev. Edward Jones, Jesus College.

Joseph Lysaght Pennefather, St. Alban
 Hall.

Rev. Thomas Commeline, St. Alban
 Hall.

Rev. Thomas Simpson Evans, St. Alban
 Hall.

June 2.

George Henry Dashwood, Lincoln Col-
 lege.

Charles Hubert Parker, Lincoln College.

Rev. Christopher Milnes, Lincoln Col-
 lege.

Rev. Richard Colston Phillips, Trinity
 College.

Rev. Henry Edwards Shew, Worcester
 College.

Evelyn Bazalgette, Baliol College.

Rev. George Sandby, Merton College.

Rev. John Pyke, Exeter College.

June 11.

Rev. Edmund Williams, Jesus College,
 Grand Compounder.

Rev. Newman John Stubbin, St. John's
 College.

Rev. John Thomas Flesher, Lincoln
 College.

Rev. Peter French, Queen's College.

Rev. Charles Erck, St. Edmund Hall.

Rev. Thomas Williams, Magdalen Hall.

Rev. Henry Aubery Veck, Magdalen
 Hall.

Rev. David Frederick Markham, Christ
 Church.

Rev. William Thackeray, Brasenose
 College.

William Ralph Churton, Fellow of Oriel
 College.

Rev. John Parker, Oriel College.

Rev. Charles John Fynes Clinton, Oriel
 College.

Rev. James Follott, Pembroke College.
Rev. Edward Hawkins, Pembroke College.

Rev. William Wilkins Gale, Pembroke College.

Rev. George Dandridge, Worcester College.

June 16.

Edward Buller, Esq. Oriel College, Grand Compounder.

Hon. and Rev. Charles Finch, Merton College, Grand Compounder.

Rev. Humphrey Allen, Worcester College.

Rev. Gardnor Baldwin, Brasenose College.

Rev. Francis Charles Massingberd, Magdalen College.

Rob. Briscoe, Student of Christ Church.

William Henry Butler, Christ Church.

Rev. Ralph Lewen Benson, Christ Church.

Rev. Edward Howells, Christ Church.

Rev. Albert Jones, St. John's College.

Rev. John Olive, Wadham College.

Rev. George Robert Paulson, Baliol College.

BACHELORS OF ARTS.

March 26.

Samuel Platt, Esq. Magdalen Hall.

April 13.

Samuel Lane, Exeter College.

Henry Enskine Head, St. Mary Hall.

William Williams, Magdalen Hall.

April 21.

Bedford Kenyon, St. Mary's Hall, Grand Compounder.

William Hodgson, Wadham College.

Bendal Littlehales, Oriel College.

Richard Gwilym, Brasenose College.

Joseph Green Round, Baliol College.

Robert Jervis Coke Alderson, Exeter College.

April 28.

Daniel Alexander, St. Mary Hall.

Charles Abbott, Christ Church.

William Scarbrough, Christ Church.

Silvanus Brown, Pembroke College.

Edmund Goodenough Bayly, Pembroke College.

Thomas George Patrick Atwood, Pembroke College.

Frederick H. Leger Baldwin, Queen's College.

Roger St. Barnston, Worcester College.

Arthur Moore, University College.

May 5.

Edward York, Christ Church, Grand Compounder.

Thomas Lovell Beddoes, Pembroke College, Grand Compounder.

Jeremiah Bowen, All Souls' College.

Leonard Fletcher, All Souls' College.

Thomas Adams Colling, Lincoln College.

George Baker, Wadham College.

Charles Gregory, Wadham College.

Thomas Gilbert Griffith, Magdalen Hall.

Charles Gilpin, Magdalen Hall.

Charles Augustus Samuel Morgan, Christ Church.

Thomas Percy Meade, Brasenose College.

John Lewis Capper, Pembroke College.

William Hayward Cox, Pembroke College.

Samuel Arnot Fyler, Trinity College.

Edwin Ellis Coleridge, Trinity College.

Samuel Iston Fell, Queen's College.

William Henry Gomonde, Queen's College.

Henry Hayman Dod, Worcester College.

George Edward Eyre, Oriel College.

George F. Hay, Baliol College.

John Daubuz, Exeter College.

John Peter Benson, Exeter College.

Hubert Kestell Cornish, Corpus Christi College.

May 13.

Mourant Brock, St. Mary Hall.

James Ind, Queen's College.

Richard Hewitt, Queen's College.

Joseph William Moss, Magdalen Hall.

Henry Legge, Christ Church.

Peter Stafford Carey, St. John's College.

Frederick Joseph Hone, University College.

Henry William Hull, Oriel College.

William Heberden, Oriel College.

John Marshall, Worcester College.

Thomas Hughes, Jesus College.

John Philip Sydenham, Exeter College.

George James Huddleston, Merton College.

May 21.

Richard Charles Champion, Magdalen College, Grand Compounder.

Matthew Robert Scott, Exeter College.

Henry Robert Harrison, Lincoln College.

George Harrison, Lincoln College.

Charles Lodge Stephens, St. Mary Hall.

James Peter Rhoades, Wadham College.

Augustus Bernard Handley, Queen's College.

Humphrey Pountney, Queen's College,

Frederick Leicester, Queen's College.

John Markham, Christ Church.

William Rice Markham, Christ Church.

John Priestley, Trinity College.

Charles Henry Magan, St. John's College.

Peter Titley, Jesus College.

Aaron Rogers, Jesus College.

May 25.

William Bradnall, Brasenose College.

John Gervas Hutchinson Bourne, Pembroke College.

Philip Arden Cooper, Oriel College

William Smith-Deane, Wadham College.

William May Ellis, Christ Church.

Edmund Hiley Estcourt, Balliol College.

Henry Fowle, University College.

Francis James Graham, Queen's College.

William Hamilton, Pembroke College.

John Curtis Hayward, Oriel College.

Calvert Richard Jones, Oriel College.

John Justice, Christ Church.

Henry Pruen, Oriel College.

Thomas Lloyd, Jesus College.

Charles Maybery, Jesus College.

John North, Brasenose College.

John Odell, Christ Church, Grand Compounder.

Samuel Sambore Palmer, Exeter College, Grand Compounder.

James Patrick Parry, Exeter College.

Robert Sanders, Magdalen Hall.

William Sergison, Brasenose College.

George Gordon Smith, St. Alban Hall.

Charles Verney, Shuckburgh, Trinity College.

John Taylor, Brasenose College.

Samuel Bush Toller, Trinity College.

Edward Henry Thompson, Magdalen Hall.

Thomas John Trevenen, Exeter College.

Manwood Tucker, Scholar of Balliol College.

Charles Hampden Turner, Christ Church.

Thomas Usmar, Queen's College.

Hugh Vaughan, Jesus College.

William Ellis Wall, Trinity College.

James Edward Winterbottom, and William Leyland Woods, St. John's College.

June 2.

William Fideley, Pembroke College.

John Welsh, Queen's College.

Arthur James Beaumont, Queen's College.

Charles Palairat, Michel Scholar of Queen's College.

James Hazel, Queen's College.

Charles Collins Walkey, Worcester College.

Thomas Paley, University College.

William Lockwood, University College.

Archibald Macdonald, Oriel College.

Richard Henry Walwyn, Oriel College.

Lewis Lawrence, Jesus College.

June 11.

Hon. Henry Anson, Christ Church, Grand Compounder.

Henry Shum, Wadham College.

Henry Bristow Wilson, Fellow of St. John's College.

Hon. Thomas Vesey, Christ Church.

Edward John Stanley, Christ Church.

Edward Willes, Brasenose College.

William Marriott Caldecott, Oriel College.

Samuel Fox, Pembroke College.

Richard Broome Pinneger, Pembroke College.

Anthony Lewis Lambert, Trinity College.

George Wells, Magdalen College.

Robert Chichester, Worcester College.

Henry Winkle, Worcester College.

Horace Chavasse, Worcester College.

Joseph Fraser Lighthourn, Jesus College.

John Wynne, Jesus College.

William Douglas Dick, Exeter College.

June 16.

Richard Maurice Bonner, Esq. Christ Church, Grand Compounder.

Thomas Middleton, St. Edmund Hall.

William Robertson, Demy of Magdalen College.

Benjamin John Harrison, Student of Christ Church.

Nathaniel Bland, Christ Church.

Ralph Etwall, Trinity College.

William Welch, St. John's College.

Sir George Prevost, Bart. Oriel College.

John Cox, St. Mary Hall.

Hon. John Mitford, New College.

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

March 23.

In Convocation this Day, the Rev. Edward Cardwell, B.D. Fellow of Brase-

nose College, was elected Camden Professor of Ancient History, in the room of the late Dr. Elmsley.

April 13.

The Rev. William Dalby, M.A. Fellow of Exeter College, and the Rev. John Watts, M.A. Fellow of University College, were admitted Proctors of the University, for the ensuing year; and the Rev. John William Hughes, M.A. of Trinity College, the Rev. Joseph Luscombe Richards, Fellow of Exeter College, the Rev. Frederick Charles Plumptre, M.A. and the Rev. William Glaister, M.A. Fellows of University College, were nominated Proctors.

ERRATUM.—In our announcement of the admission of a successor to Dr. Elmsley, the late Principal of St. Alban Hall, in our last Number, we, by mistake, inserted the Rev. *Edward* Whately, instead of the Rev. *Richard* Whately.

April 18.

The following Gentlemen, who had been previously nominated and approved in Congregation, as Examining Masters under the new Statute, were finally approved by Convocation:—

IN LITERIS HUMANIORIBUS.

Mr. Mills, Fellow of Magdalen College.
Mr. Longley, Student of Christ Church.
Mr. Jelf, Fellow of Oriel College.
Mr. Johnson, Fellow of Wadham College.

IN DISCIPLINIS MATHEMATICIS ET
PHYSICIS.

Dr. Ogle, Aldrichian Professor of Medicine, Trinity College.
Mr. Rigaud, Savilian Professor of Geometry, Exeter College.
Mr. Cooke, Sadleian Professor of Natural Philosophy, Corpus Christi College.

April 19.

The Rev. William Vaux, M.A. late Fellow of Balliol College, was elected, by the Heads of Colleges, to preach Canon Bampton's Divinity Lecture for the year 1826.

April 20.

In Convocation, the University Seal was affixed to an instrument for the establishment of four University Scholarships, the benefaction of the Very Rev. the Dean of Westminster, "for the Promotion of Classical Learning and Taste." The Can-

didates are to be Undergraduate Members of the University, "without regard to place of birth, school, parentage, or pecuniary circumstances," who shall not have exceeded their sixteenth Term from their matriculation. The election of the first Scholar to take place in the first Term after the completion of the foundation.

April 27.

Mr. William Street Escott was admitted Scholar of New College.

April 28.

The Rev. Edward Cardwell, B.D. Fellow of Brasenose College, was approved in Convocation as an Examining Master in "*Literis Humanioribus*."

[An election of King's Scholars at Westminster School took place this day, when the following young gentlemen were elected, by which they are entitled either to Studentships of Christ Church, Oxford, or Scholarships of Trinity College, Cambridge:—Messrs. Woodfall, Heathcote, Downes, Sutherland, Brodie, Gwilt, Simpson, and M'Levey.]

May 5.

Mr. Jacobson, of St. Edmund Hall, and Messrs. Quarumby, Pyemont, Metcalfe, and Jackson, Commoners of Lincoln College, were elected Scholars of that Society.

In full Convocation this day, the University Seal was affixed to a letter of thanks from the Chancellor, Masters, and Scholars, to the very Rev. the Dean of Westminster, for his late munificent foundation of four University Scholarships.

May 11.

The University Seal was affixed to a Deed of Foundation of a Professorship in Political Economy, on the endowment of Henry Drummond, Esq. of Albury Park, in the county of Surry. The Professor is to be elected by Convocation, and to hold the Professorship for the space of five years, being capable of re-election after the lapse of two years. He is to read a course of nine lectures at the least during one of the four academical Terms in every year, and to print and publish one of the same lectures. Three persons are to be considered as forming a class, and if the Professor neglects so to read or to publish, according to the intention of the founder, he forfeits all claim to the salary attached

to the Professorship during the period of such neglect.

May 12.

Mr. Charles Richard Littledale, Mr. Marmaduke Robert Jeffreys, Mr. George Phillimore, and Mr. Charles Otway Mayne, were admitted Students of Christ Church, from Westminster School.

May 25.

Being the first day of Trinity or Act Term, the following Gentlemen were nominated Masters of the Schools:—

Rev. James Thomas Round, M.A. Fellow of Balliol College.

Rev. Charles Dodgson, M.A. Student of Christ Church.

Rev. Llewelyn Lewellin, M.A. Scholar of Jesus College.

May 30.

Mr. George Cotes, Commoner of Brasenose College, was admitted Scholar of Trinity College, on Mr. Blount's Foundation.

June 2.

In a Convocation holden this day, the University Seal was affixed to a Letter of Thanks to Henry Drummond, Esq. of Albury Park, Surrey, for his munificent foundation of a Professorship in Political Economy. The day of election for the first Professor, is fixed for Wednesday, the 8th instant.

At the same time, the House of Convocation accepted a proposal from the Rev. Dr. Ellerton, Fellow of Magdalen College, to Found an Annual Prize of Twenty Guineas for the best English Essay on some doctrine or duty of the Christian Religion, or on some of the points on which we differ from the Romish Church, or on any other subject which shall be deemed meet and useful.

June 5.

Mr. Richard Latham, Scholar of Brasenose College, was elected a Fellow of that Society.

June 6.

Mr. Henry Davison, Scholar of Trinity College on Mr. Blount's Foundation; Mr. Herman Merivale, Commoner of Oriel College; and Mr. Thomas Lewin, Commoner of Worcester College (having been previously nominated on Trinity Monday) were admitted Scholars of Trinity College on the original Foundation.

June 10.

The election of the first Professor of Political Economy, on the foundation of Henry Drummond, Esq. took place, when Nassau William Senior, Esq. M.A. late Fellow of Magdalen College, and Barrister-at-Law, was unanimously chosen.

June 11.

The Electors to Dean Ireland's Scholarships signified to the Vice Chancellor their choice of Mr. Herman Merivale, Scholar of Trinity College, to be the first Scholar on that foundation.

June 12.

In full Convocation, the University Seal was affixed to petitions to the House of Commons, for leave to bring in a Bill authorizing the Universities of Oxford and Cambridge, and the several Colleges and Halls therein, to raise money by mortgage of their possessions, for defraying the expense of buildings for the accommodation of an increased number of Students.

June 15.

The Rev. Joseph Smith, M.A. and Probationary Fellow of Trinity College, was admitted actual Fellow of that Society.

June 16.

The Rev. Dr. Whately, Principal of St. Alban Hall, was nominated and approved as a Select Preacher, in the room of the Rev. W. Mills, of Magdalen College, who has resigned: and the Rev. Dr. Hall, Master of Pembroke College, was nominated a Commissioner of the Market, in the room of Dr. Pett.

June 22.

Robert James Mackintosh, Esq. was admitted Scholar of New College.

The names of those candidates, who at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Three Classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

THE FIRST CLASS IN LITERIS HUMANIORIBUS.

Arthur James Beaumont, Queen's College.

Peter Stafford Carey, St. John's College.
 William Hayward Cox, Pembroke College.
 George Moberly, Balliol College.
 Charles Palairat, Queen's College.
 William Smythe, Christ Church.

THE SECOND CLASS IN LITERIS HUMANIORIBUS.

Hubert Kestell Cornish, Corpus Christi College.
 Henry Hayman Dod, Worcester College.
 James Ind, Queen's College.
 Archibald Macdonald, Oriel College.
 Sir George Prevost, Bart. Oriel College.
 Charles Collyns Walkey, Worcester College.
 William Welch, St. John's College.
 Henry Bristow Wilson, St. John's College.

THE THIRD CLASS IN LITERIS HUMANIORIBUS.

George Baker, Wadham College.
 Richard Maurice Bonner, Christ Church.
 John Lewis Capper, Pembroke College.
 William Smith Dear, Wadham College.
 John Dixon, Christ Church.
 George Edward Eyre, Oriel College.
 John Foley, Wadham College.
 William Heberden, Oriel College.
 John Hill, Brasenose College.
 Frederick Hone, University College.
 Henry William Hull, Oriel College.
 Joseph Fraser Lightbourne, Jesus College.
 James Rhoades, Wadham College.
 Edward John Stanley, Christ Church.
 Samuel Bushe Toller, Trinity College.
 Marwood Tucker, Balliol College.
 Joseph Neate Walsh, St. John's College.
 Henry Wintle, Worcester College.

PUBLIC EXAMINERS.

Edward Cardwell.
 William Mills.
 Charles Atmore Ogilvie.
 Charles Thomas Longley.
 Arthur Johnson.
 Richard William Jelf.

THE FIRST CLASS IN DISCIPLINIS MATHEMATICIS ET PHYSICIS.

Arthur James Beaumont, Queen's College.
 Calvert Richard Jones, Oriel College.

Sir George Prevost, Bart. Oriel College.
 Benjamin William Salmon Vallack, Exeter College.
 Joseph Neate Walsh, St. John's College.

THE SECOND CLASS IN DISCIPLINIS MATHEMATICIS ET PHYSICIS.

Richard Maurice Bonnor, Christ Church.
 William Hayward Cox, Pembroke College.
 Hon. Thomas Vesey, Christ Church.

PUBLIC EXAMINERS.

James Adey Ogle.
 Stephen Peter Rigaud.
 George Leigh Cooke.

The number of candidates who form the fourth class, but whose names are not published, amounts to 101.

PRIZES

Latin verse.

Incendium Londinense, anno 1666.
 Edward Pawlett Blunt, Scholar of Corpus Christi College.

Latin Essay.

De Tribunicia apud Romanos Potestate.
 Frederick Oakley, B.A. Christ Church.

English Essay.

Language, in its Copiousness and Structure, considered as a Test of National Civilization.

James William Mylne, B.A. Balliol College.

Sir Roger Atmidge's Prize.

English Verse.

The Temple of Vesta, at Tivoli.
 Richard Clerk Sewall, Demy of Magdalen College.

CAMBRIDGE.

DEGREES CONFERRED.—FROM APRIL TO JUNE INCLUSIVE.

HONORARY DOCTOR IN DIVINITY.

June 18.

Hon. and Rev. Hugh Percy, St. John's College, Dean of Canterbury.

DOCTOR IN DIVINITY.

June 18.

Rev. Charles Richard Sumner, M.A. Trinity College, Prebendary of Canterbury, by Royal Mandate.

BACHELORS IN DIVINITY.

April 27.

Rev. Francis Dawson, Trinity College.

June 11.

Rev. Thomas Shelsford, Fellow of Corpus Christi College.

Rev. Thomas Archdall, Fellow of Emmanuel College.

Rev. R. A. Singleton, St. John's College.

DOCTOR IN CIVIL LAW.

May 25.

William Frere, Esq. Master of Downing College, and Serjeant at Law. By Royal Mandate.

DOCTOR IN PHYSIC.

April 20.

Thomas Elliotson, Jesus College.

HONORARY MASTER OF ARTS.

April 27.

Sir Windsor Edwin Bayntum Sandys, Trinity College.

MASTERS OF ARTS.

April 2.

Frederick Thomas Pratt, Trinity College.

Ebenezer Ware, Trinity College.

Rev. Thomas Nash, Trinity College.

Rev. George Pitt, Trinity College.

John Evered, Trinity College.

Rev. Charles Butler Clough, St. John's College.

Rev. Charles George Ruddock Festing, St. John's College.

Rev. Copinger Henry Gooch, Corpus Christi College.

William Clayton Walters, Jesus College.

May 4.

Nicholson Robert Calvert, St. John's College.

Robert Gorton, Jesus College, Grand Compounder.

Rev. Richard Wood, Corpus Christi College.

May 11.

Rev. Hamnett Holditch, Caius College.
D. Holmes, St. John's College, by Royal Mandate.

May 16.

Rev. Frederick Holmes, B.A. St. John's College, by Royal Mandate.

May 25.

Rev. Barr Dudding, Catharine Hall.

Rev. Thomas Wright Whitaker, Emmanuel College.

June 11.

Rev. A. Stapleton, Queen's College, Grand Compounder.

BACHELORS IN CIVIL LAW.

April 20.

Matthew Scott, Trinity Hall.

May 4.

Henry Caen Seymour, Trinity Hall.

May 11.

Rev. Daniel Richard Leake Moxon, Catharine Hall.

June 11.

Charles Bayles Broadley, Esq. Trinity College, Grand Compounder.

Rev. Charles Leicester, Trinity Hall, Grand Compounder.

BACHELOR IN PHYSIC.

Charles Phillips, Clare Hall.

BACHELORS OF ARTS.

March 25.

Thomas Fielding Baker, Caius College.

Henry Peter Daniell, Trinity College.

Rev. Ferdinand Faithful, St. John's College.

William Hopwood, Trinity College.

Thomas Hulton, Caius College.

Charles Jollands, St. John's College.

Rev. Benjamin Maddy, St. John's College.

Abraham Thomas Rogers Vicary, Jesus College.

April 20.

Charles Nairne, Trinity College.

Charles Maitland Long, Trinity College.

J. B. B. Clarke, Trinity College.

H. R. Crewe, Trinity College.

Rev. Robert Decker, Trinity College.

John Warner, Trinity College.

William Quekett, St. John's College.

Philip Wentworth Buckham, St. John's College.

Rev. John Coombes Collins, St. John's College.

Burges Lambert, St. John's College.

William Walker Jordan, St. John's College.

Charles Edward Band, St. John's College.

John Giles Powell, St. Peter's College.

Henry Pratt, Corpus Christi College.

Nicholas Chinnery, Queen's College.

William Sharp, Queen's College.

Thomas Furlong, Queen's College.

John Hilman Watkins, Catharine Hall.

John Gibson, Catharine Hall.

John S. Byers, Catharine Hall.

George Sharland, Jesus College.

Robert Cobb, Christ College.

Thomas Lovick Cooper, Magdalen College.

Martin Cramp Tolputt, Sidney College.

Henry Prescott Blencowe, Emmanuel College.

George Geoffrey Wyatville, Sidney College.

John Crabb Warren, Sidney College.

April 27.

Walter Blake, Trinity College.

George Henry Bower, Trinity College.

John Fry, Trinity College.

George Gibbons, Sidney College, Grand Compounder.

William Stone, St. Peter's College.

Charles Wallington, Christ College.

May 4.

William Ford Bally, Downing College.

William Carpendale, St. John's College.

Samuel Thomas Townsend, Trinity College.

Vyell F. Vyvyan, Trinity College.

May 11.

Rev. Walter Blunt, Fellow of King's College, Cambridge.

George Osborne Townsend, Fellow of King's College.

Rev. Thomas West, Christ College.

May 25.

John Deedes, Trinity College.

John Lane Freer, Trinity College.

John Hurnall, Emmanuel College.

Frederick Osborne, Trinity Hall.

George Darby St. Quintin, Trinity College.

Charles Butler Stevenson, Emmanuel College.

June 1.

Howard Elphinstone, Trinity College.

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

JUNIOR SOPHS' EXAMINATION. — Lent Term, 1825.

Examiners.

Thomas Shelford, M.A. Corpus Christi College.

Edward Bushby, M.A. St. John's College.

John Hutton Fisher, M.A. Trinity College.

George Skinner, M.A. Jesus College.

FIRST CLASS.

Adds,	Trin.	Badeley,	C. C.	Bernard,	Joh.	Bond,	C. C.
Aldhouse,	Pet.	Barham,	Trin.	Biddulph,	Clare.	Booth,	Qu.
Anquetil,	Pet.	Barrs, sen.	Joh.	Biggsby,	Trin.	Botcherby,	Joh.
Antrobus,	Joh.	Barrs, jun.	Joh.	Biley,	Clare.	Bourdillon,	Joh.
Appleton,	Trin.	Barwick,	Magd.	Blackwell,	Cath.	Bowden,	Qu.
Ashmore,	Chr.	Beath,	Joh.	Bloom,	Caius.	Bowstead,	Joh.
Atherton,	Qu.	Beechey,	Caius.	Bolden,	Trin.	Boydell,	Magd.
Athorpe,	Emm.	Beeson,	Joh.	Bond,	Trin.	Braine,	Trin.

Braithwaite, Joh.	Ely, Joh.	Leapingwell, Pet.	Reeks, Clare.
Branson, Caius.	Emmet, Trin.	Lindsell, Jes.	Russell, Emm.
Brett, Trin.	Farre, Joh.	Livesay, Clare.	Russell, Cath.
Brewin, Trin.	Ffinch, Trin.	Livesey, Joh.	Salter, Jes.
Breynton, Madg.	Fitzgerald, Trin.	Lloyd, Trin.	Sanders, Pemb.
Briggs, Caius.	Fitzherbert, Qu.	Luard, Joh.	Scott, G. W. Trin.
Brooke, Joh.	Fortesque, Qu.	Lyall, Chr.	Scott, F. Trin.
Brookes, Pet.	Fosbrooke, Pemb.	Lyddon, Trin.	Sergeant, C. C.
Browne, Joh.	Frankish, Joh.	Maddison, Magd.	Shackleton, Trin.
Bunch, Emm.	Franklin, C. C.	Marsden, Joh.	Shaw, Trin.
Butterton, Joh.	Gibson, Trin.	Maude, Trin. H.	Small, Down.
Byron, Emm.	Gilby, sen. Clare.	Maurice, Trin.	Smith, P. Trin.
Campbell, Qu.	Goldsmith, Pet.	Maynard, Caius.	Smith, W. G. Trin.
Cann, Pemb.	Goodhart, Trin.	Mead, Joh.	Smith, Joh.
Cape, C. C.	Gordan, Pet.	Meech, Emm.	Smith, sen. Qu.
Cartwright, Chr.	Green, Jes.	Moore, Qu.	Smith, jun. Qu.
Carus, Trin.	Greig, Trin.	Moilett, Trin.	Smith, Magd.
Charlesworth, Trin.	Grose, Clare.	Morshead, Sid.	Smyth, Trin. H.
Chatfield, Trin.	Groves, Chr.	Morton, Sid.	Soltan, Trin.
Chawner, Tr. H.	Hale, Sid.	Mossop, Joh.	Sproule, Jes.
Cheere, Joh.	Hall, Caius.	Murray, Pet.	Spyers, Joh.
Chell, sen. Joh.	Hallett, Trin. H.	Myall, Cath.	Stainforth, Qu.
Clark, Qu.	Hamilton, Trin.	Neild, Trin.	Stammers, Joh.
Clearshy, Trin.	Hand, Trin. H.	Ness, C. C.	Stevenson, Trin.
Clements, Qu.	Haslewood, Joh.	Newland, C. C.	Stevenson, Jes.
Clive, Joh.	Heathcote, Joh.	North, Joh.	Steward, C. C.
Cobbold, Caius.	Helsham, C. C.	Offley, Joh.	Stokes, Caius.
Coke, Trin.	Hensley, Cath.	Orford, Trin.	Strangways, Joh.
Colbeck, Emm.	Hey, C. C.	Overton, Joh.	Stuart, sen. Qu.
Collyer, Trin.	Hill, Sid.	Owen, Magd.	Stuart, jun. Qu.
Colville, Joh.	Hill, Trin. H.	Owen, Joh.	Talbot, Trin.
Communs, Cath.	Hoare, Joh.	Owen, Down.	Tate, Trin.
Cooper, Trin.	Hoekin, Caius.	Parker, Trin.	Thornton, Trin.
Cooper, Joh.	Hodgson, Trin.	Paull, Joh.	Tinkler, C. C.
Cooper, Pemb.	Holt, Trin. H.	Peacock, Joh.	Todd, Caius.
Cooper, Qu.	Hopkins, Pet.	Phillips, Sid.	Tooke, Trin.
Cosby, Trin.	Hovenden, Trin.	Pigott, Trin.	Tuckett, Joh.
Cottingham, Clar.	Houghton, C. C.	Pinder, Caius.	Turner, Trin.
Cotton, Pemb.	Huyshe, Sid.	Pocock, Trin. H.	Venn, Qu.
Cragg, Cath.	Hull, Joh.	Powell, Pet.	Venall, Cath.
Crompton, Trin.	Hutchins, C. C.	Powell, Trin.	Waddington, Trin.
Cubitt, Caius.	Hutt, Trin.	Prendergast, Trin.	Wales, Cath.
Cumby, C. C.	Jarrett, Cath.	Prideau, Trin.	Walford, Trin.
Daltry, Trin.	Jarvis, Pemb.	Pulleine, Trin.	Wallace, Trin.
Daniel, Chr.	Jerrard, Caius.	Purton, Sid.	Watson, Tri.
Davis, Joh.	Ingham, Trin.	Rawlins, Trin.	Watson, Joh.
Deans, Chr.	Johnson, Joh.	Rawlins, Emm.	Wetenhall, Jes.
De Morgan, Trin.	Johnstone, Trin.	Rees, Joh.	Wharton, Joh.
Denham, Joh.	Jones, sen. Cath.	Rennie, Trin.	Whitmore, Trin.
Dewdney, Joh.	Jones, jun. Cath.	Rice, Trin.	Williams, Chr.
Dobbs, Trin.	Kempthorne, Joh.	Richardson, Chr.	Willan, Chr.
Dodd, C. C.	Kennedy, Joh.	Robertson, Cath.	Wilmot, Joh.
Drake, Joh.	Kerrison, C. C.	Robertson, Joh.	Wilmot, Caius.
Drozier, Sid.	King, C. C.	Robinson, Joh.	Wilson, Trin.
Drummond, Trin.	Kingdon, Trin.	Robinson, Trin.	Woods, Emm.
Dykes, Pet.	Lake, Jes.	Robson, Trin.	Wright, Trin.
Eade, Caius.	Langdon, Caius.	Romilly, Chr.	Yate, Joh.
Ellis, Pemb.	Law, Qu.	Row, Caius.	Yorke, Joh.
Elmhirst, Caius.	Lay, Joh.	Rowsell, Joh.	Yule, Jes.

SECOND CLASS.

Atkinson, Trin.	Elwes, Joh.	Kelly, Caius.	Priault, Cath.
Auldjo, Trin.	Everett, Joh.	Kenrick, Trin.	Price, Qu.
Barwick, Qu.	Farnall, Down.	Kitchen, Qu.	Proctor, Pemb.
Birch, Trin. H.	Fluyder, Joh.	Lawson, Sid.	Ribsdale, Pet.
Bull, Joh.	Fonnereau, Trin.	Leach, Jes.	Robinson, Qu.
Burke, Caius.	Frost, Clare.	Levingston, Joh.	Shaw, Pet.
Burnaby, Caius.	Gatley, Sid.	Lillingstone, Emm.	Smith, C. C.
Capper, Qu.	Gilby, jun. Clare.	Malins, Caius.	Spencer, Qu.
Cartmel, Pemb.	Gooden, Jes.	Martin, W. Trin.	Sprigge, Pet.
Champion, Clare.	Goodwin, Emm.	Maude, Jes.	Stimson, Caius.
Chell, jun. Joh.	Gwythir, Joh.	Mickleburgh, Trin.	Tayleur, Trin.
Cogswell, Joh.	Hare, Qu.	Mills, Clare.	Tryan, Joh.
Cooper, C. C.	Harrison, Jes.	Morgan, Caius.	Tyrer, Cath.
Cottle, Sid.	Hartley, Chr.	Morce, C. C.	Warner, Qu.
Couch, Pet.	Henslow, Jes.	Mortimer, Emm.	White, Emm.
Cox, Chr.	Hill, Pet.	Pearson, A. Trin.	Whitbread, Trin. H.
Dawson, Emm.	Holland, Chr.	Peel, Trin.	Wilson, Cath.
Desborough, Chr.	Hooper, Qu.	Perkins, Trin.	Woodley, Pet.
Dobson, Down.	Howard, Emm.	Phillips, Qu.	Woodward, Joh.
Dymoke, Trin.	Howarth, Caius.	Pope, Trin.	Wynner, Joh.
Easton, Emm.	Hoyle, Joh.	Pratt, Trin.	Wynne, Joh.
Elliotson, Jes.	Jackson, Tr. H.	Prescott, Trin.	Yarbury, Trin.
Ellis, Pet.	Jordan, Clare.		

TRINITY COLLEGE EXAMINATION.

The following is an alphabetical list of the first class of Senior Sophs, Junior Sophs, and Freshmen:—

SENIOR SOPHS.

R. Atkinson	Mason	Stansfeld
Goodhart, sen.	Salkeld	Stratton
Hodgson	Smedley	Webb
Law		

JUNIOR SOPHS.

Carus	Cooper	Hovenden
Cleasby	Dobbs	Turner

FRESHMEN.

Barnes	Ingham	Peile
Borlase	Lee	C. Perry
Fawcett	Lestourgeon	Willis
Fitzherbert	Netherwood	

HEBREW EXAMINATIONS.

The successful Candidate is Mr. Ph. W. Buckham, of St. John's College; and the Examiners have expressed their high opinion of the excellent examination passed by Mr. W. Ford, of Magdalen College. The Examiners were the Rev. D. G. Wait, LL.D. St. John's College; Rev. S. Lee, A.M. Professor of Arabic, Queen's College; Rev. G. Skinner, A.M. Jesus College; and Rev. G. Attwood, A.M. Pembroke College.

A Subsyndicate has been appointed to consider the means of increasing the funds of the Public Library. The Christmas Holidays at the Library are abolished, and the following are those alone, on which it will be closed in future:—Christmas-Day; the Epiphany; the Purification; Ash-Wednesday; Good-Friday; Easter Monday; Easter Tuesday; Holy Thursday; Whit-Monday; Whit-Tuesday; November 5 (Gunpowder-plot); appointed Fast-days and Thanksgiving-days; the day after each Quarter-day; and the Wednesday, Thursday, Friday, and Saturday, in the week after the commencement. On Saturdays, it is open from ten to one; on Saints' Days from twelve till three; and all other days from ten till three.

The King has been pleased to appoint the Rev. Professor Henslow, M.A. of St. John's College, to the Regius Professorship of Botany, vacant by the death of Professor Martyn.

The Marquis Douro, eldest son of the Duke of Wellington, and late of Christ Church, Oxford, is admitted of Trinity College, in this University.

April 12.

The Rev. John Brown, M.A. Fellow of Trinity College, was elected a Senior of that Society, in the room of the late Rev. William Pugh, M.A.

April 13.

Robert Cory, B.A. of Emmanuel College, was elected Fellow of that Society.

April 14.

The following Gentlemen of Trinity College, were elected Scholars of that Society:—

Mason,
Kinglake,
Shepherd,
Prickett,
Hales,
Patton,
Stansfeld,
Rolls,
Law,
Ashington,
Goodhart,

Carus,
Cleasby,
Turner,
Neate,
Hovenden.

Westm. Scholars.

Bentall,
Chester,
Knight.

May 11.

The following Grace passed the Senate:—

To appoint the Rev. Dr. Wait, of St. John's College, to give a descriptive Catalogue of the Oriental MSS. in the University Library.

May 16.

Thomas Grainger Hall, B.A. and the Rev. W. Waring, B.A. of Magdalen College, were elected Foundation Fellows, and Samuel Wilks Wand, B.A. a Wray Fellow of that Society.

May 18.

George Burrows, Esq. B.A. of Caius College, was elected Fellow of that Society.

Mr. Philip W. Buckham, of St. John's College, is elected Hebrew Scholar on the late Mr. Tyrwhitt's foundation.

May 25.

At a Congregation this day, the following Gentlemen were admitted *ad eundem*.

Rev. John Russell, D.D. Head Master of Charter House School.

Rev. Wm. Hale Hale, M.A. Preacher of Charter House.

William Parry Richards, M.A.

The Hon. George Allen Brodrick, son of Viscount Middleton, is admitted of St. John's College.

June 11.

William Russell, Esq. Charles Arnold, Esq. and Charles Dade, Esq. Bachelors of Caius College, were elected Fellows of that Society, on Dr. Perse's Foundation.

PRIZES.

Chancellor's Gold Medal.

Subject, *Sculpture*.

Edward George Lytton Bulwar, Esq. Fellow Commoner of Trinity Hall.

Sir William Brobner's Gold Medal.

Greek Ode.

Ἀνδρῶν ἐπιφάνων πᾶσα γῆ τάφος.

W. Selwyn, St. John's College.

Latin Ode.

Academia Cantabrigiensis tot novis ædificiis ornata.

Robert Snow, St. John's College.

Greek Epigram.

Περисσοί πάντες οἱ ἕν μίση λόγος.

Latin Epigram.

Summum jus, summa injuria.

AN
HISTORICAL SKETCH
OF THE
EPISCOPAL CHURCH OF SCOTLAND.

(Continued from page 321.)

THE Great Rebellion having come to a close, and Charles the Second being restored to the throne of his father, Episcopacy was for the last time, in Scotland, placed on the firm basis of a legal establishment; and the episcopal succession once more renewed in that country, by the consecration of four bishops, for the sees of St. Andrew's, Glasgow, Galloway, and Dumblane. This consecration took place in 1661, and seems to have been performed at different dates by the Bishop of Winchester, and two other of our Prelates. Nor was this return to the ancient form of church government at all disagreeable to the majority of the people. The troubles and contentions to which they were subjected during the twenty-four years which had just expired, had rendered them heartily disposed to receive an ecclesiastical constitution, which was likely to secure to them the enjoyment of peace. All the moderate Presbyterians attended the episcopal worship in the parish churches: and, indeed, at the period in question, there was scarcely any distinction between the two parties, in faith, in religious service, or in discipline.

The old confession of faith, drawn up by the first reformers, and ratified in 1567, had all along been the received standard of doctrine to both; though the Presbyterians had of late introduced the Westminster Confession, which was in many points different from the former, and in some directly contrary to its more sober tenets. Since the attempt to read the new book of service at Edinburgh, no liturgy, or appointed form of prayer, had been any where used in public worship. Many of the episcopal clergy, no doubt, are said to have compiled forms for the use of their particular congregations, with some petitions and collects taken out of the English liturgy; and all of them uniformly concluded their devotion with the Lord's Prayer, and their singing with the doxological; both of which observances the zealots of the other side denounced as being superstitious and formal. The two sacraments were administered by both nearly in the same manner, without kneeling at the one, or signing with the sign of the cross at the other: only, in baptism, the episcopal clergy required the Apostles' Creed as the symbol of faith, while the Presbyterians insisted on the Westmin-

ster confession, and some of them, the solemn league and covenant, as the standard of the child's religious education.

With regard, again, to discipline, the established Church of that day had their Kirk Sessions as the Presbyterians have at present. They had their presbyteries, too, where some experienced minister of the bishop's nomination acted as moderator: they had their Diocesan Synods, in which the bishop himself, or a clergyman appointed by him, presided; and they might, on the same principle, have had their National Synods, or General Assemblies, had the Sovereign found it expedient to summon, or to permit their convocations. In short, except the titles of Archbishop and Bishop, we perceive scarcely any thing in the Scottish establishment, of the period under consideration, at all peculiar to an Episcopal Church: and in this way, every stumbling-block might be thought to have been removed to a complete and universal conformity among all classes of Christians. Nay, the clemency of the King, and the accommodating spirit of his Government, proceeded still farther, with the view of gaining the malcontents. An Act of Indulgence was passed in favour of the Presbyterians, by which their ministers were allowed to hold parishes, without complying with the establishment, or acknowledging the authority of the Bishops, in the very Dioceses in which they officiated. It was certainly quite impossible to carry toleration to any greater extent, without sacrificing entirely the power and dignity of the Church; and yet so refractory and unreasonable were the old Covenanters, in the south and west of Scotland, that they instantly disclaimed all connection with such of their brethren as accepted the indulgence; and even declared war, by proclamation, against "Charles Stuart," as they chose to designate his Majesty, the Duke of York, and all their adherents, subjoining this resolution, "to reward those that are against us as they have done unto us, as the Lord shall give us opportunity."

The reigns of the two brothers, Charles and James, were distinguished by measures extremely unfavourable to the interests of Episcopacy in North Britain. They shewed undue severity and undue indulgence; irritating the disaffected subjects without suppressing them, and yielding to their wishes only far enough to encourage new demands. During the twenty-eight years, accordingly, that these monarchs swayed the English sceptre, the Church of Scotland derived very little support from the countenance of Government.

It is not easy to account for the disaffection and turbulence which prevailed in many parts of Scotland, both before and after the Restoration. The distracted state of the country during the Grand Rebellion, the habits of war and pillage to which many of them were inured, the want of employment, and the secret incitement, which, it is suspected, was practised by many in the higher ranks, who dreaded the restoration of the Church to the full enjoyment of the wealth and privileges which had formerly belonged to her, might, perhaps, be assigned as the probable causes of that seditious humour, which was ever and anon breaking out among the inhabitants of the western coun-

ties. At all events, it cannot be denied that a large body of the people had become at once factious and miserable in the extreme. Fletcher of Saltoun, one of the most figuring of Scottish patriots, calculated, that, about the time of the Revolution, there were no fewer than two hundred thousand sturdy beggars threatening the property, and disturbing the peace of the kingdom; and recommended, as every one knows, that this enormous evil should be forthwith remedied by the general adoption of domestic slavery. In such circumstances, it may be presumed that religion was, in many cases, the pretext rather than the cause of those armed tumults, which repeatedly called forth the severity of the Government, and thereby so grievously implicated the character of the Established Episcopal Church.

But the period was now at hand when that Church was to be deprived of the legal support which had proved of so little avail to it. The abdication of James, and the accession of his son-in-law to the throne, introduced a new order of things in the spiritual concerns of Scotland; and at length terminated a long series of confusion and dispute, by transferring the sanction of Parliament to the Presbyterian polity.

It has been generally asserted that King William would have preferred Episcopacy to Presbyterianism, as the form of the Scottish Church, could he have prevailed upon the Northern Prelates to transfer their allegiance from his father-in-law to himself. But this they would not consent to do. Their views of kingly right, and of the oath which they had taken to the abdicated monarch, would not permit them to acknowledge the Prince of Orange as the Sovereign of Great Britain; and, assuredly, whatever we may think of their worldly wisdom, we cannot refuse to them the praise of honesty, and of sincere disinterestedness.

There is a letter extant, written by Dr. Rose, Bishop of Edinburgh, who happened to be in London at the period in question, and addressed to the Honourable Archibald Campbell, also one of the Bishops of the Scottish Church, giving an account of his reception at Court, and of the overtures which were made to him on the part of the new King. It is much too long to be inserted here; and as it is to be found entire in Keith's Catalogue of the Scottish Bishops, we shall satisfy ourselves with an abstract of the main facts.

The principal object which Rose had in view, was to induce the Bishop of London to intercede with the King in behalf of the Episcopalians in Scotland, who were already subjected to every species of persecution. "Upon my applying to the Bishop of London to introduce me, his Lordship asked me whether I had any thing to say to the King, for so was the style in England then. I replied, that I had nothing to say, save that I was going for Scotland, being a Member of the Convention; for I understood that without waiting on the Prince, that being the most common Scottish style, I could not have a pass. His Lordship asked me again, saying, 'Seeing the Clergy have been and are so barbarously routed by the Presbyterians, will you not speak to the King to put a stop to that; and in favour of your own Clergy?' My reply was, that 'the Prince had been often applied to on this matter

by several of the nobility, and also addressed by the sufferers themselves, and yet all to no purpose; wherefore I could have no hopes that my intercessions would be of any avail; but, if his Lordship thought otherwise, I would not decline to make them.'

The Letter goes on to say, that the Bishop of London urged the measure of a deputation from the Scottish Episcopal nobility and gentry, to wait upon the new King, in behalf of their Clergy; and that the Bishop of Edinburgh and Sir George Mackenzie agreed to the proposal, on condition that his Majesty's permission were obtained, and a day appointed for the interview. "Whereupon," continues Dr. Rose, "the Bishop leaving us in a room of Whitehall, near adjoining to the place where the Prince was, staid about half an hour from us; and upon his return told us that the King would not allow us to come to him in a body, lest that might give jealousy and umbrage to the Presbyterians; neither would he permit them, for the same reason, to come to him in numbers; and that he would not allow above two or three of either party at a time to speak to him on Church matters. Then the Bishop of London, directing his discourse to me, said, 'My Lord, you see that the King, having thrown himself upon the water, must keep himself swimming with one hand. The Presbyterians have joined him closely, and offered to support him; and therefore he cannot cast them off, unless he could see how otherwise he can be served. And the King bids me tell you, that he now knows the state of Scotland much better than he did when he was in Holland; for there he was made to believe that Scotland generally all over was Presbyterian, but now he sees that the great body of the nobility and gentry are for Episcopacy, and it is the trading and inferior sort that are for Presbytery: wherefore he bids me tell you, that if you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, support the Church and Order, and throw off the Presbyterians.' My answer to this was, My Lord, I cannot but thank the Prince for his frankness and offer; but withal I must tell your Lordship that when I came from Scotland, neither my brethren nor I apprehended any such revolution as I have seen now in England, and therefore I neither was nor could be instructed by them what answer to make to the Prince's offer; and therefore what I say is not in their name, but only my private opinion, which is, that I think they will not serve the Prince as he is served here in England, that is, as I take it, to make him their king, nor to give their suffrage for his being King; and though, as to this matter, I can say nothing in their name, and as from them, yet I for myself must say, that rather than do so, I will abandon all the interest that either I have or may expect to have in Britain. Upon this, the Bishop commended my openness and ingenuity, and said he believed it was so; 'for,' says he, 'all the time you have been here, neither have you waited upon the King, nor have any of your brethren, the Scots Bishops, made any address to him; so the King must be excused for standing by the Presbyterians.' Immediately upon this, the Prince, going somewhere abroad, comes through the room, and Sir George Mackenzie takes leave of him in very few words. I applied to the

Bishop, and said, My Lord, there is now no further place for applying in our Church matters, and this opportunity of taking leave of the Prince is lost, wherefore I beg that your Lordship would introduce me for that effect, if you can, next day, about ten or eleven o'clock in the forenoon. This his Lordship promised, and performed. And upon my being admitted into the Prince's presence, he came three or four steps forward from his company, and prevented me by saying, 'My Lord, you are going for Scotland?' My reply was, Yes, Sir, if you have any commands for me. Then he said, 'I hope you will be kind to me, and follow the example of England.' Wherefore, being somewhat diffculted how to make a mannerly and discreet answer, without entangling myself, I readily replied, Sir, I will serve you as far as law, reason, and conscience, will allow me. How this answer pleased I cannot well tell, but it seems the limitations and conditions of it were not acceptable; for instantly the Prince, without saying any more, turned away from me, and went back to his company."

In the same letter Bishop Rose informs his correspondent that King William made still another attempt to gain over the Scottish Prelates. "After my coming down here," says he, "my Lord St. Andrews and I taking occasion to wait on Duke Hamilton, his Grace told us a day or two before the sitting down of the Convention, that he had in special charge from King William that nothing should be done to the prejudice of Episcopacy in Scotland, in case the Bishops could be brought by any means to befriend his interest; and prayed us most pathetically for our own sake to follow the example of the Church of England. To which my Lord St. Andrews replied, that both by natural allegiance, the laws, and the most solemn oaths, we were engaged in the King's interest; and that we were by God's grace to stand by it in the face of all dangers, and to the greatest losses."

In the measures contemplated by William, in reference to the Church of Scotland, it is not to be imagined that his final determination was at all influenced by a regard to theological principle, or that he preferred the one form of Ecclesiastical Government to the other on any other ground, besides that of his political interest. But it is on this very ground that he had the strongest motives for deciding in favour of Episcopacy, could he have induced a majority of the Bishops to transfer to him and his Queen the allegiance which they had sworn to King James; because the Presbyterians had already so completely committed themselves in regard to the abdicated Sovereign, that William could be under no apprehension that they would ever conspire to set him on the throne; and therefore could he have gained the other party, he would have found his cause in Scotland resting on a more solid basis perhaps than it was at the same period in either England or Ireland. These considerations, it will be admitted, afford some degree of credibility to the traditions which are still current among Episcopal authorities in Scotland, relative to the deliberations of the new Government, on the subject of an Ecclesiastical settlement in that country.

If there be any truth in the statements now made, it is clear that the Scottish Bishops sacrificed their Church as well as their own personal

interests to their political attachments and their profound respect for the inviolability of an oath. Their conduct in this case has been condemned as ignorant and illiberal, and as being guided in the most momentous question that could come before them, by a regard to groundless or contemptible scruples. But, before this charge be admitted, the circumstances in which they were placed ought to be taken into consideration. Scotland at that time had very little intercourse with the seat of Government, still less sympathy with the feelings which animated the great body of the English people, and was consequently entirely ignorant of the great political change which was about to affect the royal family. The Revolution was over, and William firmly seated on the throne, before the people at Edinburgh seem to have been aware, that King James had laid down the sceptre. The Scottish Bishops, therefore, were taken quite by surprise. They had suffered comparatively nothing from the tyranny of the infatuated monarch, were ignorant perhaps of the unconstitutional measures which he was pursuing in the South, and were, above all, totally unprepared for the almost unanimous defection of the Church of England. The following letter, too, written by James after William had been ten days in the kingdom, assured the Scottish Prelates that their brethren in England were faithful to him; and although, before they could receive it, the crown had passed to another head, they would find themselves still more confirmed in their principles, and still less disposed towards innovation.

“ To our right trusty and right well-beloved counsellors, the Lords Archbishops, and our right trusty and well-beloved the Bishops of our ancient Kingdom of Scotland.

“ James R.

“ Right, trusty, and right well-beloved counsellors, and right trusty and well-beloved, Wee greet you well. Wee have received your most dutifull letter of the third day of November, in which Wee are glad to see that yee are far from being of the number of those spiritual lords, whom the Prince of Orange pretends to have been invited by, as Wee have likewise had repeated assurances from all the Bishops of England of their innocency in that, and duty to us. Wee have now thought fit by this to tell you how sensible Wee are of your zeale for our service, and for the dutiful expressions of your loyalty to us in a time when all arts are used to seduce our subjects from their duty to us. Wee doe likewise take notice of your diligence in your duty by your inculcating to those under your charge those principles which have always been owned, taught, and published by that Protestant loyal Church you are members of. Wee doe assure you of our royal protection to you, your Religion, Church, and Clergy, and that we will be careful of your concerns whenever there may be a suitable occasion offered to us, you and every one of you being most perfectly in our royal protection and favour. And so Wee bid you farewell. Given at our Court at Whitehall, the 15th day of November, 1688, and of our reign the fourth year,

“ By his Majesty's command,

“ Melfort.”

Besides the circumstances now detailed, it ought to be remembered that the mere oath of allegiance itself was at that period very different from the one which is now exacted. The present oath is, "I do solemnly promise and swear that I will be faithful, and bear true allegiance to his Majesty King George." But before the Revolution it ran thus: "I do promise to be true and faithful to the King and *his heirs*, and truth and faith to bear, of life and limb, and terrene honour; and not to *know or hear of any ill or damage intended him*, without defending him therefrom." The oath therefore which all subjects in office had sworn to King James, bound them to be faithful, not to him only, but also to his *heirs*; and though the Scottish Convention had voted that King James, by his mal-administration and abuse of power, had forfeited all title to the crown, the bishops might, without absurdity or narrow mindedness, consider themselves as still bound by their oaths to be faithful to his infant son, who could have done nothing to forfeit his titles.

Some such reasoning as this withheld many Presbyterians, as well as the great majority of the Episcopal Clergy, from transferring their allegiance from King James to King William; and that even the Bishops in this part of the kingdom had not originally any intention of receiving the Prince of Orange as their Sovereign, is manifest from a variety of documents still in existence.

It is well known what change was produced among the spiritual peers, by the political events which followed upon the abdication of James. It is worthy of notice, however, that the high Churchmen, as they were usually denominated, who had been the first to oppose the unconstitutional exercise of the royal prerogative, were also the first to set the example of a constant and invincible loyalty. Bishop Kenn, one of the most distinguished of the deprived Prelates, says in a letter to Burnet, afterwards Bishop of Salisbury, "Though I do easily in many things betray great infirmity, I thank God I cannot accuse myself of any insincerity; so that deprivation will not reach my conscience, and I am in no pain at all for myself. I perceive that after we have been sufficiently ridiculed, the last mortal stab designed to give us is, to expose us to the world as men of no conscience; and if God is pleased to permit it, his most holy will be done: though what that particular passion of corrupt nature is which lies at the bottom, and *which we gratify in losing all we have*, will be hard to determine. God grant such reproaches as these may not retort on the authors. I heartily join with your Lordship in your desires for the peace of this Church; and I shall conceive great hopes that God will have compassion upon her, if I see that she compassionates and supports her sister of Scotland. I beseech God to make you an instrument to promote that peace and that charity; I myself can only contribute to both, by my deprivation and by my prayers, against schism, and against sacrilege."

At this period begins the Second Part of the Narrative which we have thus attempted to abridge; and which is now to set forth the condition of the Scottish Episcopal Church, first as a persecuted body, and afterwards as a communion simply tolerated or allowed.

By the Act which established the Presbyterian Church in Scotland,

the Ecclesiastical Judicatories were authorized "to try and purge out all *insufficient, negligent, scandalous, and erroneous* ministers, by due course of process and censures;" and it was ordained that whatever minister, being summoned before them, or before visitors appointed by them, should refuse to appear, or, on appearing, should be found guilty by them, every such minister should, by their sentence, be *ipso facto* suspended from, or deprived of his kirk, stipend, and benefice. This gave them power to deprive, according to law, every Episcopal Clergyman who did not appear before them, and abjure *Prelacy* as an anti-christian usurpation; while, on the other hand, every minister was by them deemed *insufficient, negligent, scandalous, or erroneous*, who had entered to his living by presentation from the patron of the parish, and by *ordination*, or institution, from the Bishop of the diocese, within which that parish was comprehended. Moreover, all who refused to appear before the Presbytery, and solemnly declare that all these things (presentation, Episcopal ordination and induction) were contrary to the Word of God, to the constitution of the Kirk, to the Acts of Assemblies, and to the solemn engagements (the national covenant, and the solemn league and covenant) were instantly deprived by a judicial sentence.

It was not found easy to carry these sentences every where into execution. In the counties north of the Tay, a great majority of the people, with almost all the nobility and gentry, gave a decided preference to the Episcopal form of Church government; and King William had repeatedly declared his desire, in very strong terms, that such of the Clergy as should take the oaths to his Government, and pray for him and the Queen in the form directed by law, should be allowed to retain their parishes all the days of their natural lives, without being subjected to the jurisdiction of Presbyteries. In these counties, therefore, with the declared will of the King, and the inclinations of the people against them, they could not always get the Episcopal Clergy turned out; but they took effectual care that they should have no successors, nor enjoy any share in the government of the Church.

Before any Clergyman of the old establishment could be received as a member of a Church Court under the new discipline, it was necessary, as we have said, that he should renounce Episcopacy, as an Anti-christian usurpation: and some who found it convenient to comply with this condition, were admitted into the Presbyterian Judicatories, where not a few of them are said to have acted a part very little to their credit. Those, again, who had taken the oaths required by law, and who prayed publicly for the King and Queen, but who would not abjure episcopacy, were indeed suffered to keep possession of their Churches and stipends, but were perpetually teased and harassed by answering questions concerning their *sufficiency* and their orthodoxy; whilst the vengeance of the government, both civil and ecclesiastical, fell chiefly on those who, refusing to take the oath of allegiance to King William and Queen Mary, were henceforth distinguished by the denomination of non-jurors.

In the latter class are to be included all the Bishops, and almost all the inferior Clergy, many of whom had been driven from their parishes by a lawless rabble, before Episcopacy was legally abolished. To these

must be added a great number of the most learned and respectable of the parochial Clergy, who, disdaining to conceal their sentiments, and retain their livings, in virtue of a mere connivance on the part of their adversaries, made haste to withdraw from their charges. Nor did the Presbyterians meet with any obstacle in their endeavours to extirpate the non-jurors from their communion, and even to expel them from the pale of the Christian Church. On the 22nd of July, 1690, an Act of Parliament was passed prohibiting "every deprived minister from preaching or exercising any part of his ministerial function either in vacant churches or *elsewhere* under *any pretext whatever*, until first he present himself before the Privy Council (a tribunal in Scotland, of which the proceedings had long been as tyrannical as were those of the star chamber in this part of the kingdom,) and there take, swear, and subscribe the oath of allegiance, and also engage himself under his hand to pray for King William and Queen Mary as King and Queen of this realm; certifying such ministers as shall do on the contrary, that they shall be proceeded against as persons disaffected, and enemies to their Majesty's Government, according as the Privy Council shall direct."

This was persecution in the worst form that it could possibly assume, and assuredly justifies the observation of the historian Smollett, that the Presbyterians of that period proceeded "with ungovernable violence to persecute the Episcopal party exercising upon them the very same tyranny, against which they had themselves so loudly exclaimed." Had this rigour been directed only against such nonjuring Episcopal Clergymen as should take upon them to officiate in a *parish church*, some apology might be found for the measure, severe and unchristian as it was; but to subject the non-complying ministers to the arbitrary punishments which might be inflicted by a Scottish Privy Council, should they presume to baptize a child, or exercise any other part of their duty in *private*, was unquestionably to subject both them and their adherents to a most cruel persecution.

But even that load of suffering and contumely was not held sufficient. Suspecting that some of the deprived Clergy, interpreting the oath of allegiance so as to mean nothing more than that they were to submit quietly to the government of the King and Queen, might possibly comply with the conditions proposed, and thereby obtain possession of the vacant Churches, the Presbyterian party at the head of affairs, in order to prevent such accommodations in the application of the statute, procured an additional Act, which was effectually to exclude from every office, clerical or civil, and visit with an universal proscription, all those who questioned the political rights of the reigning dynasty. It was enacted that every one holding a public appointment, Clergy as well as others, should subscribe the following declaration. "I do in the sincerity of my heart, assert, acknowledge, and declare, that their Majesties King William and Queen Mary, are the only *lawful and undoubted Sovereigns*, King and Queen of Scotland, as well *de jure* as *de facto*; and therefore I do sincerely and faithfully promise and engage that I will with heart and hand, life and goods, maintain and defend their Majesties title and government against the

late King James and his adherents, and all other enemies who, either by open or secret attempts, shall disturb or disquiet their Majesties in the exercise thereof."

So far at that period was the title of William and Mary from being undoubted in Scotland, that many even of the established Clergy refused to take the oath. It was found necessary to grant them a dispensation, or at least to connive at their refusal: but it was tendered without qualification to the deprived Episcopal Clergy, who, rather than take it, submitted for a while to forbear the exercise of their ministry, as well in private as in public.

It would appear, however, that the non-juring Episcopalians, in the discharge of their ministerial duties, occasionally exposed themselves to the penalty of the laws. They ventured to have divine worship in their houses every Lord's Day; leaving their doors open, that whoever was inclined might unite in prayers and praise to God with them and their families. This conduct was considered as a heinous offence; and a list of the principal transgressors was sent to the Privy Council, who forthwith passed sentence against two of them. Another Act of Parliament was likewise passed in the year 1695, "prohibiting and discharging every outed minister from baptizing any children, or solemnizing marriage betwixt any parties in all time coming, under pain of imprisonment, ay and until he find caution to go out of the kingdom, and never to return thereto." This was, doubtless, the severest blow that had hitherto been aimed at the non-juring Clergy; and it was directed not against their politics, but clearly and avowedly against their religion.

During the whole reign of King William, indeed, the Episcopalians in Scotland were greatly discountenanced, and their Clergy subjected to many hardships; but still the greater part of the nobility and ancient gentry continued strongly attached to that form of Ecclesiastical polity, and afforded to their depressed brethren no small share of respectability and support. The time was now at hand, besides, when they expected and obtained more lenient and equitable treatment.

On the accession of Queen Anne in the year 1702, flattering hopes were entertained by the Episcopal Clergy that such a degree of protection at least would be extended to them as would enable their people to attend divine worship, and themselves to discharge the several duties of their office, without incurring the hazard of exile or imprisonment. Her Majesty's attachment to the constitution of the Church of England, was well known to her Scottish subjects; and the non-jurors even gave her credit for the intention of paving the way for the restoration of the real branch of the royal family in the person of her brother, the Chevalier de Saint George. But it should seem that more was expected, as well as intended, than the condition of affairs would permit to be realized. The Queen wrote to the Privy Council in Scotland, assuring them that she would maintain the constitution both in Church and State; but exhorted the Presbyterians to live at peace with such of the Episcopal Clergy as, having qualified themselves, according to law, were still in possession of their Churches. To the non-juring Clergy she promised her protection on the condition of their living in brotherly

love with the ministers who were in possession of the Churches ; adding that she would do what she could to relieve their necessities.

Encouraged by these expressions of kindness, as well as by a proclamation of general indemnity which she ordered to be published, many of the Laity, who were known to be staunch ante-revolutionists, took the oath of allegiance to Queen Anne, and obtained seats in Parliament ; while numbers of the Clergy who had hitherto stood out, prayed for her Majesty by name, and now began to collect congregations, and to have public worship in separate chapels. This step was ventured on even by those who did not pray for her as Queen, among whom were all the Bishops ; and that she was not offended by their conduct is evident from her having bestowed on Dr. Rose, the deprived Bishop of Edinburgh, a pension, which he retained till two years after her death.

No legal toleration, however, could yet be proposed with the smallest chance of success ; and the Episcopalians, aware of the jealousies directed against them, enjoyed with thankfulness the mere connivance which the royal countenance had secured to them. It was about this period, too, that the use of the English Book of Common Prayer began to be very general in Scotland, great numbers of which were by some pious and benevolent individuals sent *gratis* into that country. But the light which had thus risen on the dark estate of the Episcopal communion, was soon after interrupted by a passing cloud. It appears that one of the many obstacles which were created to the union of the two kingdoms, arose from the suspicion entertained by the dominant party in Scotland, that such a measure would endanger the establishment of the Presbyterian Church. To remove those apprehensions, however groundless, an order was sent down most unexpectedly from Court, at once to shut up all the Episcopal chapels ; a step which was pursued without reserve or qualification, in all parts of the country.

The union, as it gave a renewed sanction to the establishment of the Kirk, gave birth to more liberal feelings on the part of her members. We draw this inference from the fact that the Queen's government was able, in the year 1712, to procure the enactment of a statute to "Prevent the disturbing of those of the Episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the Liturgy of the Church of England ; and for repealing an Act passed in the Parliament of Scotland, entitled an Act against irregular baptisms and marriages ;" declaring it to be lawful for all of the Episcopal communion to assemble for divine worship in any place, except in parish Churches, to be performed after their own manner, by Pastors ordained by a Protestant Bishop.

This is the famous Act of toleration of the 10th of Queen Anne ; the first instance of favour which the Government could be induced to bestow, or the prevailing party would allow to be conferred, upon the persecuted Episcopalians. It was, indeed, a valuable boon ; for though it subjected the Clergy, who should not take the oaths required by law, and likewise pray for the Queen by name, to severe penalties, yet it

prevented them and their congregations from being disturbed during the performance of divine service, imposing a fine of a hundred pounds sterling on all who should raise such disturbances, and repeating the penalty for every offence, and thus gave them a respite from their protracted sufferings.

But the prosperity of this unfortunate Church was never of long continuance. On the death of Queen Anne, on the 1st of August 1714, her ministers were all turned out in disgrace; and a proclamation was immediately issued by the Whigs, for putting the laws in execution against all Papists, Non-jurors, and disaffected persons. These violent measures strengthened against George the First the prejudices with which his accession was announced in many parts of the kingdom, and particularly in the northern division of the island. Insurrections forthwith took place in behalf of the exiled prince, not only in Scotland, but in a very populous district of England; the suppression of which led, as is usual on such occasions, to attainders, confiscations, and executions. With these, however, we are at present concerned only as they affected the Episcopal Church; and there can be no doubt that the subsequent alteration in the laws which respected that communion, arose from the political events to which we have just alluded. In the beginning of 1719, an Act was passed in Parliament, "for making more effectual the laws appointing the oaths for the security of the Government to be taken by ministers of Churches and meeting-houses in Scotland."

By this Act, every Episcopal minister performing Divine Service in any Meeting-house in Scotland, without having taken the oaths required by the toleration Statute of Queen Anne, and praying for King George and the Royal Family, by name, was to suffer six months imprisonment, during which period his Meeting-house was to be shut up: and every house, where nine or more persons, besides the family, should be present at Divine Worship, was declared to be a Meeting-house, within the meaning of the Act. This law was no doubt severe upon the Episcopal Clergy, but it does not appear to have been vigorously enforced, nor to have affected the political privileges of the nobility and gentry, who still adhered to their communion.

In consequence of this practical lenity, the Episcopal Church appears to have enjoyed not only repose, but comparative prosperity, down to the year 1746. Her Clergy were numerous, and many of them learned, while her Chapels were frequented by all orders of the people, from the highest peer to the lowest peasant. Even judges and magistrates joined in her worship; for, although the King was not prayed for by name, and by far the greater number of the Clergy were attached to the exiled Prince, political opinions respecting the right of the Sovereign were at no period made terms of her communion. The doctrine of *indefeasible* hereditary right was, indeed, by no means, generally entertained by the Scottish Episcopalians, even at the time they were chargeable with the greatest deviations from political orthodoxy; and had not the oath of *abjuration* been imposed, as well as that of allegiance, very few of the Clergy would have been found reluctant to

pledge their faith and truth to the reigning Sovereign. The former oath, however, as it supposed and implied a kind of right, which, if it could be possessed by any one, they could not but think belonged to him whom they were called on to abjure, they resolutely refused to take; and without taking it together with the oath of allegiance, the praying for King George by name would have been of no advantage to them whatever. Of all, the magistrates, to whom was entrusted the execution of the laws, were fully aware; and therefore they seldom enforced the penal part of Queen Anne's Statute.

But on the defeat of Charles Edward, in the year 1746, the spirit of the Government and the conduct of the magistrates assumed a much more unfavourable character. As if none but Scottish Episcopalians had joined the standard of that Adventurer, the fury of the soldiers and even of the mob was let loose against them, in the most savage manner possible. Their chapels were burnt to the ground, wherever that could be done without injuring the property of others; and in large towns they were demolished, desecrated, or shut up, without reserve or appeal. The country, meanwhile, was placed under military law; and immediately upon the return of civil authority, an Act was passed by the irritated and alarmed Legislature, providing, "that from and after the 1st of September, 1746, every person exercising the office of a Pastor or Minister, in any Episcopal Meeting-house in Scotland, without registering his Letters of Orders, and taking all the oaths required by law, and praying for his Majesty, King George, and the Royal Family, by name, shall, for the first offence, suffer six months' imprisonment, and, for the second, be transported to some of his Majesty's Plantations for life." Every house in which five or more persons, besides the family, or five persons, if the house were not inhabited, should meet for Public Worship, performed by a Pastor or Minister of the Episcopal communion, was declared to be a Meeting-house within the meaning of the Act; and no Letters of Orders, except such as had been given by some Bishop of the Church of England or of Ireland, were allowed to be registered from and after the first of September.

Such punishment for a supposed political aberration was, without doubt, sufficiently severe; but a method was still in reserve, by which the suppression of Episcopacy might be effected more certainly, and with less appearance of rigour. The resentment of the law had hitherto been directed solely against the Clergy; and it was found that so long as their chapels were attended by the first people of the country, the provisions of the most vindictive penal Statute would remain comparatively a dead letter. It was therefore resolved to point the denunciations of the Legislature against the Laity as well as their Ministers, and to involve both in a common proscription. The above Act, accordingly, farther declared that, if, after the first of September, any person should resort to an illegal Episcopal Meeting-house, (and at that moment there was not, perhaps, a legal one in the whole kingdom) and not give information within five days of such illegal meeting to some proper magistrate, he should be subjected to fine or imprison-

ment. It likewise provided, that no Peer of Scotland should be capable of being elected one of the sixteen Peers of Parliament, or of voting at such election; and that no person should be capable of being elected a Member of Parliament for any Shire or Borough, or of voting at such election, who, after the first of September, should, within the compass of a year, have been twice present at Divine Service in any Episcopal Meeting-house in Scotland, not held according to law.

The object contemplated by this unmerciful Statute was realized to a great extent. It acted, not so much by depriving the Episcopal Laity of Clergymen, as by depriving the latter of their congregations. It drove away the noble and the wealthy, and thereby annihilated the support and countenance, which had carried the suffering body through all their former adversities. In such a condition of things, accordingly, it was not wonderful that some of those Pastors, who, though steady and zealous Episcopalians, had always declared themselves not to be Jacobites, should feel it their duty to render their Chapels legal Meeting-houses, by taking the oaths, and registering their Letters of Orders. This step was taken in several instances; but no sooner was it discovered by the people in power, than a resolution was formed to render such compliance altogether unavailable. In May, 1748, the Act of 1746 was amended, when it was fixed by the authority of Parliament, "that no Letters of Orders, not granted by some Bishop of the Church of England or of Ireland, should, from and after the 29th of September, 1748, be sufficient to qualify any Pastor or Minister, of any Episcopal Meeting in Scotland, whether the same had been registered before or since the first of September, 1746; and that every such registration, whether made before or since, should, from and after the said 29th of September, be null and void."

It was impossible for legislative vengeance to proceed further. In the more happy days in which we live, it is not easy to procure belief for these historical facts, or to point out any reason why a British Parliament should so pertinaciously pursue a plan for the extirpation of a religious body, who were chargeable with no fault but that of political constancy to the line of their ancient Sovereigns! Besides, the statute of 1748 precluded the Episcopalians even from political repentance. Their religion was become the main object of attack; and nothing less would satisfy their enemies, than that they should be completely unchurched; their clergy silenced and reduced to beggary; their Ecclesiastical Constitution broken down, and their spiritual authority trodden under foot. To the honour of the English Bishops, it is recorded, that they vigorously and unanimously opposed this unchristian Bill. Even Hoadley would not support it; while Sherlock, Secker, Maddox, and others spoke strenuously against it, as a most flagrant attack on the leading principles of Christian liberty. The amended Act, however, passed through the Commons with little opposition; but through the Peers, not without great management by the Lord Chancellor Hardwick, and by the small majority of thirty-seven against thirty-two.

The complying Clergy among the Episcopalians were thus subjected

to the same persecution which afflicted the rest of their brethren ; and one of them, certainly the most respectable for learning and genius of the whole body, and at the same time the most consistent in his conduct and principles, was actually imprisoned six months, although he had prayed during two years for the King by name, according to the letter of the Law, enacted in 1746. Other Clergymen suffered similar punishments ; and several were glad to take refuge in England and America, in order to escape the penalties with which they were threatened.

The accession of the late King to the throne of these realms checked the fierce spirit which had prevailed during the reign of his predecessor. Peers and lay gentlemen, no doubt, who frequented Scottish Episcopal Meeting-houses, continued to be deprived of some of their most valued political privileges ; but no encouragement was now given by the Court to officious informations against the Clergy ; and some of the Chapels which had been shut up were allowed to be opened. Such, indeed, was the mildness and impartiality of the government of George the Third, who took an early opportunity of declaring himself the King, not of a party, but of all his people, that, if the oath of *abjuration* had been abolished, as it is said he wished it to be, in the commencement of his reign, there would not, it is probable, in the course of a few years, have been found in all Scotland, except among very old men who had acted a conspicuous part in their youth, one Jacobite to keep alive the ancient political attachment.

That oath, however, and others which militated against the Scottish Episcopal Church, continued to be exacted of all who held offices in the State, and thus prevented the attendance of many of the most respectable of her members on the ordinances of Divine Worship. Chapels, too, were opened in all the considerable towns, and even villages of Scotland, by Clergymen ordained in the sister kingdom, and such Laymen as preferred their civil privileges to their religious principles, or were ignorant that there could not be an Episcopal communion where there were no Bishops, attended the ministry of those strangers. Hence the origin of what in the North, were called *English* Chapels, as distinguished from those of the indigenous Clergy. They took their rise from the necessity of the times, when no man holding a public office was permitted to worship God, in the Meeting-house of a Scottish Episcopalian ; and thus, though their character was anomalous, and the principles on which they were maintained, if viewed in reference to strict Ecclesiastical practice, utterly destitute of all such authority, as would satisfy a regular Churchman, they will be allowed to have served a good purpose at a very critical period. In general, too, the anomaly passed away with the circumstances in which it originated ; and if there be still some exceptions in the case of certain congregations which belong neither to the Church of England nor to the Episcopal communion in Scotland, the fault, we are told, is not so much to be attributed to the officiating ministers as to the ignorance and prejudices of their people. But of this we may perhaps write at greater length hereafter.

While these transactions were taking place, the Scottish Bishops and their Clergy continued to discharge the duties of their respective functions in the least obtrusive manner possible; supplying the spiritual wants of their different congregations, and taking care to provide for the continuance of their Church, by Episcopal consecrations from time to time, as the exigencies of the period required.

In the year 1784, an event occurred, which proved the occasion of drawing them forth in some degree from that obscurity into which the operation of the Penal laws had gradually sunk them. On the acknowledged independence of the United States of America, all political connexion between the Episcopal Churches in those States and the Church of England was necessarily brought to an end. But as an Episcopal Church cannot exist without Bishops, the Clergy of Connecticut sent over to this country, one of their number, Dr. Samuel Seabury, to be consecrated by our Prelates. The Archbishop of Canterbury, to whom the application was first directed, as well as the several Bishops with whom he consulted, were ready and even desirous to comply with the request of the American Clergy; but they soon found that without an Act authorizing them to do so, they could not in the consecration of a Bishop omit the oaths of Allegiance and Supremacy; and these oaths, it is clear, could not be taken by a subject of the United States. As the Act required could not be immediately obtained, and as it would have been extremely inconvenient for Dr. Seabury to remain in England till the next Session of Parliament, he was advised to apply to the Scottish Bishops for consecration.

In this case there was no difficulty connected with Acts of Parliament, for, if the Episcopalians north of the Tweed derived no countenance from Government, they were free from all those entanglements which are sometimes found to impede the movements of an Established Church. But, calling to mind the predicament in which they had been placed by the Statutes of 1746 and 1748, they felt that it would be imprudent in them to consecrate any Bishop who had first applied to the Archbishop of Canterbury, without previously ascertaining whether, by such a step, they were likely to give offence to the Church of England. Their enquiries on this head were conveyed to the proper quarter by Dr. Berkeley, one of the Prebendaries of Canterbury, and soon to the celebrated Bishop of Cloyne; and the answer from the Archbishop expressed the most cordial assurance that by consecrating Dr. Seabury, the Scotch Bishops would not only give no offence, but, on the contrary, excite a more favourable opinion of their principles than what at that time generally prevailed in the South. Dr. Seabury, accordingly, went into Scotland; and was on the 14th November, 1784, consecrated at Aberdeen, by the Bishops Kilgour, Petrie, and Skinner.

This consecration, as has been already remarked, was the means of recalling to the recollection of the English bench, that a depressed branch of the Church of Christ, having the same orders, liturgy, and government with their own, continued to exist in Scotland: and as the penal laws were known to operate with great force in opposing her in-

fluence and prosperity, various plans were taken into consideration for procuring their repeal. But the Jacobitical predilections of some of the old clergy, presented an obstacle to the fulfilment of this desirable object. Charles Edward was still alive; and the same views of duty and obligation, which had prevented them from abjuring his grandfather and father, forbade them to transfer their whole allegiance to any other branch of his family.

But the time was not now far distant, when the obstacle just mentioned was to be removed for ever; and when the Episcopalians in Scotland would find themselves not only at full liberty, but in duty bound, to pray for his Majesty King George the Third. As soon as the death of the grandson of James the Second was made known to them, they performed spontaneously, and almost unanimously, the sacred duty in question, without waiting to make any previous stipulations with their sovereign. On the 25th of May, 1788, his Majesty was publicly prayed for in the terms of the English Liturgy, in all the Episcopal chapels in Scotland, with the exception of three; the ministers of which, it is said, required a longer period for deliberation on a matter, where religious truth and political honesty seemed so deeply implicated.

Every obstruction being now cleared away, which formerly impeded the path towards a removal of those disqualifications that pressed so heavily on the Scottish Episcopalians, measures were almost immediately adopted for obtaining an abrogation of the laws by which they had been imposed. It was not, however, till after a lapse of four years, that the Legislature was induced to grant the relief which was prayed for; the friends of the bill having had to combat difficulties which did not in reality belong to the question which it involved, and to conciliate contending parties who, in no point of view, appeared to have any interest in its decision. Lord Thurlow, who at that period held the great seal, allowed his powerful mind to be acted upon, either by wrong information, or an unfavourable bias: and it is even imagined, that his pride was wounded, upon hearing that the petitioners had applied elsewhere, and attempted to secure other interests, before they addressed themselves to him personally. The bill was, accordingly, lost in the House of Peers on the 6th of July, 1789; an event which threw over the whole Episcopal body in Scotland a deep feeling of grief and disappointment.

Nor was their success more flattering during the two following sessions, though the management of the business in London was now committed to the care of three gentlemen, for whose wise, zealous, and unremitting exertions in their favour, the Scottish Episcopalians cannot be sufficiently grateful, namely, the Hon. Justice Park, the Rev. Dr. Gaskin, and William Stevens, Esq. late treasurer to Queen Anne's Bounty. Even in 1792, the Chancellor continued to start new difficulties and new objections to the measure; of which one was, that he knew not the theological opinions of the Scottish Episcopalians, nor, of course, how far they deserved to be tolerated. This has been removed by a consent on the part of the petitioners, to receive for the

standard of their faith the Thirty-nine Articles of the Church of England. And at length, all other obstacles being dismissed, the bill passed through both Houses of Parliament, and finally received the royal assent on the 15th of June, 1792, being the very last day of the session.

As this bill, passed into a law, is the only Act by which all Protestant Episcopalians in Scotland (by whomsoever their clergy may have been ordained) are now tolerated in the public exercise of their religion, we shall lay before our readers one or two of its main articles: After stating, by way of preamble, that there is reason to believe that the pastors, ministers, and laity of the Episcopal communion in Scotland, are now well attached to his Majesty's person, family, and government, it proceeds in the usual way to repeal all the Statutes enacted against that communion, from the reign of Anne down to the year 1748.

“ Provided always, that every person who shall exercise the office of a pastor or minister in any Episcopal chapel, meeting-house, or congregation in Scotland, shall, within six months, take and subscribe the oaths of abjuration, allegiance, and assurance, in such manner as all officers, civil and military, in Scotland, are now by law obliged to take and subscribe the same; and shall also subscribe at the same time and place, a declaration of his assent to the Thirty-nine Articles of the Church of England, as contained in the Act passed in the thirteenth year of Queen Elizabeth.

“ Provided also, that every such pastor or minister as aforesaid, who shall at any time after six months officiate in any Episcopal chapel or meeting-house as aforesaid, shall, as often as he shall so officiate, at some time during the exercise of Divine service, pray for the King's most excellent Majesty by name, for his Majesty's heirs or successors, and for all the Royal Family, in the same form and words as they are, or shall be, directed by lawful authority to be prayed for in the Church of England.” Next are specified the penalties to be inflicted on peers, members of parliament, and freeholders, if they shall be twice present in any one year at Divine Service where the King and Royal Family are not prayed for as above specified: and it is also provided, that the doors of the house or chapel where Divine worship is performed by Episcopal clergymen, shall not be barred, locked, bolted, or otherwise fastened, during the assembly of the congregation. Penalties in this case, too, are enacted with the usual formality and precision; provided always, that every prosecution for any offence committed against this Act, shall be commenced within the space of twelve months after such offence committed, and *not afterwards*.

These clauses were all well received by our northern brethren, though they all bore a very clear and somewhat suspicious reference to their former political delinquencies. But the next which we are to transcribe was far from meeting with their approbation at the moment, and continues still to be the occasion of considerable regret and disappointment.

" Provided also, and be it further enacted, that no person exercising the function, or assuming the office and character of a pastor or minister of any order, in the Episcopal communion in Scotland, as aforesaid, shall be capable of taking any benefice, curacy, or other spiritual promotion, within that part of *Great Britain* called *England*, the dominion of *Wales*, or town of *Berwick upon Tweed*, or of officiating in any church or chapel within the same, where the Liturgy of the Church of England, as now by law established, is used, unless he shall have been lawfully ordained by some Bishop of the Church of *England*, or of *Ireland*."

We have now arrived at a memorable era in the history of the Episcopal Church of Scotland—the repeal of the penal laws, and the renewal of her toleration, as a body thought worthy of trust and protection. There yet remains an important part of our article, namely, an account of the present condition of that ancient communion, and a brief abstract of her annals since the year 1792, when she entered upon her new career, accredited and impeded by the honours of Parliament.

We wish it were in our power, by any eulogy that we could frame, to do justice to the steady and disinterested conduct of those older members of the Scottish Episcopal Church, who, through bad report and much actual suffering, adhered firmly to the principles, both political and religious, which they believed to be founded on Divine truth. With a degree of self-denial worthy of the primitive ages, they submitted to the severest privations and the most depressing penury, rather than depart from their ancient faith, or leave their people without that spiritual instruction, and those other means of grace, upon which, as well from habit as from the maturest decisions of their understandings, they were led to place the highest value. The panegyric pronounced by Bishop Horne may perhaps be thought a little strained, and yet he was not a man who was ever accused of insincerity, and who on this occasion had certainly no motive to extend his complaisance to undue bounds. "He had such an opinion," says his biographer, "of the Scottish Episcopal Church, as to think, that if the great Apostle of the Gentiles were upon earth, and it were put in his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like the people he had been used to."

NOTICES TO CORRESPONDENTS.

"*A Protestant*" is referred to "*Wall's History of Infant Baptism.*"

We beg to acknowledge the receipt of a long and interesting letter from "*A. T. R.*"

"*D.*" will find that we have not been inattentive to his wishes.

Our Review of *Single Sermons* is unavoidably postponed to the next Number.

QUARTERLY THEOLOGICAL REVIEW.

SEPTEMBER, 1825.

An Inquiry into the Origin and Intent of Primitive Sacrifice, and the Scripture Evidence respecting it; with Observations on the Opinions of Spencer, Bishop Warburton, Archbishop Magee, and other writers on the same subject: and some Reflections on the Unitarian Controversy. By JOHN DAVISON, B.D. 8vo. Pp. 200. Price 7s. 6d. London. Murray. 1825.

THE origin of an Institution so widely prevalent as that of Sacrifice, is a subject in all respects calculated to excite the attention, and to stimulate the inquiry of the learned. The ample field of theology scarcely presents any topic, upon which the abilities and erudition of the most eminent divines have been more frequently or more warmly exercised. Nor can it be regarded as a subject of mere literary curiosity: it is a question of great religious interest, arising from its connection with the Levitical law, and with the Christian doctrine of atonement. It derives, too, especial importance from the relation it bears to prophecy; for, if the Rite of Sacrifice be a divine institution, it must surely be invested with a *typical* character,—that is, it must have been intended as a symbolical representation, adapted to prefigure the expiatory sacrifice of the Son of God.

Writers, however, the most competent to the discussion, have given different judgments on the question—whether Sacrifice is to be attributed to a divine or human origin. Among the many distinguished theologians who have advocated the former opinion, Archbishop Magee, on account of the acuteness of his intellectual powers, and the skill with which he wields his vast erudition, holds a conspicuous rank. His "*Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*," are justly esteemed the classical work in defence of

the divine origin of sacrifice. Mr. Davison, on the contrary, maintains that we cannot insist on the divine institution of sacrifice in its earliest age, nor build any thing on that assumption. A cursory statement of this opinion he had occasion to deliver in his recent and elaborate "*Discourses on Prophecy*," (p. 125, et seq.) but in the work of which we are now to give an account, he resumes it again, and treats it more fully, in deference to the dignity of the subject itself, as well as to the authority of those who have maintained another judgment upon it. We are not inclined, and our office does not require us, to pronounce authoritatively any decision upon a point which is still open to controversy, and no doubt will yet call forth the learning and talent of many able men. Ours shall be, for the present, the more humble task of drawing up as full an analysis as our limits will permit of Mr. Davison's publication, together with such observations as have been suggested by an attentive examination of his theory, and of the reasoning by which it is supported.

The positions which Mr. Davison offers, as the result to which the investigation leads, are these:—First, That a *Divine Appointment* of sacrifice cannot be maintained, as the more probable account of the origin of that mode of worship.

Secondly, That its *Human Institution*, if that be admitted, does not intrench in any manner upon the honour and sanctity of the Mosaic Law; nor invade, much less invalidate, the essential doctrine of the Christian atonement.

Thirdly, That if any person shall still prefer to ascribe the First Sacrifices to a Divine Appointment, there is yet no tenable ground for the belief that any revelation of their intent; in reference to the future Sacrifice and Atonement of the Gospel, was joined with them.

Of these positions the first is evidently the most important, and has consequently demanded the greatest share of the learned author's attention. The proofs by which he endeavours to establish it are sought both from the *historical* and from the *doctrinal* evidence of Scripture. Beginning with the *historical evidence* he first remarks, and he attaches much weight to the observation, that there is a total silence in Holy Writ as to the rise of sacrifice.

"When the offerings of Cain and Abel," says he, "the first recorded instance of that, or any other worship, are introduced, the record adds nothing as to the authority or the appointment of that kind of religious service. Whether commanded of God, or framed by man, the text leaves wholly unexplained. Not only is there no direct information, but neither is there any implied evidence in the history of the facts,

intimating whether the worshipper, when he came to bring his offering, obeyed a command, or acted upon the suggestions of a customary, or a spontaneous piety." P. 9.

This negative argument has been powerfully urged by Bishop Warburton, and eloquently enforced by Mr. Benson *; nor has it gained any additional force in the hands of Mr. Davison; for, when he proceeds to argue, that "this *silence* of scripture history, neutral in the narration, is far from neutral in its import," he may be thought either to contradict himself, or to argue sophistically. But the argument, however propounded, cannot avail with the advocates of the opposite system, who deny the premises. In their view of the question there is "an implied evidence in the history of the facts;" since the *divine acceptance* of Abel's offering is, in their estimation, evidence that the worship itself must have been *commanded*. The same inference, they believe, is deducible from the very expressions in the Scripture narrative, from the distinction of *clean* and *unclean* beasts, which, they think, could only be made for sacrificial purposes, (Gen. vii. 2.) and from the appointment of the Sabbath as virtually including the appointment of sacrifice; for they cannot conceive that the Almighty would set apart the seventh day for religious services, without informing man of the nature of the services he was bound to perform.

It cannot, however, be denied that in the history there is no *express mention* of the divine institution of sacrifices; and upon this circumstance we may reason as an acknowledged fact:—it may, nevertheless, be fairly doubted whether a negative argument of this kind can amount to more than a presumption, which, in the present case, is much diminished by another fact, that in the book of Genesis, and the other historical parts of the sacred volume, there are omissions of equally important matter. Excepting Jacob's supplication at Bethel, (Gen. xxviii. 18—22.) scarcely a single allusion to prayer is to be found in the whole Pentateuch. Circumcision, being the sign of God's covenant with Abraham, was beyond all question punctually observed by the Israelites; yet, from their settlement in Canaan, no particular instance is recorded of it till the circumcision of Christ,—a period comprehending about 1500 years. The observance of the sabbath is never spoken of in the history of the patriarchal ages; and no express mention is made of it in the books of Joshua, Judges, Ruth, the first and second of Samuel, or the first book of Kings. Hence, it is argued, that it

* Div. Legat. of Moses, lib. ix. cap. 2.; Hulsean Lectures for 1822, Lect. 18;

can be nothing wonderful if the first institution of sacrifice, on the supposition of a divine command, is not recorded in the summary history of the primitive times.

Having concluded that the *historical evidence* of Scripture is adverse to the belief that primitive sacrifice was consecrated by a divine institution, our author proceeds to consider the objections which have been made to its *Human Origin*; the first of which is the natural incongruity of sacrificial worship—its unsuitableness to the dictates of reason. The mode in which he meets this objection displays all the characteristics of a sagacious and discriminating mind. The stress of it, he observes, applies not to Eucharistic, but to Piacular sacrifice. The former, being an oblation of thanksgiving, is the natural and spontaneous offering of a heart impelled by gratitude to its Creator. The exception, then, taken to the natural reasonableness of sacrifice, bears only upon the sacrifice strictly so called, that of a living creature, slain, and offered as an holocaust upon the altar, and presented as an offering for sin. "In this kind of sacrifice," says he, "two conditions are to be distinguished: the guilt of the worshipper, and the atonement for, or expiation of, his sin." (p. 21.) In reference to the second condition, the expiatory or atoning power of sacrifice, the following candid acknowledgments are made.

"Instead of attempting to deduce the doctrine of expiation and atonement by animal sacrifice from the light of nature, or the principles of reason, I confess myself unable to comprehend, with the most ignorant, how it can ever be grounded on any such principles, or justified by them. There exists no discernible connection between the one and the other. On the contrary, Nature has nothing to say for such an expiatory power, and Reason every thing to say against it. For that the life of a brute creature should ransom the life of a man; that its blood should have any virtue to wash away his sin, or purify his conscience, or redeem his penalty; or that the involuntary sufferings of a being, itself unconscious and irrational, should have a moral efficacy to his benefit, or pardon; or be able to restore him with God; these are things, repugnant to the sense of reason, incapable of being brought into the scale of the first ideas of nature, and contradictory to all genuine religion, natural and revealed. For as to the remission of sin, it is plainly altogether within the prerogative of God; an act of his mere mercy; and since it is so, every thing relating to the conveyance and the sanction, the possession and the security of it, can spring only from his appointment. Reason teaches repentance as a preliminary condition to the hope of pardon; but reason can do no more. External rites merely human, whether rites of sacrifice, or any other, may exhibit the repentance, but they cannot rise above the efficacy of that

inward act which they exhibit. They cannot supply the shortness, or cure the infirmity, or satisfy the doubt, of its pretensions. The human instruments are here infinitely unequal to the end proposed. They may speak the suppliant suing for pardon; they can never speak the suppliant absolved. And though mere natural reason, when best informed, may not always have thought justly, or argued soberly on the subject of repentance, we may confidently assert that one of its last resources would have been, that of adopting the blood of a victim as the positive remedy for the guilt of moral transgression.

"If, therefore, the primitive age had its expiatory sacrifices, sacrifices framed according to this standard, it would be difficult to account for them as rational rites; still more difficult to think that under the palpable incapacity of their human origin they could have been accepted by God. No: expiatory sacrifice must have been of God's own appointment, to reconcile it either to God, or to man himself, till he was fallen under a deplorable superstition." P. 27.

These conclusions, as just as forcibly expressed, render it essential to our author's system to evince, that in the primitive religion no expiatory or atoning virtue is ascribed to sacrifice. This he endeavours to accomplish by an appeal to the Scripture history; observing, that in the offerings of Abel, in the sacrifice of Noah, and in the oblations of the patriarchs, the sacrificial worship is given with the utmost simplicity of description. The altar is raised, the oblation is brought, and the victim is sacrificed; but with what notions, with what specific intent, is not defined. (p. 30.) This, he conceives, becomes more apparent by contrasting it with the different scene which meets our view on turning to the Mosaic law: "*For the life of the flesh is in the blood, and I have given it to you, upon the altar, to make an atonement for your souls. For it is the blood that maketh an atonement for the soul.*" (Levit. xvii. 11.) This doctrine of the atoning power of blood, he thinks, is a new doctrine, and one of which we find no positive information, nor any probable vestige in the primeval religion. (p. 32.) It is from disregarding this distinction, he asserts, and from viewing primitive sacrifice through the law of Moses, that many writers, as Bishops Taylor and Warburton and Dr. Spencer, have been led into erroneous notions of the nature and character of sacrifice in its first usage, p. 33.

Whether the author be fully borne out in his strictures on these eminent writers; whether he have substantiated his idea that no expiatory virtue was annexed to primitive sacrifice; whether, if the permission to eat animal food was subsequent to the deluge, man could have any right over the life of the creature, and, by consequence, any right to offer an animal sacrifice;

whether the declaration, that "*unto Adam, and to his wife, did the Lord God make coats of skins, and clothed them,*" (Gen. iii. 21.) do not imply, that as it cannot be supposed God would permit the taking away of the lives of animals merely for clothing, the grant of animal food not being given till the flood, the skins could be no other than those of animals slain in sacrifice—we shall not attempt to determine. We cannot, however, pass over this part of Mr. Davison's work without expressing a doubt, whether, supposing it fully proved that there is no natural incongruity with reason in sacrificial worship, a single step is made towards proving it to have originated in human invention. If the rite of sacrifice be contrary to the dictates of natural reason, it *probably* had ~~some other source~~; but if it be consonant with reason, it may nevertheless have been *instituted* by a divine command. It would be absurd to reject the claim of a divine origin merely on the ground of consentaneousness with the natural dictates of human reason. Though Archbishop Magee and many others contend for the unreasonableness of sacrifice, as Mr. Davison does with respect to piacular sacrifice, there are others of a different opinion, who deem it irreverent to suppose that the Deity would adopt a rite on account of its being contrary to human reason; and yet contend, with equal zeal, for its divine origin. After all, the natural reasonableness or unreasonableness of sacrifice is a subject upon which the human mind is scarcely competent to form a judgment, without a knowledge of the whole scheme of Providence in the redemption of the world,—which we neither have nor can have*.

It is a matter of still higher moment to investigate the grounds which have been alleged for the divine institution of sacrifice; and accordingly Mr. Davison, who is too sagacious to omit any point essential to the inquiry, enters in the next place upon this discussion. Justly concluding that no topic of importance can have escaped the penetration of Archbishop Magee, he resolves to break a lance with this most able champion of the divine origin of the Rite, the main grounds of whose argument, as he observes, are laid, 1. In certain notions respecting the nature and object of Abel's faith; 2. In a corrected version of the text relating to Cain, Gen. iv. 7; 3. In the testimony of the divine acceptance granted to the sacrifices of Abel and others; 4. In a comparison of the sacrifice of Abel with that of Christ; (Heb. xii. 24.) And lastly, in some general reflections which represent the pri-

* See the profound remarks of Bishop Butler, *Analogy of Nat. and Rev. Relig.* p. 2. cap. v. For the opinions of Pagans see Grotius *de Satisfactione Christi*; Faber's *Origin of Pagan Idolatry*, lib. 2, cap. viii.; Magee's *Disc. on Atonement*, Nos. 5, 23, et al.

primitive and the Mosiac worship as united in a common system. P. 44.

Reserving the first of these topics till he comes to the *doctrinal* evidence of Scripture, and esteeming it a sufficient answer to the third, to reply, "that unless expiatory sacrifice, and the capacity of divine acceptance, are to be taken for convertible terms in the argument; unless every other sacrifice is to be excluded from the primitive worship, and from the divine favour, there is an end of our reliance on that topic," (p. 45.) he proceeds to review the text relating to Cain. "*If thou doest well, shalt thou not be accepted? and if thou doest not well, SIN LIETH AT THE DOOR:*" where the clause in capitals is rendered by Archbishop Magee, "*a sin-offering lieth at the door,*" that is, to make an atonement with, if thy deeds are evil. This explanation, first proposed by Lightfoot, has been espoused by Kennicott, Pilkington, Parkhurst, Faber, Boothroyd, &c. The chief grounds upon which it rests are, 1st. The grammatical structure—for the word *חַטָּאת*, though feminine, is here connected with the masculine verb *רַבֵּץ*, which is perfectly consistent with the supposition that *חַטָּאת* denotes a sin-offering; and 2dly, The peculiar force of the verb *רַבֵּץ*, which strictly implies *couching* or *lying down* as a beast.

This criticism it is imperative upon Mr. Davison to invalidate, or his cause is lost; and it is but justice to him to say, that, whether successfully or not, he has displayed much ingenuity. To the first reason, the peculiarity of the grammatical construction, he replies, that the Hebrew idiom is far from tenacious of its forms in this respect, and that the freedom of this language renders it unsafe to trust to such a principle of criticism; that the evidence of parallel instances of construction, by which it is supported, is incorrect; and that the new interpretation is neither satisfactory nor consistent. Such is the substance of his reply;—for we cannot enter into the details; and it is obvious that it does by no means subvert the proposed version of Gen. iv. 7. In all languages there are anomalies, but it is one of the most indisputable of philological canons, that we are never to have recourse to them without necessity; and granting the truth of the author's observation as to the Hebrew idiom, it still remains to be inquired whether the grammatical structure of the text in question demands, or at least sanctions, the new rendering. The instances adduced as parallel, may not be so without affecting the criticism in dispute:—as to the unsuitableness of it, plausible things may be said on both sides, and it is at best a dangerous principle to apply our own ideas of fitness and unfitness to the operations of criticism and philology. Leaving the deci-

sion to the judgment of the reader, we cannot forbear remarking that, in any given passage, if one interpretation suppose an anomaly or peculiarity of idiom, and another be agreeable to the usual grammatical construction, there is, from the very nature of language, a *primâ facie* evidence in favour of the latter.

Not content with skirmishing about the outposts, Mr. D. proceeds to attack the strong hold of the adverse party, boldly affirming that the whole doctrine concerning the secondary sense of **חַטָּאת** requires to be more correctly stated; and that, when so stated, it will be seen to leave no authority to the idea of a *sin-offering* in this particular place.

"The true *secondary signification* of the word, I take upon me to assert, is not precisely *sin-offering* at all; but *something for sin*; or some *adjunct* relative to it; as its price; whether that price be a *ransom*, or a *punishment*: and when the term is put for a *sin-offering*, that precise sense is derived to it through the more general idea which I have here stated: in which the restricted signification of *offering* cannot be held to be essential to it, or even strictly to belong to it. And therefore, although *sin-offering* is not an improper phrase, as it stands in our version, in the context of the Levitical law, (where the institution and the description of the *offering* are the subject of the text,) yet the word **חַטָּאת** by itself, can be no more; in its secondary signification, than the *λύτρον*, or the *ποινή* of sin, indifferently. It is either the context, or it is an occasional and accidental use, which invests it with the specific character of an *offering*. This remark I expect to be fully confirmed by those who will reflect for a moment on the true principle of the Hebrew language, in the derivation of its secondary senses. But I appeal to some proofs of it. First, I appeal to the Septuagint. The Septuagint translators have shewn what they thought of the term, and of its true extent, by commonly translating it *περὶ ἁμαρτίας*, or *ἐνὲς ἁμαρτίας*: without any appendage of *offering*. (In some readings of the Septuagint, it is simply *ἁμαρτίας ἐστίς*: a correct and consistent translation.) Secondly, I appeal to the actual force of the word **חַטָּאת**, as expressive of *punishment*; *sin-suffering* as well as *sin-offering*. So the English translators have twice rendered it: Lament. iv. 6. Ezek. xiv. 19." (P. 55.) Whence he concludes: "If this account be a correct one, **חַטָּאת** in Gen. iv. 7. if it is there to be understood in its *secondary* sense, may as well be the *punishment* of sin, as an *atonement* for it." (P. 58.)

Surely this is a very lame and impotent conclusion; and Mr. Davison's opponents might reply, as it should seem most justly, that if his account be the true one, **חַטָּאת** in Gen. iv. 7. may as well be the *atonement* for sin, as the *punishment* of it. Nor does it correspond with his notion in the out-set, that "the idea of a *sin-offering* in this particular place," does not belong to **חַטָּאת**. The assertion also, that the *secondary signification*

of it "is not precisely *sin-offering* at all; but *something for sin*; or some *adjunct* relative to it," is so nice a distinction as to be scarcely discernible; or, more properly speaking, it is a distinction without a difference. That it sometimes is expressive of *punishment*, is not denied; but that it likewise signifies a *sin-offering*, a sense acknowledged by the lexicographers from Buxtorf to Gesenius, cannot in fairness be controverted by those who will consult, by the aid of the Concordance, the texts where it is usually so understood. That the Septuagint translators thought thus of the term, appears clear from their rendering it so frequently by *περὶ ἁμαρτίας*, or *ὑπὲρ ἁμαρτίας*, elliptical expressions, denoting an offering or sacrifice for sin *. We are anxious to assert this signification, a signification indeed not absolutely denied by Mr. D., because we fear the renunciation of it would diminish the force of some texts which are brought forward to shew the peculiar virtue of sacrifice in reference to the doctrine of atonement. And if the sense of a *sin-offering* belong to *חַטָּאת*, the question recurs, whether it is to be admitted in the passage under consideration—a deep and arduous question; but one to the solution of which the author's arguments, which we have just adduced, in no way contribute.

To the second ground of the new interpretation of Gen. iv. 7. derived from the peculiar force of the verb *רָבַץ*, Mr. Davison replies, by acknowledging the sense of the word to be unquestionably that of *couching*, or *lying down* as a beast; but at the same time maintaining its application here in a figurative sense; the boldness of which, he thinks, is paralleled by Deut. xxix. 20. "*But then the anger of the Lord, and his jealousy shall smoke against that man, and all the curses that are written in this book, shall lie upon him.*" *וְרִבְצָה בּוֹ כָּל־הַחֲוָלָה*. All this *may* no doubt be true; but still others will be of opinion, that the proposed exposition derives much strength from the employment of a term undoubtedly descriptive of an animal crouching or lying down, and therefore peculiarly applicable to a *sin-offering*; whereas the idea of *sin* lying couched at the door, is, to say the least, a bold image, and but little consistent with the simplicity and soberness of the Pentateuchal narrative.

We shall not stay to notice Mr. Davison's comments on Abp. Magee's explication of Theodotion's version of Gen. iv. 7. and on 1 Cor. v. 21. which follow next in order, nor his perhaps too severe strictures on Lightfoot; but proceed to place before our readers his examination of Heb. xii. 24. so often appealed to as

* See Schleusner's Lex. in xxx. in voc. Bos. Ellips. Gr. in Syria. See also Tromius et Suicer on the word *ἁμαρτία*.

confirming the divine origin of sacrifice. "*And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.*" The comparison which is here made, Abp. Magee understands to be between the sacrifice offered by Abel, and that of Christ; not between the blood of Abel himself, and that of the Redeemer: and upon the former ground of the comparison, he argues for a corresponding nature of the two sacrifices; consequently that the sacrifice of Abel was an expiatory one: (p. 73.) In opposition to this, Mr. D. contends, that the most safe, the most direct, and the most complete application of the Apostle's words, is to a comparison between the blood of Abel shed, and that of the Redeemer; and that, even supposing the reference to be to Abel's oblation, the inference would be but doubtful which conludes a corresponding nature of the two sacrifices, so compared as being both expiatory.

The order of inquiry would demand, in the next place, an examination of those grounds of Abp. Magee's system, which are laid in the general correspondency of the primitive and the Mosaic worship; but our author interrupts the thread of his discourse to relate the opinion of Outram on primitive sacrifice, an opinion which cannot be held important on either side, since this valuable writer declines discussing the point in dispute—the origin of sacrifice*. Mr. D. adverts, however, (p. 84, et seq.) to the relative state of religion in the primitive and the Mosaic times; and the sum of his reasoning is, that as the ceremonial law did not then exist, the moral only could be the rule of duty in the primitive world: but expiation for moral sin was not the privilege of the Mosaic dispensation; and therefore, if an institute of atonement had been granted in the first period of things, the Divine economy would have been retrograde. If the worshipper under the law sought in vain for a sacrifice to take away sin, we must be slow to believe that the penitent before the

* We submit whether, though he abstains from giving any opinion, the following does not seem to prove, that he in reality favoured the theory of the divine origin of sacrifice. "*De sacrificiorum ortu—ego nihil omnino malim, quam quicquam pro certo pronunciare. Id unum hoc in loco viaum est, hos, qui sua cujusque sponte primo sacrificatum judicant, etiamsi forte quibusdam in locis incautus loqui videantur; hunc tamen sacrificandi ritum ad naturæ leges proprie dictas, æternas utique et immutabiles non referre; sed ad ejusmodi instituta quæ ratio naturalis excogitaverit tanquam ad conspicuum Dei cultum apta satis et idonea. Prius illud si qui fecerint ex eo falsi arguuntur, quod Christus sacrificandi ritus apud veteres olim usitatos penitus apud suos delevit; qui idem tamen tantum abfuit, ut ulla aboleret naturæ leges, ut has omnes autoritate sua ratas, certas, ac firmas fecerit.*" De Sacrificiis, lib. i. cap. 1. § 6. He who thus expresses himself, was surely more inclined to attribute the origin of sacrifice to institution, than to natural reason.

law stood on better ground. This may be regarded as his answer to the last class of Abp. Magee's arguments for the divine institution of sacrifice, and it is certainly acute and ingenious; but yet it is built upon assumptions which are not proved, and of which the proof would be difficult. If sacrifice was divinely instituted, a ceremonial law must have existed in the patriarchal ages; and to aver that it was not, is to assume the matter in dispute. The institution of the sabbath must be considered to be in some degree of a ceremonial nature. That expiation for moral sin was not the privilege of the Mosaic dispensation, is a proposition, the truth of which is denied not only by some of the most distinguished writers, but also by one to whom Mr. Davison pays well-merited deference, by the learned and judicious Outram*. Nor, supposing the premises to be sound, would the conclusion, which he is labouring to establish, be indubitable; for there might be reasons why sacrifices of expiation were given in the primitive times, and denied under the law.

Having completed his review of the *historical* evidence applicable to the inquiry, our author proceeds to the *doctrinal* evidence,—which he thus states:

“The *doctrinal* evidence by which the divine institution of sacrifice is thought to be evinced, is briefly this: ‘What is not commanded by God, cannot be a worship acceptable to him.’ For, first, the worshipper cannot render it in *faith*; since ‘faith cometh by hearing, and hearing by the word of God,’ (Rom. x. 17.); and, secondly, there is a sentence of reprobation pronounced in Scripture upon ‘*will-worship*,’ the mere invention of human reason, (Col. ii. 23.) In the strength of these objections to all voluntary institutions of religion, there is thought to be contained the valid conclusion, that sacrifice must have been God’s own ordinance to render it capable of his approbation.” (P. 97.)

We shall not follow the learned author throughout his reply to this statement of the doctrinal evidence—a reply characterized by his accustomed penetration and controversial skill; but shall content ourselves with one or two observations.

In the zeal to oppose an adverse system, Mr. Davison seems to allow too much merit to spontaneous piety. God’s will is the only measure of right and wrong in all moral actions; and, if he have given us a revelation, it must contain every thing essential, otherwise it would be an imperfect revelation. But we are

* De Sacrificiis, lib. i. cap. 12, 13. See also Grotius, De Satisfact. Christi, cap. 10; Richie’s Peculiar Doctrines of Revelation, part 3; Magee, Discourses, &c. No. 37.

not to suppose that a special commandment is given for every pious office, that every instance of moral and religious duty must be made a matter of positive revelation. This was the ruling error of Puritanism, so admirably exposed by the incomparable Hooker. Leading truths, and general principles, are alone declared; while the application is left to the sober judgment of men. The law of nature and of reason is also confirmed by the Holy Scriptures; so that it becomes a co-existent rule of duty, and whatever is sanctioned by it, is for that reason obligatory upon the conscience. There is, nevertheless, a broad line of distinction between duties so sanctioned, and duties commanded in the sacred writings: they are both binding, but binding upon different grounds: and though it is a palpable error to reject the obligation of the law of nature, it is equally so to place it, in a religious point of view, on the same footing with the law of revelation. If the Bible, and the Bible alone, be the religion of Protestants, every thing entitled to the epithet "religious," must be founded on the Bible. Actions may be fit, may be expedient, may be required from other considerations; but, if they be not founded on the Bible, they cannot be called *Christian* duties. It is dangerous to hold up any practice, not authorized by revelation, as a *religious* duty; a moral one it may be, and, as such, binding upon the conscience; but to enforce it on religious grounds, is to open a door for all the inventions of Papal will-worship. As no article of *Christian* faith, so no branch of *Christian* practice is to be received as such, unless it can be proved by certain warranty of Holy Writ; not indeed always enjoined by a positive enactment, but sometimes deduced by inferential reasoning, yet in all cases resting on the fundamental truths and principles of religion.

Supposing, with our author, that there may be acceptable religious services without a positive revelation; and supposing further, that the Scripture has no where authorized us to treat those sacrifices as shut out from acceptance, simply because they might not be commanded and instituted by a revelation, it may be doubted whether this will meet the exigencies of the case before us. The stress of the argument built upon the divine acceptance of the patriarchal sacrifices, appears to be not that they could by no means have been acceptable without a divine command, but that their being accepted is presumptive evidence of such a command. With respect to Abel's sacrifice, for instance, it is more probable, from the very circumstance of its being approved by the Almighty, that it was an act of obedience to a sacred direction, than a spontaneous offering. Though to assert with Abp. Magee, that the early sacrifices

could not have received the divine approbation without the authority of a divine institution *, may be to transgress the limits of our knowledge, yet does not such approbation highly favour the notion of their divine institution? We do not mean to say how far, or whether in any degree, this confirms the sacred original of sacrifice; but we conceive it to be the true jet of the argument, which has been overlooked or evaded by Mr. Davison.

A very important passage, in the Epistle to the Hebrews, comes next under consideration: "*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.*" xi. 4. Here, it is argued, the Apostle declares "faith" to be the reason why Abel offered a more acceptable sacrifice than Cain: now faith has always relation to some revealed communication of God without some revelation granted, some assurance as to the object of faith. Abel could not have exercised this virtue. The object of this faith cannot be conceived to be any other than the great Deliverer promised in the seed of the woman; and therefore the offering of Abel was the ordained manifestation of his faith in the promise of a Messiah. It is at least beyond the reach of controversy, that Abel's offering was "by faith;" and as this virtue cannot be exercised without something revealed as the object of it, his offering must have testified his belief in that object, and therefore must have been in obedience to a divine appointment: hence it is inferred, that sacrifice had its origin in divine institution.

Such is the mode of argument pursued by those who ascribe sacrifice to a sacred original; and without presuming to decide, whether it be successfully combated by Mr. Davison, we put it to his candour, whether he has not made some admissions which his opponents will convert into arguments against himself. Thus, in saying, "I make no question whether Abel, and every good man, from the earliest times, had a faith in the Messiah," (p. 118.); will they not reply, that, if such be the fact, the most probable ground of the acceptance of Abel's sacrifice is, that it testified his "faith in the Messiah," which it could not do except it were the instituted means of testifying a belief in the promised Deliverer. Cain must have had a general belief, that his sacrifice would be approved by the Almighty, or he would not have offered it at all; consequently this general faith could not be

* Disc. on Atonement, No. 47. See Faber's Origin of Pag. Idol. vol. i. p. 482, et seq.

that which rendered Abel's sacrifice acceptable. It must then have been a distinctive faith; and if the promise of mercy in the Messiah was revealed to the first pair, it seems the natural conclusion that Abel's offering was approved, because it was in obedience to that revelation. Again, in admitting that the phrase *πλεον Συοτα* may be rendered a more *abundant*, or simply a *better* sacrifice, (p. 128.) does he not afford room for his adversaries to retort, that as it cannot be shewn from the history that Abel's was a more *abundant* sacrifice, it must be rendered a *better* sacrifice; but how could it be a better, otherwise than by being the appointed ordinance for testifying faith in the promised seed? We merely throw out these hints for the author's consideration.

So much for the First Part of Mr. Davison's publication:—the Second Part commences with the defence of his second position, "that the human origin of sacrifice infringes neither upon the rites of the law, nor the doctrine of the Gospel." (p. 132.) This proposition forms no uninteresting enquiry, when viewed in connexion with the preceding; for if the human origin of sacrifice be the more probable account, it becomes an object of moment to ascertain, whether the admission of it entails any dishonour upon the constitution of the Mosaic law, or disturbs the proper doctrine of atonement.

With respect to the Mosaic law, he argues, that the human beginnings of sacrificial worship could not disqualify it for a place in the ordinances of the Levitical law, unless the rite itself was founded in some error of belief, or obliquity of practice; that to suppose God would proscribe sacrifices merely on account of their human reason, would be equivalent to the supposition that he must proscribe the essential duties of thankfulness and penitence from which they proceeded; that if superstition had corrupted sacrifice before the institution of the law, that previous corruption would not of necessity bring a stigma upon the whole use of a rite which the wisdom of God might adapt to his purposes; that if sacrifice had degenerated from its simplicity, the *first institution* of it could make no difference in the propriety of its subsequent adoption; that as the Mosaic religion was preparatory to Christianity, many things would for that reason acquire a fitness and use, which they would not otherwise have; and that the typical and symbolical purport of sacrifice renders it a fit instrument of God's worship "beyond the power of all human abuse to disable and discredit its adoption into his Law."

With respect to the essential doctrine of the Gospel, Mr. Davison argues, that those who have resisted the human origin of

sacrifice, in the fear lest they should forfeit the proper doctrine of Christianity connected with this Rite, have not sufficiently distinguished its two-fold character; that God's *revelation* was in the Atonement, and man's *discovery* in the guilt; that the coincidence which obtains between the act of sacrifice on the part of man, and the method of redemption on the part of God, is not the consequence of God's adaptation of his method to man's worship, nor of man's previous knowledge of God's design, but of his own constitution of things; that the real Atonement of the Gospel is rescued from dishonour by a just consideration of the defective nature of sacrifice, so long as it remains the mere creation of human reason; and therefore the legal atonements, inasmuch as they are the sign of the Christian one, and that is their true specific character, are as far above any collision with the mere human rites, as the Christian sacrifice itself is above all competition with them.

The subtlety which pervades this part, and renders it very imposing, will create a doubt in the minds of many, whether it should be designated as solid reasoning or metaphysical refinement, ingenious but unsubstantial. The position the author labours to establish, that the human origin of sacrifice infringes neither upon the rites of the Law nor the atonement of the Gospel, will not be easily reconciled with his sentiments in an early part of the work.

"If its divine institution (i. e. of sacrifice) be taken away, the rite thereby forfeits its *prophetic* character. It becomes simply a branch of the primitive religion. In which reduced idea of it, however it might express the piety of the worshipper, it cannot be reckoned among the typical signatures of Christianity; for though the action of sacrifices was in either case the same, not so the force of it. What God had not ordained, could not, under its institution, merely human, serve afterwards to attest the design or confirm the truth, or explicate the sense of any of his special appointments, so far removed from the reach of all human cognizance as that of the evangelical atonement." P. 3.

We come now to the third and last position of our author, that—

"There exists no tenable ground for maintaining that any disclosure was made, in the primitive times, of a connection between the rite of sacrifice, if that rite be still assumed to have been divinely appointed, and the future expiatory sacrifice of the Gospel." P. 149.

To this the supporters of the divine institution of sacrifice will not be inclined to make much opposition; for there may be a connection between this rite and the expiatory Sacrifice of the Gospel,

without any disclosure having been made in the primitive times. It could be no less real though it only became apparent by the reflected light of Christianity. It is, moreover, not necessary to their theory to contend that the particular relation of that rite to the sacrifice of Christ was made known in the patriarchal ages. It is enough if the typical and representative character of sacrifice was then so far understood as to be generally an exercise of faith in the promise of redemption. "There is nothing improbable (says Archbishop Magee) even in the supposition that that part of the signification of the rite, which related to the sacrifice of Christ, might have been, in some degree, made known from the beginning. But not to contend for this, (Scripture having furnished no express foundation for the assumption) room for the exercise of faith is equally preserved, on the idea that animal sacrifice was enjoined in the general as the religious sign of faith in the promise of redemption, without any intimation of the way in which it became a sign *."

For these reasons, had the time permitted, we should abstain from any further comment upon this last portion of the work, than to remark that it is replete with valuable matter, well deserving of an attentive perusal.

From the short and imperfect review which we have already given of Mr. Davison's argument, our readers will perceive that his volume is no ordinary performance. It is the production of a vigorous and excursive mind, a mind imbued with a respectable, though not a profound literature, accustomed to patient thought, and borne along by a confidence in its own powers, which is the parent of views sometimes original, sometimes enlarged, but sometimes also strange and uncommon. It abounds with traces of deep thinking, with acute remark, and nice discrimination, though occasionally the author's keenness of intellectual vision serves only to point out to him a way devious and eccentric. The faults from which the work is not exempt, are those into which writers of the highest order are apt to fall; and they may well be forgiven for the sake of that abundant matter which cannot be read without pleasure and improvement. It is to be regretted that a performance of so much merit should be encumbered with a style laboured and perplexed, with a diction often incorrect, often involved and obscure, and sometimes scarcely intelligible.

That Mr. Davison has supported his system with all the resources of a powerful understanding, will not be denied;

* Disc. on Atonement, vol. i. p. 52.

and whatever may be the ultimate decision as to the result of his learned labours on the subject of the Primitive Sacrifice, we rejoice that he has submitted them to the public. The only way to the advancement of scriptural knowledge is by proposing our opinions, together with the grounds upon which they are founded, to free and liberal discussion. Mr. Benson, in his Hulsean Lectures, has preceded in attacking the theory which maintains the divine institution of sacrifice; but Mr. Davison is not a less formidable assailant; and the advocates of that theory, it is reasonable to suppose, will not suffer it to be crushed by these vigorous enemies without lifting a hand in its defence. The cares and duties of the episcopal office are but little favourable to literary research; but it would much rejoice us should the present publication rouse the Prelate alluded to, the ablest champion of the opposite party, to take the field, convinced as we are that this keen intellectual contention, conducted as it would be by rare abilities aided by profound erudition, and with a bold and manly candour, must finally contribute to the interests of Eternal Truth.

An extensive Inquiry into the important Questions, What it is to preach Christ? and What is the best mode of preaching him? By RICHARD LLOYD, M. A., Rector of St. Dunstan's in the West, London, and of Mithurst, Sussex. 8vo. pp. 380. 9s. London. Rivingtons. 1825.

WHAT is Christianity—what are its peculiar doctrines—or, more specifically, what is the main design—the final object of the Christian Revelation? Ascertain this matter, and the question, What it is to preach Christ, has its reply. The Gospel was proclaimed orally by its divine Author; and has been transmitted to us by authentic memoirs of his actions, and by original letters and communications of his immediate and delegated disciples. From these sources of information alone must our knowledge of the nature and objects of Christianity be gathered. But it may be fairly asked, is this a subject, at this time of day, for a new and “extensive inquiry?” After centuries upon centuries have elapsed in the belief and practice of the Gospel, is the very principle and purport of the Christian Revelation still undetermined? The question is one of intense interest, and has been so often, and so elaborately discussed, that if we be still unagreed upon it, agreement may seem a matter to be

despaired of. What new materials have we? Christianity rests externally upon historical evidence, to which no additions of importance have for a long period been made; and internally upon records to which nothing *can* be added,—which have been so thoroughly searched and sifted, as to admit no hope of making farther discoveries. All that time, research, activity, fervour, and strength of intellect could accomplish, we may conclude, has been accomplished. The sole materials for the solution of the question are before us. They are probably in their purest state; and no farther subsidia can be anticipated.

What then is the main object of Christianity? Is it, to furnish a code and exemplar of moral action—to sanction the natural laws of morals—to bring life and immortality to light—to warn the world against the wrath to come—to confirm the antecedent revelation of the origin of evil—to teach us that by the atonement of the Son of God in the nature of man the effects of the Fall are, to a certain extent, obliterated, and that we are once more rendered eligible to the glories of a future state? All, or none, or which of these? Singly, or variously combined, at one period or another, and by writers of great power and authority, these have each been concluded to be the main purpose of the Messiah's commission. The fair inference will be, not that, because more than one purpose has been detected, all are wrong; but that all may be right, though no one of them be the single and exclusive object. They constitute the elements, in fact, of the true theory of the Gospel; and enter, each of them, into the one comprehensive and ultimate aim of revelation—*the restoration of man to the favour of his God.*

The great fundamental doctrines of the Gospel are, we believe, much more generally admitted and inculcated than is usually supposed. Christians of almost every sect and division, though professing to differ on essential matters, but in reality perhaps differing only in the degree of importance attached to particular points—concur in representing Christ as the head and source of our redemption, the basis and strength of all our reliance and our hopes; and, with some few exceptions, universally acknowledge the belief, that our virtues have not in them that quality which entitles them to reward, and of course, do not and cannot secure the salvation of any man. A full unwavering faith in the Author of our religion, accompanied with abandonment of self-confidence, is almost every where professed, and taught as the *peculiar* doctrine of Christianity. Some indeed think these doctrines not only undeniable, as they truly are, but so impossible to be misapprehended, that they

will enter upon no defence, and scarcely into any explanation of them; and thus unwisely subject themselves to much misconstruction. Whilst others, in an honest but hasty zeal to prevent misapprehension, which they suppose possible enough, may sometimes seem almost to lose sight of the doctrine of Christian faith, in urging the obligations and advantages of virtuous conduct. But a little experience and candour will convince us, that the greater number of those who insist most absolutely upon Faith, so far from intending to depreciate good morals, concur with St. James, and believe that Faith *cannot exist* without good morals; and, on the other hand, that those who are most urgent in enforcing good morals, do so in obedience to the injunctions of Him, from whom they firmly believe all their spiritual blessings are derived.

We have said thus much in order to set the question more fairly before our readers. To this important "Inquiry" Mr. Lloyd's attention was drawn, he tells us, by the "attempts, which he perceived infidels and fanatics are making to annihilate the practical influence of principle, and to merge the importance of theological tenets into sincerity of belief." That such is the tendency of the age, not merely of infidels and fanatics, the signs and symptoms are too decisive to leave room for doubt. The prevailing desire is manifestly to cast aside all collateral and minor and unessential considerations; and to cut the way through all impediments straight to the root and principles of every question. The progress in the march of real knowledge has, of late, been rapid beyond all precedent. Vast piles of learned rubbish have been swept away before the temple of Truth, and her walls have been scaled with most felicitous audacity. Questions of general interest, moral, judicious, and political, have been fearlessly and successfully traced to their genuine principles, and all attempts to re-mystify them will be labour in vain. Success stimulates to new efforts, and prompts to bolder and more presumptuous views.

As the subject of paramount importance, Theology, beyond all others obscured by contentions and technical phraseology, must, in its turn, undergo the same disencumbering but purifying process. Unhappily it has been approached not only with the same ardour, but with as little respect and reverence. The discussion is taken out of professional hands, and is every day treated with less and less ceremony,—not so much from the darings of profanation, as from a prevalent desire to pluck out the "heart of the mystery." The subject manifestly concerns every man, and one person, with equal abilities, thinks himself, *suâ Minorâ*, as competent as another to handle it. The ca-

sence of every question seems to lie in a nut-shell, or to be reducible to those convenient dimensions. A species of Encyclopædia acquirement makes sciolists by thousands. It is but to trace the outline, and you embrace the whole. It is but to seize the prominent points, and the rest may be disregarded. Thus it is asked, What is the object of religion? And it is answered, To make men virtuous citizens, and ultimately denizens of heaven. It is enough to be assured that immortality awaits us—virtuous conduct must secure the possession of it. To these simple elements, as they are precipitately deemed, is the Christian religion gradually reducing among those who do not yet renounce its hopes, but, bustling in the business and pleasures of life, refuse to give to the momentous subject a larger share of their thoughts than to any other matter of general interest.

This reckless course too surely tends to the deterioration, if not the destruction of religious influence—a tendency (directed not only by infidels and fanatics, but by the general spirit of the times) which Mr. Lloyd sees distinctly, and with good reason deplures. He perceives its hostility to the reception of doctrinal, and therefore of all influential religion; and, with the full conviction of its vast importance operating strongly on his own mind, he sets himself seriously to shew the necessity of religious belief, not merely in generals, but in particular tenets. This determined opposition to prevailing error is worthy of one who knows how to value his high commission, and is resolved to acquit himself of it to the best of his judgment;—but in the present instance, we fear that an unattainable object is contemplated—a state of things to which perhaps there is no return, and certainly no immediate return. Mr. Lloyd's views, pure and evangelical as they are, are compatible only with great simplicity of manners. Ours is a restless and ambitious stage of society,—each set and class and rank labouring to climb up into the one above it, and aping its fooleries. Fashion predominates. Display and pretension, servility and adulation, sweep before them the humbler and calmer and nobler principles of action. Rigour and inflexibility relative to religious tenets are deemed an evidence of rustic *naïveté*, and almost of *niaiserie*. Scarcely will our own language supply expressions of equivalent levity. If ever society retrace its steps, disappointment and vexation of spirit must point the way—conviction of the vapidity and vanity of those pursuits which engross so large a portion of the public mind. Let the signal of retreat once sound, and the views and counsels and motives of the Gospel will powerfully precipitate the returning career; but till that crisis

arrive, however vigorous and well-directed be the efforts of those who labour to enforce them, they will fail of their deserved effect. They are not calculated to meet the existing exigency, and in fact scarcely make any impression. Severity is repelled by levity, and ridicule baffled by scorn. The brain is absorbed in the acquisition of wealth and influence, and the better feelings in the pursuits of temporal enjoyment.

Insensibility to moral considerations is but a barren field for spiritual exertions. Mr. Lloyd, however, enters fearlessly upon his task. He neither truckles nor temporizes; but resolutely sets forth the principles of the Gospel; and taxes his ingenuity, and exhausts his powerful declamation, in pointing its claims, and enforcing its motives. The reader must look for no consecutive tracing up of the subject of his inquiry. He will find no assemblage of particulars, and deduction of principles, but a strong declaration of the author's own settled convictions—the result and sum of meditation—somewhat embittered by horror of the aberrations of sectaries.

“It appears,” says Mr. Lloyd, “that to teach and preach the gospel of Jesus Christ in its full extent and comprehension, embraces every part of the Christian religion, not only its internal, but external evidences, a defence of its outworks as well as a critical examination into the sense of scripture.” Again, to the question, “What is it to preach Christ, in a more *direct* and *circumscribed* manner?” he answers, “In this more limited statement of the truths included in the promulgation of the gospel, I comprehend whatever God has, in his infinite wisdom and condescension, been pleased to reveal of the *divine* and *human* nature of Christ, and of his *mediatorial* character and offices.”

In a still more definite sense, however, to preach Christ is to preach the Atonement. Our author exhibits this as the one great event, which not only secures the justification of the sinner, but constitutes the most constraining motive of obedience. The whole doctrine of revelation gathers round this central point. The whole economy of the universe is referrible to it; every duty is traceable to this source; and all and every part of our conduct is to be generated, regulated and sanctioned by this one high and awful consideration. Mr. Lloyd's lofty and forcible language shrinks before his attempts to describe the magnitude of his conceptions on this absorbing topic.

“What argument can be so affecting, or make such a triumphant appeal to the heart as that simple, but sublime declaration, ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ We

may contemplate the divine glory in the firmament above us, and its numberless orbs of light; or as it is displayed in the diversified productions of the earth, and more especially in its diurnal and annual revolutions, by which we enjoy the constant succession of day and night, and the harmonious vicissitudes of the seasons: these, and other phenomena of nature, proclaim with a powerful though silent eloquence the majesty and goodness of our great Creator. But these bright manifestations of his perfections are eclipsed by the greater work of redemption,—by the transcendent gift of his only Son,—by His mysterious assumption of the body prepared for Him, and by His voluntary oblation of it for us men, and our salvation. This is that wonderful and inestimable gift that comprehends all other gifts; it lies at the foundation of our *temporal* no less than of our spiritual blessings. The primary doctrine of forgiveness, through the ‘seed of the woman,’ is that original promise which rises like the morning light upon a benighted and guilty world; and all the subsequent dispensations of the gospel are but the gradual evolution of this prophetic promise, which expands daily into a more luminous fulfilment. How admirably suited is such a proclamation of free and unmerited mercy to operate upon the ingenuous part of human nature, and to become the source of that heavenly hope, which purifies, whilst it consoles the mind. Standing at the foot of the cross, and looking to Him who died thereon, with the eye of penitential faith,—a flood of light, above the brightness of the sun, has often illuminated the gloom of despondency, and tranquillized the tumults of the soul. This light is not that cold speculative light which amuses only the understanding; it is the light of life,—a light that vivifies, invigorates, and warms the affections,—and at the same time enriches the soul with the lovely fruits of righteousness and true holiness. The black Ethiopian may look long enough at the visible sun and not be changed; but he who thus looks to the Sun of righteousness shall be enlightened and transformed into that divine image, which has been so awfully defaced by the fall. For what is the gospel but the gracious interposition of celestial mercy for the deliverance of fallen man! It is mercy coming down from the throne of righteousness in the person of our Redeemer, that she may brighten the prospects, and revive the dejected spirit of the humble penitent. When all around him is dark and tempestuous, she opens to him a refuge from the storm; safe and secure, he hears the thunders only at a distance, and lifts up his eye to heaven, radiant with hope, and glistening with gratitude. The gospel is emphatically the glory of *sinners*, not of the innocent, but of the guilty. Christ came not to call the righteous but sinners to repentance; He came to seek and to save that which was lost, and requires only a serious sense of our need of mercy, and an earnest application for it, that we may obtain it. Indeed the cross of Christ exhibits such an assemblage of all that is sublime and lovely in moral excellence,—such unsullied holiness,—such inexorable justice, combined with such an unfathomable depth of divine love, that it tends far above all other subjects in the scriptures,

to rectify the inverted order which sin has introduced, and to form the Christian character." P. 28.

Pursuing the course already traced in the foregoing extracts, Mr. Lloyd divides his main "Inquiry" into four chapters. The first contemplates the subject in a "wide and comprehensive sense," and might, perhaps, be more aptly termed, 'qualifications for a full and complete discharge of the clerical office.' The second contemplates the same subject in a more direct and circumstantial manner. The third considers the same subject with the same limitation, but with greater particularity, enlarging fully on the universal applicability of the great doctrine of the atonement, and concluding, that an "orthodox faith, considered abstractly from its legitimate fruits of righteousness, cannot save us :—Truth and goodness cannot be disjoined in the life of the real Christian." The fourth, which constitutes the larger part of the volume, is occupied with the "practical character of religion ;" but entering no farther into this field than to "erect within the ample range of its extensive boundaries, some occasional landmarks indicative of the path of duty." That is, Mr. Lloyd makes no attempt to embrace the whole subject, but contents himself with discussing at considerable length several detached topics—the Sabbath, Humility, Candour, Gentleness, and Submission to Civil and Ecclesiastical Governors—each however selected, as bearing upon the author's view of the state of society, and applied to the correction and cure of its defects.

The second question, "What is the best mode of preaching Christ," in Mr. Lloyd's method of treating it, is one of very inferior importance. The discussion, indeed, following as it does the highly wrought description of the power of godliness, produces an unpleasant effect of bathos. It requires transposition, or perhaps omission. The author has confined his views to an estimate of the relative value of extempore and written preaching, which he follows up by some good advice to the clergy to write their own sermons, and gives a few hints to assist them. Mr. Lloyd tells us, that he was himself once in the habit of preaching with the aid only of a few notes ; but exchanged "this mode of address" for written sermons, from a settled conviction of its tendency to lead a man into an imperfect and inefficacious style of preaching. A rare instance we believe, of the abandonment of the practice, when once adopted, but one, which cannot be too quickly and generally followed, be the ability of the preacher what it may. Let the Christian orator endeavour to give to his delivery an air of extempore address, if he please ; or rather let him studiously do so, if he

would make a strong impression on his hearers; but let him secure distinctness, accuracy, and command of his subject by previous consideration and the fullest writing.

Speaking of the delivery of Sermons *memoriter*, Mr. Lloyd makes these remarks:

"Owing to its immense labour and inadequate results, I am disposed to renounce it as a work of supererogation, and to advocate the general practice, which obtains among the clergy of preaching *written* discourses, as the most conducive to the edification of their flocks, and consonant to the genius and taste of the more enlightened part of the nation. And this sentiment derives an additional recommendation from the reflection that it virtually discountenances that fanaticism, which is so predominant among different sects and parties, and which leads them to contemplate their extemporaneous effusions as the immediate effects of inspiration,—as an extraordinary gift exercised under a divine afflatus, and consequently impressing upon their discourses an apostolical authority and unction, highly illustrative of their spiritual pre-eminence and more extensive usefulness: And their hearers are led to recognize these high pretensions, and to hold both their persons and ministrations in such exclusive admiration, as generates a contemptuous pity for those, who preach their own compositions; and by these means, in conjunction with others, an imperium in imperio has been even created within the precincts of our own ecclesiastical establishment." P. 246.

Among the miscellaneous hints upon the subject of preaching to be found in this chapter, there are some observations so judicious and worthy of attention, that we cannot refrain from transcribing them. For instance, the following:

A Christian regard for the spiritual interests of the Church obliges me to observe, (and to the justice of the observation the moral sense of mankind will at once subscribe,) that *personal* religion is a necessary attribute in the character of a preacher, and essential to that eloquence which belongs to the pulpit. Indeed it enters, according to the authority of all the ancient rhetoricians into the nature of oratory. 'An orator,' says M. Cato, 'is an *honest* man, skilled in the art of speaking.' And Quintilian even ventures to affirm, 'That the orator ought to be a good man, and that he cannot be an orator unless such.' And if this position be well-founded, it receives additional strength from its application to the sacred subject of the Christian ministry, which would, unless it be fulfilled under the influence of genuine piety, soon degenerate into a vain display, or into a dull round of ceremony. The majesty of our religion, its exalted mysteries, the sanctity of its laws, the purity of its morality, cannot be properly sustained and enforced by a spirit purely human. There must be an unction from above,—a hallowed flame of devotion in the inner man; '*afficiamur antequam efficere conemur.*'" P. 288.

And again :

" It appears that a minister of Christ should be, as the pure voice of revelation to the people. He should be 'wise to win souls.' This momentous end should so simplify and illustrate his motives of action, as clearly to demonstrate that his zeal is exercised not so much for the bulwarks, that defend the Christian faith, as for the faith itself;—not so much for the mitre, as for the cross ;—not so much for our ecclesiastical polity, as for the interests of the gospel. Whilst he distinguishes these subjects, he ought to hold them in conjunction, and display his sense of their *relative* importance in the spirituality of his conduct,—in a sublime independence of mind, which leads him to sacrifice whatever militates against the authority of God, and the moral welfare of his flock. In short, he should seek 'not theirs, but them,'—practically recognizing the excellent advice of 'St. Jerom, 'Do cente in ecclesia te, non clamor populi, sed gemitus suscitetur ; lachrymæ auditorum laudes tuæ sunt.' " P. 239.

Without attempting to give a more minute analysis of Mr. Lloyd's book, we venture to recommend it to our readers, as deserving of the most serious perusal. He is very deeply impressed with the practical importance of sound Christian principles, and has treated the questions he proposes with energy, ability, and much spiritual knowledge. The one great aim of his "*Inquiry*"—this is, by the way, something of a misnomer—is, as we have said, to enforce the application of the Atonement as the chief immediate spring and motive of moral conduct. Like all, who are zealous in inculcating some favourite point, he sometimes accumulates and exaggerates. Such a man never feels he has said all that can and ought to be said ; and knows not when to stop, because his expressions, vigorous as they may be, never come up to the strength and force of his own convictions. Lack of intensity must therefore be supplied by repetition and multiloquence. Whatever comes within the grasp and purview of the enthusiast is seized upon with avidity, and pressed unrelentingly into his service. The limits of real knowledge are quickly reached, and the imagination must be tasked to make up deficiencies. These are, however, perhaps but slight evils ; the cool observer will readily detect the boundaries between fact and fancy. But another effect, of much greater consequence, is almost sure to accompany the zealous pursuit of a favourite topic, and that is Intolerance. From this blot Mr. Lloyd's pages are not free. He can make no allowance, or certainly not enough, for difference of opinions :—his own sentiments seem so manifestly irrefragable, that the possibility that he may himself be mistaken, or that others may

not be wilfully perverse, seems never to occur to his mind. He meets of course with hostilities on all sides. His path is beset with foes, and his peace perpetually broken. The Socinians disgust him; the Antinomians alarm him; the Home-Missionaries exasperate him. They are "bold and impious sciolists," "infidels," "fanatics," &c. With all our unfeigned respect for the author's powers, and disposition to defer to his views, we feel ourselves compelled to protest against this intemperance. We read his remarks on candour and gentleness, with unmingled pleasure, and fervently wish the same sweet spirit had never for a moment quitted his side.

Mr. Lloyd's fears have been roused by either coming too closely in personal collision with Socinians and Antinomian Calvinists; or he contemplates them through the mists of speculative apprehensions. These are the great foes against whom he buckles on his armour of might. The doctrine of the Atonement is to be dwelt upon and magnified to crush the Socinians; the necessity of inculcating good morals to confound the Antinomians: while ignorance and presumption are treated with a lofty scorn,—and learning and study insisted on almost beyond the necessary limits, to overwhelm Home Missionaries. He scruples not to call Socinians and Calvinists infidels and fanatics. In his estimate of the theological scale, they seem to mark the freezing and boiling points; and flying from each with equal horror and disgust, he himself of course reaches a point considerably above temperate. The fact is, the one party interprets too literally, the other too metaphorically. The great mass of believers take an intermediate course, and must therefore *graduate* in proportion as they recede from the literal to the metaphorical.

Mr. Lloyd can tolerate none of these varieties. He sees nothing but the most alarming consequences. We do not anticipate so much danger. The number of sects and divisions, and the population of each, have, we believe, pretty nearly reached their maximum. There is good reason for supposing, notwithstanding the parade of statistical reports, that their numbers have not of late increased in proportion to their former progress. Nor, looking at the state of the country, is it likely that such increase will go on. Of the bulk of society, a large portion will be always, if not perfectly indifferent, at least too much devoted to the business of life, to be very solicitous about religious tenets; these will, of course, adhere to the Church of their fathers: vast numbers are attached to the Establishment by habit, interest, or fashion; and not a few, we trust, by conviction and steady principle. It is only the residue

—always comparatively small, that will ever, spontaneously or by persuasion, be worked up to the resolution of taking so strong and independent a step as separation.

But by no party is Mr. Lloyd's severity and indignation so excited as by the Socinians and Unitarians. He scruples not, as we have observed, to term them infidels. The epithet is not an unconsidered one; it recurs more than once; and struck us with a feeling of mortification, and with something like astonishment. Because, be they as heterodox as they will, the Socinians receive the Scripture as the rule of doctrine and practice, and profess themselves the disciples of Christ; and we, the orthodox, do no more, though, we may hope, on better grounds. They give indeed their own interpretation: and do not we the same? There is no reason, we believe, for charging them with peculiar laxity of morals. If, therefore, we fasten upon them the reproach of infidelity, it must be because they differ from us; and then for the same reason, they may retort upon us the odious appellation. If we are to term them infidels, because their belief falls below our standard; they may retaliate upon us with some equivalent opprobrium for rising above theirs. We are thoroughly convinced that the Socinians are wrong,—fundamentally, dangerously wrong,—but then we know that such a declaration is of very slender force; for they think the same of us: and it is indisputable that every party will think the same of their opponents. We say not this to extenuate their errors—we are indeed very unlikely persons to take up their defence—or because we are troubled with any waverings about the soundness of our own belief;—but solely from the persuasion that hard names are no arguments, and injure no cause but their own; and moreover, because we are sure, that the age, be it what it may in other respects, is well able to distinguish between virulence and facts. Polemics have but an ill name in the world; and chiefly, we believe, because the ablest performers in this line have been more remarkable for their powers of vituperation than for command of temper. If we really believe a man mistaken, there must be reasons for that belief, which a little attention will readily discover. Let those reasons be produced calmly, temperately, and by all means forcibly,—for that is the way to come at once to the point; and let others judge of their validity. If that judgment be in our favour, let us enjoy our triumph with moderation, and trust the result to the natural tendencies of things—of error to be dispelled—and of truth to be established. It is not becoming for any man, be the subject what

it may—particularly in a question of theology,—to assume that he must necessarily be right; but it is unjust, and betrays a want of Christian charity, to assume that an adversary is not only wrong, but wilfully and wickedly blind to obvious truth.

An Apology for the Church of England, by the Right Rev. JOHN JEWELL, D. D. Lord Bishop of Salisbury: faithfully translated from the original Latin, and illustrated with copious notes, by the Reverend STEPHEN ISAACSON, B. A. of Christ's College, Cambridge: to which is prefixed a Memoir of his Life and Writings, and a preliminary discourse on the doctrine and discipline of the Church of Rome; in reply to some observations of Charles Butler, Esq. addressed to Dr. Southey, on his Book of the Church. 8vo. pp. 298. 14s.—Hearne, 1825.

"THE questions of difference," says Bishop Taylor, "between our churches and the church of Rome have been so often disputed, and the evidences on both sides so often produced, that to those who are strangers to the present constitution of affairs, it may seem very unnecessary to say them over again" "but we are not," he proceeds to say, "deterred from doing our duty by any such considerations, knowing that the same medicaments are with success applied to a returning or abiding ulcer, and the preachers of God's word must for ever be ready to put the people in mind of such things which they have already heard, and by the same scriptures and the same reasons endeavour to destroy their sin and prevent their danger."

Moved by these considerations, we view with pleasure the republication of many well known works, which the recent revival of the Popish controversy has produced,—amongst the most valuable of which may certainly be reckoned Bishop Jewell's Apology for the Church of England. As it is reported to have been published with the consent of the Bishops, and was always understood to speak the sense of that church in whose cause it was written, Mr. Isaacson has rendered a valuable service to the cause of Protestantism by presenting it in a new dress to the attention of the public at the present time. The translation is rather too idiomatic, and adheres too closely to the structure of the Latin; but what it loses in elegance it gains in faithfulness, and it is, upon the whole,

a correct copy of the venerable original. The notes are copious and instructive, and the Preliminary Discourse contains a number of valuable observations in answer to Mr. Butler's Book of the Roman Catholic Church.

We are, as is well known, no friends to controversy in general; we wish most sincerely that all parties would lay it aside; that all would, as far as possible, "hold the faith in unity of spirit, in the bond of peace," and where they find this to be impossible, that they would pursue their own course without interfering unnecessarily with others. But while the dissenters persist in considering the triumph of their own party as incomplete until it prevail to the destruction of the Establishment, so long the clergy must have recourse to every means of defence which their enemies have left them; they must put on "the sword of the Spirit," as well as "the breast-plate of righteousness," and fight the battles of the Church with their own weapons, and those which the stoutest warriors of ancient days have put into their hands.

We have thought it fit to say thus much in excuse for controversy, because the adversaries of the clergy seem disposed in their mercy not only to rob, but to gag and bind them. Every thing which, as Christians and members of the Church of England, they are accustomed to venerate, even to the divine character of the Redeemer himself, is the constant subject of low and contumelious abuse. Their prelates are slandered, their institutions ridiculed, their persons mocked, their independence traduced; and if ever they lift up the voice of just indignation, or temperate complaint, they are branded with the stigma of bigotry by men who, from the open hostility with which they assail the tolerant religion of their country, seem to think that persecution consists in being deprived of the power of persecuting others.

In pursuance of this principle the clergy have been vehemently reprehended for their petitions against the Catholic bill: in most cases without the shadow of a reason; for if they had exerted themselves as zealously as they were accused of doing, they might have roused a spirit of opposition to it in every parish in England. Violent and intemperate petitions are always silly, impolitic, and discreditable; they injure the cause they are intended to serve, by exasperating enemies and alienating friends. But then, as the bishop of Chester is reported to have said in answer to Lord King, "The rash and intemperate language of some hot-headed men is no more to be considered as a criterion of the sentiments of the clergy in general, than those expressions which certain Lords seem to cull from

the pot-house and the stable, were of the general sentiments of the House of Lords." With strictly political questions the clergy have certainly nothing to do, but where they think the interests of religion are at stake, they surely have a right to say so in gentle, temperate, and respectful language : and with respect to the Roman Catholics, while they persist in neglecting the decent courtesies of civil society, so far as to call us Protestants "liars and dealers with the devil;"—while they think fit to brand those whom we hold in reverence with the odious appellations of "drunkards, liars, rebels, blasphemers, outlaws, and murderers," we must at least assume the right of attempting to prove that they are no such thing, and with regard to the highest dignitaries of the Roman church we may perhaps be excused if, with an occasional retrospect to former times, we sometimes venture to return the compliment.

Mr. Butler, the mildest and gentlest of controversialists, contents himself with saying that the clergy sign the thirty-nine articles with a sigh or a smile, and so put their names to a falsehood : but Bishop Challoner roundly asserts that all Protestants tell a lie every time they say the Apostles' Creed ; and a writer, whose publication is so much to the taste of the English Roman Catholics that it has recently passed through three editions, after having compared the Reformation to "Pandora's box," and ascribed to it every flood, water-spout, tempest, plague, pestilence, and famine, which has happened since the year 1530, and even the national debt itself, concludes his elegant work by consigning us, whom he calls "an insolent nation and a people of bankrupts," to "that miserable eternity into which the unbelieving are to be cast for ever—to suffer all those dreadful torments which are described in the word of God : and this for no term of years, but for as many hundred thousand millions of ages as there are drops of water in the ocean, or atoms in the air, in a word, for a never-failing eternity !" Such are the publications with which the Roman Catholic population of this country are entertained ; such are the terms in which their Protestant brethren are described ; and these are the feelings with which they are taught by their priests to regard their fellow-christians and fellow-subjects—men who worship the same God, believe in the same Christ, and serve the same King ; but who, because they cannot pay religious obedience to the same Bishop, or believe a wafer to be a mortal body, must be condemned to all eternity. To such misrepresentations and calumnies as these, it is our solemn bounden duty still to reply in a spirit of firm but courteous resistance ; and although it is hardly credible that the errors of the Roman Church should

again universally prevail; yet we must not be too secure. "A little warm sun, and some indulgent showers of a softer rain, have made many seeds of erroneous doctrine to take root greatly, and spread themselves widely; and the bigots of the Roman church by their late importune boldness and indiscreet forwardness in making proselytes, have but too manifestly declared to all the world that if they were '*rerum potiti*,' masters of our affairs, they would suffer nothing to grow but their own colocynths or gourds. And although the natural remedy for this were to take away that impurity upon the account of which alone they do increase, yet because we shall never be the authors of such counsels, but confidently rely upon God, the holy scriptures, right reason, and the most venerable and prime antiquity, which are the proper defensatives of truth for its support and maintenance; yet we must not conceal from the people committed to our charges, the great evils to which they are tempted by the Roman emissaries, *that while the king and the parliament take care to secure all the public interests by instruments of their own, we also may by the word of our own proper ministry endeavour to stop the progression of such errors which we know to be destructive of the Christian religion, and consequently dangerous to the interest of souls.*" (Bp. Taylor's introduction to the Dissuasion from Popery.)

The doctrines of the Roman church have been so modified since the publication of Bp. Jewell's Apology, that a little fresh matter is occasionally necessary to meet the shifting politics of her advocates, and provide against the change: and with this Mr. Isaacson has furnished us in his notes and preliminary discourse. By a reference to the records of their General Councils, the decrees of their Popes and the writing of their most learned doctors, we find that previous to the sixteenth century, as Plowden confesses in his memoirs of Gregorio Panzani, it was the universal doctrine of all Christendom (that is of Popish Christendom), that the Pope had "a limited temporal authority to be exercised only for the service of religion." Now, however, Mr. Butler tells us that "nobody believes this, that the transalpine and cisalpine divines are agreed upon this point, and do not think that the pope *has any temporal authority at all.*"

Previous to the sixteenth century indulgencies were openly sold for money, and Claude D'Espense, an eminent doctor of the Sorbonne in 1540, says "Provided money can be extorted, every thing prohibited is permitted. Shameful to relate, they give permission to priests to have concubines and to live with harlots, and have children, on paying an annual tribute. From

the taxes of the apostolic chancery we may learn more enormities than from all the books of the summists, and of these there are some which persons may have liberty to commit for money *while absolution from all when committed they may be bought.*" Now however, Mr. Butler tells us that the sums of money paid for indulgencies are *only fees of office.*

Previous to the sixteenth century, it was the universal opinion of Papal Christendom that it was lawful and right to burn heretics for the good of their souls; and even so late as 1570, Pope Pius V. who for his good deeds has received spiritual knighthood, and is now *Saint Pius V.*, made Donius Palearius whom he caused to be burnt for Lutheranism, sign two declarations to the following effect :

"1. Quod summus Pontifex potest instituere ministros qui occidant hereticos.

2. Quod ipsemet in casu aliquo potest etiam *per se* hereticos occidere ut legimus de Samuele et Petro."

Now however, Mr. Butler only allows that the Roman catholics have "*sometimes* been guilty of the crime of religious persecution!"

Previous to the sixteenth century it was the universal doctrine of Papal Christendom, that an oath prejudicial to the church was not binding, and consequently that faith was not to be kept with heretics. The doctrine was thus declared in the Decretals—"Juramentum contra ecclesiasticam utilitatem præstitum non tenet;" Decret. lib. ii. tit. 24. c. 27. and it was expounded and acted upon by various Popes and Councils. Martin V. speaking of the Hussites, said to the Duke of Lithuania, in a letter dated May 21, 1423, "*Si tu aliquo modo inductus defensionem eorum suscipere promisisti, scito te dare fidem hereticis violatoribus fidei sanctæ non potuisse.*" Urban VI. also declared to Wincelaus king of Bohemia, "*Quod ligæ factæ cum hæreticis sunt temerariæ et illicitæ etiamsi forent juramento vel fide datæ firmatæ.*" This doctrine moreover was confirmed and acted upon in the murder of John Huss by the infallible Council of Constance, which decreed in its nineteenth Session that *by no safe conduct granted by an emperor, king, or prince, to heretics by whatever engagement they may have bound themselves must any prejudice be caused to the Catholic faith or the jurisdiction of the church.* Now however, Mr. Butler and the modern doctor tell us that it not only *is not*, but *never was* the doctrine of the See or Church of Rome that faith was not to be kept with heretics: surely Mr. Butler and the doctor must think that we have neither eyes nor ears.

Mr. Butler also in repelling the charge of idolatry, says,

“Open our prayer books, you will find that when we address God the Father, God the Son, God the Holy Ghost, or the Holy Trinity, we say to them, have mercy on us; and that when we address the blessed Virgin, the saints, or the angels, the descent is infinite, and we say to them, pray for us.” Letter 10.

Now for a confutation of most of these assertions we refer to Mr. Isaacson's preliminary discourse, and the quotations he therein makes from Bishop Marsh's masterly work on the churches of England and Rome; but there are one or two on which we should wish to make a few observations ourselves.

We will suppose for the present, that the political errors of the Roman church, the deposition of sovereigns, and murder of heretics, are exploded,—that they cannot be held, at least on this side of the Alps in these enlightened days; we will give them up to the moles and bats for the present, and shortly turn our attention to her doctrinal errors, (more within our province) namely, image worship, the invocation of saints, and the sale of indulgences.

Mr. Butler says that “the words superstition and idolatry are to the ear of a Roman catholic when applied to his religion, the most offensive words in language.” Now we really do not wish to give any offence to our Roman Catholic brethren,—we really are sorry to give any offence to Mr. Butler in particular; we forgive him with all our hearts his little peccadillo respecting the Thirty-nine Articles, and believe that he did not mean to affirm what his words implied, that the English clergy are a set of unconscionable hypocrites. But let him recollect himself: are the words “heresy, schism, and hypocrisy,” less offensive than “superstition and idolatry?” are they crimes less displeasing to the Almighty, and less flagrant in the opinion of zealous churchmen? and yet are they not words applied unsparingly, unblushingly, and indiscriminately on every occasion to the Protestant Religion by the Roman Catholics? Why then is he so sensitive? The Roman Catholic accuses us of heresy, and says we must inevitably be damned to all eternity: we accuse him of superstition, but say he may be saved: surely in point of courtesy we are his superiors. For our own parts after a most mature and cautious examination we declare with sorrow that we cannot divest ourselves of the conviction that the worship of the church of Rome is both superstitious and idolatrous—our reasons are as follows:

The council of Trent decrees “that the images of Christ, the Virgin, and the saints, are to have *due honour and veneration* paid to them, but that no trust is to be placed in them as the

heathens of old trusted in their idols." Now we maintain that *any* veneration paid to an image is idolatry. The council of Trent refers to the council of Nice, but the council of Nice decreed a worship strictly idolatrous: for it assigns as a reason for the worship that "the honour of the image or type passed to the original or prototype;" from which it is evident that direct worship was to terminate on the image itself as a representative of the original; and St. Thomas Aquinas taught, that the same degrees of worship which are due to the original are due to the image also. But as this was thought to interfere a little too openly with the Second Commandment, certain casuistical distinctions were invented to extricate the church of Rome from the scrape of idolatry. Cajetan said the Second Commandment applied only to the Jews; others that an *idol* only is forbidden, and that an *image* is not an idol; others that a religious *kind* of worship is due to an image, but that it is a *civil* worship and not divine. By means, however, of the ingenious distinctions of Latria, Dulia, Subdulia, and Hyperdulia, Bellarmine has set the question at rest, and saved all future generations from the peril of idolatry; according to this method we believe Christ himself is to be worshipped with Latria; his image with Hyperdulia; the Virgin with Hyperdulia; her image with Dulia; St. Peter and the saints with Dulia; their images with Subdulia. But as this may not be altogether comprehensible by uninformed Christians, the Cardinal proceeds farther to explain the doctrine, by saying that the worship which is due to images is "a certain imperfect worship which analogically and reductively pertains to a kind of that worship which is due to the exemplar." To the images of saints is due "Dulia secundum quid," and "Dulia secundum quid is, as a man may say, reductive and analogical. The worship of an image is the same as the worship of the exemplar. just as a painted man is the same with a living man, and a painted horse with a living horse: for a painted man and a painted horse differ specifically, as the true man and the true horse do; and yet the painted man is no man, and the painted horse is no horse."

Now all this, with due submission to such sublime authority, we should humbly conceive to be what is vulgarly called moonshine,—that which, whatever hidden sense it may really have, must to all moderate capacities sound exceedingly like nonsense. Imagine for instance an Irish priest explaining to his Milesian catechumen, the difference between hyperdulia and subdulia and dulia secundum quid; between transitive and intransitive, proper and improper, mediate and immediate, univocal and

equivocal, analogical and reductive worship; what a transport of perplexity he would throw the poor man into, and what a countless number of bulls he would make before he could hit upon the right object or right method of worship. "The church of Rome by her wisest doctors," says bishop Taylor, "teaches that the worship of images is not against the second commandment, because that commandment does not forbid any worship that is transitive, reductive, accidental, consequential, or analogical." Surely the church of Rome, when she taught this must have been laughing in her sleeve at her proselytes; surely if any set of men may be supposed to sign their writings with "a sigh or a smile" it must be these "wisest doctors" of the Roman church.

Mr. Butler however says that the Roman catholics never call upon the Virgin or saints to have mercy on them. "The descent is infinite," he says, "we only say to them 'Pray for us.'" We wish in order to reconcile our sincerity with our politeness it were possible for him to prove this, but as long as the Roman Catholic "prayer-books" contain such hyperbolical and ambiguous expressions as the following, we fear it will be utterly impossible to exculpate his assertion from the charge of inaccuracy, and his church from the sin of idolatry. What does he think for instance of the following verses addressed to the Virgin in Challoner's "Garden of the Soul:"

"Hail, happy gate of bliss,
Greeted by Gabriel's tongue,
Negotiate our peace
And cancel Eva's wrong.
Loosen the sinner's bonds,
All evil drive away,
Bring light unto the blind,
And for all graces pray."

In these lines a dead woman is besought to *cancel* the effects of the first great transgression, to *loosen the bonds of sin* and *bring light to the blind*. Can there be a greater insult to the Majesty of the Creator than thus to call upon a creature to do that which He alone can do? But the French liturgies are worse than this. In the *Antienne à la Sainte Verge* in the *petit Paroissien Complet* she is prayed to as their intercessor and advocate. "Advocata nostra illos tuos misericordes oculos ad nos converte.... nostras deprecationes ne despicias sed a periculis cunctis libera nos. Tua per precata dulcisona nobis concedeas veniam per sæcula." In the feast of the Assumption

also it is said in her hymn, that she is "Solo facta minor Virgo tonante."

Does Mr. Butler mean to say that the Virgin is not appealed to for mercy in these passages, or that she is *only requested to pray for the faithful*? It is not only the dead Virgin however that is thus applied to for pardon; a similar prayer is made to the wooden cross. "*Crux ave spes unica, auge piis justitiam, reisque dona veniam.*" What sort of a worship is this? is it dulia or hyperdulia, transitive or intransitive, consequential or analogical? It is expressly said in the Pontifical, says Bishop Burnet, "*Cruci debetur Latria;*" and in the prayers used for the consecration of a cross it is prayed "that the blessing of the cross on which Christ hung may be in it; that it may be a healthful remedy to mankind, a strengthener of faith, an increasing of God's works, the redemption of souls, and a comfort, protection, and defence against the cruelty of our enemies."

Now the Roman Catholics may make what distinctions they please between their dulia and hyperdulia, their transitive, reductive, analogical, consequential, or accidental worship; but the distinction never can justify their church from the imputation of creature-worship and idolatry. It is creature-worship, and nothing else, to appeal to a mere woman as "an intercessor" between God and man; to beseech her "to free us from all dangers," and "concede us pardon." It is creature-worship to ascribe to a poor dead mortal those divine attributes of ubiquity, omniscience and omnipotence, which she must have to hear and grant the prayers of the faithful in every quarter of the globe; and to say that she is "made lower only than the thunderer himself." And if it be not idolatry to say "*Crux ave spes unica reis dona Veniam,*" then neither was the worship of the brazen serpent or the golden calves.

The fact is, all veneration to an image, whether hyperdulia, dulia, or subdulia, is idolatry. "Thou shalt not make to thyself any graven image, thou shalt not bow down to it;" this is the command, and it cannot be evaded. The Jews did not worship the golden calf for the calf's sake, but as a profane and beastly similitude of the God of heaven: for Scripture says, "When Aaron saw it he built an altar before it, and Aaron made a proclamation and said, to-morrow is a feast to *Jehovah.*" Exodus xxxii. 5.

The heathens did not suppose their images to be gods, and the council of Trent is in error when it says they did: they worshipped the image as a representative of the Divinity, just

as the Roman Catholic worships his image as the representative of his patron saint.

Hoc Deus est quod imago docet, sed non Deus ipse,
Hoc videas, sed mente colas quod cernis in ipsa.

The above truth may be thus illustrated. In the church of St. Peter at Rome, there is an image which was formerly an idol of Jupiter, and is now an idol of St. Peter. The ancient Romans worshipped it with hyperdulia, as a representative of Jupiter Tonans; the thunder and lightning are now changed into the keys of heaven, and the modern Romans kiss and worship it with subdulia, as a representative of St. Peter. The worship is in both cases, as Bellarmine would say, transitive, consequential, and analogical, not directed to the figure itself, but to its exemplar. The exemplar in one case was Jupiter, the father of gods and men; in the other it is St. Peter; and although we will not compare Jupiter with St. Peter, yet we think one is just as fit an object of worship as the other,—and the worship in both cases rank idolatry. The Roman catholic says he venerates the image as a representative of the absent exemplar; and Clemens Romanus makes the heathens say exactly the same: *De Civ. Dei. lib. viii. c. 23.* “We worship visible images to the honour of the invisible God.” Where then is the difference? The ignorant heathen perhaps really thought that the figure was a god, and the ignorant Roman catholic must in some measure do the same; for, as Bishop Taylor says, “although now in the schools and when they have nothing to do but make distinctions which nobody can understand, can separate word from word, form from matter, real from notional, the shadow from the body, a dream from a vision, the skin from the flesh, and the flesh from the bone; yet when they come to action, and clothe their theorems with a body of circumstances, he that attends to the present business of devotion will not find himself able or at leisure then to distinguish so curiously.” The fact is, as the same author argues, the easiest way of all would be to worship no images in any manner of way, and trouble people’s heads with no unintelligible distinctions, the only end of which is to shew, how hardly set the church of Rome has been to avoid the sin of idolatry, and, by a series of laborious and unprofitable devices, to evade the letter of a very plain and positive command.

The next and last assertion of Mr. Butler, on which we should wish to observe, is that wherein he says that the price of indulgence was only “a fee of office.” Now let us shortly inquire what the truth really is.—Any one who will take the

trouble to look into the fifth volume of Muratori's *Antiquitates Italicae Medii Ævi*, pp. 711, et seq., and the first volume of Wilkins's *Concilia* pp. 140, et seq., will find in an instant that the assertion is utterly groundless and untenable. The rates of absolution were in point of fact originally sums of money paid to the priest as the price of a certain number of masses, the repetition of which, as is well known, is said to have a power of redeeming souls from purgatory: when the *eternal* punishment of sin in hell is remitted by the absolution of the priest in the sacrament of penance, its temporal punishment still remains due. This temporal punishment must be undergone either here in the form of corporal chastisement, fasting and such like, or hereafter in the flames of purgatory. Such is the doctrine of the Roman church. In consequence however of the inordinate castigations and protracted fastings which the penitential Canons required, and which no life, however long, could suffice to perform, a system of compensations was invented to save the faithful from being flogged to death in this life, or burnt eternally in the next. At first the compensation was to sing so many psalms, or repeat so many prayers instead of fasting so many days; but at length the penitent was exempted from all personal services, provided he would pay a priest so much money for such a number of masses: the repetition of one mass compensated for twelve days penance. By the Canons of a famous monastery at Bobbio, founded by St. Columbanus, as given by Muratori, vol. v., the penance for murder was seven years' fasting, three on bread and water; the pecuniary compensation twenty-six solidi for each year, or 182 in the whole; which, reckoning the solidus at the value of our old noble, 6s. 8d., would make the price of absolution from murder amount to £60 sterling. By the canons of Egbert, Archbishop of York, given in Wilkins's *Concilia*, vol. i., the penance for incest was fifteen years' fasting; the pecuniary compensation, thirty solidi for each year, or 450 solidi in the whole. This rule of compensation is thus laid down in Archbishop Egbert's canons. "Si quis propter infirmitatem suam jejunium et severitatem hanc sufferre nequit quam confessarius ei præscribit, ei permissum est jejunium suum redimere cum pietate *et facultatibus mundi*. Hoc est, si quis dives sit, det pro duodecim mensium jejunio triginta solidos; si nec adeo dives sit, det decem." And yet Mr. Butler says the price of an indulgence was only a fee of office. Surely, as we said before, he must fancy we have neither eyes nor ears.

We must then revert to our original assertion. We repeat it, we are most unwilling to give any offence to our Roman Ca-

tholic brethren; we grudge them no temporal privileges; we do not shut the gates of heaven against them; but as long as they assume the right of calling us heretics, schismatics, hypocrites, and liars, and denounce the horrible calamity of everlasting condemnation against us; as long as we have the liberty of speaking what we consider to be the truth, and are permitted to call things by their proper names,—so long must we lift up our voice against what we unwillingly but most conscientiously believe to be the superstition and idolatry of the church of Rome.

Letters to Charles Butler, Esq. on the Theological parts of his Book of the Roman Catholic Church; with Remarks on certain Works of Dr. Milner and Dr. Lingard, and on some parts of the Evidence of Dr. Doyle, before the two Committees of the Houses of Parliament. By the Rev. HENRY PHILLPOTTS, D.D. Rector of Stanhope. 8vo. pp. 372. 9s. 6d. Murray. 1825.

THE object of Dr. Phillpotts in this publication, and a most important one it is, seems principally to have been to refute the slanders which have recently been uttered against the church of England, by representing her doctrines as nearly similar to those of the church of Rome. "This," he says, "is become the more necessary from the increasing prevalence, even in quarters where we might hope to find more accurate information, of an opinion that the line which separates the two churches is, in fact, much less strongly marked than the prejudices and passions of our predecessors have taught us to believe." Now, no doubt it may seem very amiable to attempt to obliterate the recollection of past differences, and soothe the angry feelings of two adverse parties, by persuading them that they differ more in name than in reality: but if this can only be done by leading incautious men to depart from early convictions upon the most important of all subjects, and by comparing the tenets of the Reformation with the most revolting dogmas of Rome, then we say, that the intent, so far from being meritorious, deserves the reprehension of all honourable men: for, as Dr. Phillpotts says to Mr. Butler, "If the differences between the two churches be indeed so slight as you and others would represent them, the plain consequence must be that our separation from you was, and is, schismatical; that the fathers

and martyrs of the Reformation were not only in error, but in sin; that they have propagated that sin to us, their descendants, and that we cannot too soon retrace our steps, and sue to be re-admitted into the bosom of your church." Now we do on this, as on all other occasions, disclaim all uncharitable and angry feelings against our Roman catholic brethren; we do not sentence them to an everlasting curse because they believe in transubstantiation, and adhere to the errors of the see of Rome. As theologians we have nothing to do with their political claims, and solemnly and sincerely declare that we wish to see them in full possession of every thing that they can wisely or reasonably desire: but as Protestants we must as solemnly and sincerely declare, with Dr. Phillpotts, that in matters of doctrine "there is between us and them a great gulph, which may indeed be passed from either side to the other, but which admits of no true resting-place being found between them." We repeat, that with the politics of catholic emancipation we have nothing to do; but if our statesmen and senators will, for the sake of passing that measure, overlook the principles of the Reformation, and attempt to reconcile the minds of Englishmen to a political question, by weakening their attachment to the Protestant faith, then we say that "it is not, nor can it ever be, one of those cases in which silence and compromise are consistent with good faith, or can therefore be demanded by charity." We consequently feel much indebted to Dr. Phillpotts for his present work. A tone of gentleness and courtesy, upon the whole, pervades it, though we think we can now and then perceive that it costs him a struggle; an occasional spasm of indignation disturbs the otherwise unwrinkled features of his work, and a burst of impassioned eloquence betrays the inward workings of his mind. But we think it cannot be said that his indignation has mastered his politeness, or that propriety has given place to wrath. Although in exquisitely elaborate courtesy Mr. Butler certainly exceeds him, still in candour and sincerity, he as certainly gains the palm.

The object of the Romanists of the present day is to represent the creed and discipline of the church of Rome as nearly in accordance with those of the Established Church: priests and laymen, whigs and tories, rats and radicals, are joined together in a holy alliance for this singular purpose; and certainly, at the present moment, for one particular end,—catholic emancipation. Dr. Phillpotts opposes himself manfully to the purpose, but disclaims all intention of interfering with, or alluding to, the political object; and we, in reviewing him, beg leave to do the same. We are bound to consider the question.

theologically, and expose, as far as we can expose to public view, those diluting and deluding sophistries by which the doctrines of the Roman church are modified, and those of the church of England perverted, in order to produce in appearance; what never can be effected in reality, an approximation of their creeds. However great our wish may be to bring the season of religious discord to an end, we may depend upon it that it will be as absurd to attempt to plough with an ox and an ass together, as to bring within one pale the churches of England and Rome.

Having dilated in another article upon the CREATURE-WORSHIP of the Roman church, we need not dwell much at length on Dr. Phillpotts' Second Letter, where this subject is treated in a most masterly manner. Messrs. Butler, Milner, and Bossuet, affirm that Roman Catholics are not absolutely *obliged and commanded* to pray to saints, but only *recommended* to do so, as a good and profitable practice; whereas, the Council of Trent, in its 25th Session, decrees that they who deny the necessity of this worship are impious. "*Illos qui negant sanctos invocandos esse impié sentire.*" This sentence by an infallible Council, seems something more like a command than a recommendation. Again, Mr. Butler says that they do not pray to them as independent agents,—that they never do more than beg their prayers just as we beg the prayers of any good man. Dr. Phillpotts proves this to be incorrect, by sundry extracts from Roman catholic prayer-books such as the following in Off. B. M.

Solve vincla reis
Profer lumen cœcis
Mala nostra pelle
Bona cuncta posce.
Monstra te esse Matrem
Sumat per te preces
Qui pro nobis natus
Tulit esse tuus.

Again :

"To thy protection we fly, O holy Mother of God. Despise not our prayers in time of need, but from all dangers always deliver us, O Virgin glorious and blessed."

Again :

"Admit our prayers within the sanctuary of hearing, and bring back to us the antidote of reconciliation." . . . "Through thee may that be pardonable which *through thee* we urge; may that be able to

be obtained which with a faithful mind we pray, because *thou art the only hope of sinners : through thee we hope for pardon of our offences, and in thee, O most blessed, is the expectation of our rewards.*" . . . "*Tu es spes unica peccatorum. Per te speramus delictorum veniam; et in te beatissima nostrorum est expectatio præmiorum,*" &c. (Sect. 5 et 6, in Die. 9 Sept. 2^{da}. infra. oct. nativ. B. V. M.)"

Now, we would ask, is it not the very abomination of profaneness to call a dead woman *beatissima*, and to say that she is the *only* hope of sinners? Can such prayers be made to any person less than divine, without downright blasphemy? Or can any man, with any semblance of truth, urge that in such passages as these the Virgin is only called upon to aid men with her prayers?

Having disposed of Creature Worship in his Second Letter, Dr. Phillpotts proceeds to IMAGE-WORSHIP in his Third. Dr. Milner says that images in the Roman church are only made and retained "to put them in mind of the persons and things which they represent;" and that the relative veneration to which they are entitled, is "no other than the honour which Protestants pay the Bible, the name of Jesus, or the King's throne." (End of Controversy, pp. 258, 259.) Now let us see whether this explanation be consistent with the *doctrine* or the *practice* of the church of Rome.

The Council of Trent, in its decree on the subject of images, refers to the second Council of Nice: and the second Council of Nice, in order to fulfil the duty of being its own trumpeter, pronounces itself "secured from error by the energy of the Holy Ghost." Whatever it says, then, on an article of faith must be right; and image worship is an article of faith. Listen then to its dictates. Dr. Milner says that images are only retained to put the faithful in mind of the persons they represent. Mr. Butler says, we only "venerate the images of saints as memorials that bring their virtues and rewards to our minds and hearts." (Book of the R. C. Ch. p. 103.) Now the second Council of Nice, confirmed by the infallible Council of Trent, says, "as for them who say it is sufficient to have images *for the sake of exciting their livelier remembrance of the prototypes, and not for worship*, as they reject one part of the truth and admit the other, they are *ἡμιφάυλοι* half bad, *ψευδαληθεῖς* speakers of truth and falsehood in a breath; alas! their madness." According to the Council of Nice, then, "secured as it is from error by the energy of the Holy Ghost," Dr. Milner and Mr. Butler are "mad." Nay, more, the Council is rude enough to imply that they are, what Dr. Challoner calls Protestants, every time they say the Apostles' Creed, "liars."

Moreover, the Council, in one of its most formal decrees, subscribed separately by all the Fathers at the end of the *Actio quarta*, expressly declares, that images are worshipped, "not only that by memory we may attend to the prototype, but also that we *may be made partakers of some sanctification*." (Con. tom. 7, p. 540.) And it is afterwards said, that "by worshipping them and giving them honorary adoration, *we actually do partake of sanctification*." The Council also declares that it is of no consequence by what name the worship of images be called, whether salutation or adoration, provided Latria, which is only due to God, be not understood by it. It also says that all "who do not embrace the venerable images shall be anathema," that is, in plain English, shall perish everlastingly.

So much, then, for the *doctrine* of the Roman church on the subject of image-worship,—now for its *practice*. In the Services for the Invention of the Cross, the following hymn is sung to the *true cross*.

"Hail, O cross, our only hope

In this paschal festivity,

bring to the pious an increase of righteousness, and to sinners grant pardon of their sins.

"O cross, more resplendent than the stars, save this present congregation assembled in thy praises. Hallelujah."

In the worship of the *images* of the true cross, the priest uncovering it *takes off his shoes and draws near to adore, thrice bowing his knees before kissing the cross*; the minister then bows thrice and *adores* the cross, saying "We adore thy cross, O Lord." In the benediction of the cross, the pontiff *kneels before the cross, devoutly adores and kisses it*. "Tum Pontifex flexis aute crucem genibus ipsam devotè adorat et osculatur." In the benediction of an image of the Virgin, the Pontiff prays that "God would vouchsafe to bless and sanctify the image prepared in veneration to the honour of the most pious mother of his Son, our Lord Jesus Christ; and that whoever shall strive suppliantly to honour the same queen of mercy before this image, may both be rescued from impending dangers, and in the sight of his divine Majesty may obtain pardon of all their sins."

Now Mr. Butler cannot deny the orthodoxy and authenticity of these doctrines and practices, because they are extracted by Dr. Phillpotts from the Pontificale Romanum, a book of undoubted authority, cited as such by Bossuet, and always conformed to by the Roman church. And, after seeing such

extracts, we would fain enquire whether he and Dr. Milner can possibly affirm, with the hope of being believed, that images are only made and retained *to put them in mind of the persons they represent*; and that the adorations and genuflexions of the pontiff before the image of the cross, have no further meaning than that memorable bow which the late Lord Stanhope made at Lord Melville's trial, to the King's throne, in the House of Lords: it will hardly be attempted. Dr. Phillpotts has reason for his strong expression, that the representation of the Roman doctrine on this subject, made by modern apologists, is "false and deceitful."

In the Sixth, the Seventh, and the Eighth Letters, Dr. Phillpotts treats the doctrine of PURGATORY and INDULGENCES; and proves that the modern versions of that doctrine are a complete departure from the former faith, and at the same time, diluted as they are, that they are as contrary to Scripture as they are to truth.

The Roman Catholics are with great reason exceedingly cautious in all their treatises respecting Purgatory, and its attendant doctrine of Indulgences. Mr. Butler merely says, in the words of the Council of Trent, "that there is a purgatory, and that the souls detained in it are helped by the suffrages of the faithful." Dr. Milner says, that all that is necessary to be believed by Roman Catholics on this point is, "that there is a middle state, called purgatory, and that the souls detained in it are helped by the prayers of the living faithful." (End of Controversy, p. 311.)

This, however, is not quite all, there is another little circumstance of no small importance to be adverted to; into which, by the aid of Dr. Phillpotts, we will make a little enquiry. Souls in purgatory are not only helped by the prayers of the faithful, but by "the sacrifice of the mass." This the Council of Trent decrees in its 25th session: "the souls there detained are helped by the suffrages of the faithful, *but principally by the acceptable sacrifice of the mass.*" (Sess. 25, Decretum de Purgatorio.) Now upon this doctrine is, and ever has been founded, the inseparable connection between purgatory and indulgences; a connection which the Roman Catholics vainly attempt to dissemble, but which the Pope has joined together, and they can never put asunder. This truth is thus confessed by Fisher, Bishop of Rochester. "It is on purgatory that all regard for indulgences depends. If you take away purgatory, for what will you want indulgences? we shall not have the smallest need of them if there be no purgatory." "Since, then, purgatory was so late in being known and received in the church, can any

one wonder, respecting indulgences, that there was no use of them in the early ages of the Church?"

Such then being, according to the orthodox Bishop Fisher, the origin of indulgences, it may not be uninteresting to our readers to lay before them what the moderns say in their behalf. The author of the "*Papist Represented and Misrepresented*," says, they "*are nothing but a mitigation or relaxation, upon just causes, of canonical penances*, which are or may be enjoined by the pastors of the church on penitent sinners, according to their different degrees of demerit."

Bossuet, in his Exposition of Faith, says,

"It is the necessity of satisfactory works which has obliged the ancient Church to impose penances, called canonical: when, therefore, she imposes on sinners painful and laborious works, and they undergo them with humility, that is *satisfaction*: and when, out of regard to the fervour of the penitents, or to other good works which she prescribes to them, she relaxes something of the punishment which is due, that is called *indulgence*."

Dr. Milner says:

"That the essential guilt and eternal punishment of sin can only be expiated by the merits of Christ, but a certain temporal punishment is reserved by the penitent himself to endure: that satisfaction for this temporal punishment has been instituted by Christ as a part of the Sacrament of Penance; nevertheless, that the jurisdiction of the Church extends to this very satisfaction, so as to be able to remit it wholly or partially, in certain circumstances, which is called an indulgence." . . .

"Lastly, it is the received doctrine of the Church that an indulgence, when truly gained, is *not barely a relaxation of the canonical penance enjoined by the Church, but also an actual remission by God himself of the whole or part of the temporal punishment due to it in his sight*," End of Controversy, p. 305.

Mr. Butler says, that

"The temporal punishment due to sin, by the decree of God, when its guilt and eternal punishment are remitted, may consist either of evil in this life, or of temporal suffering in the next, which temporal suffering in the next life is called purgatory; that the Church has received power from God to remit *both* of these inflictions, and that this remission is called an indulgence."

Dr. Doyle, in his evidence before the Commons, says:

"Our doctrine with regard to indulgences is, that a person who may have offended against God or his neighbour, having done every thing in his power to satisfy for his fault; that such person, by gaining an indulgence, is thereby assisted and relieved from such temporal punish-

ment, as God in his justice might inflict upon him either in this life, or hereafter in purgatory, previous to his admission into heaven."

He also says, that an indulgence could avert sickness resulting from the wrath of God.

Dr. Murray, before the Commons, says:

"The authorities of the Catholic Church have, in virtue of the power of the keys committed to them, a power to remit a certain portion of temporal punishment due to sin after the guilt of sin has been remitted." — "The temporal punishment of sin may be either in this world or the next. If it be in this world, it may be any temporal visitation from God, or any voluntary infliction of penance, by fasting, prayer, and self-denial: and if it be in the world to come, we hold, that it is in a middle place, which is neither heaven nor hell; a kind of punishment known only to God, inflicted until the last remnant due to his justice be purged away."

He also says, that the authorities of the Church can avert or accelerate the wrath of God, as far as the temporary penalty of sin is concerned, by the power entrusted to them by God; and that prayers in this world are of use "to accelerate the passage of a soul through purgatory."

He says likewise, that the grant of an indulgence is "a change of punishment from one species of austerity to another more suitable to human infirmity, a kind of commutation, *which commutation is admitted in the canons of the Protestant Church.*"

Dr. Kelly says: "The indulgence consists in the remission of the temporal punishment that may remain due after the eternal guilt is remitted." The Douay Catechism says, an Indulgence "is only a releasing of temporal punishment due to such sins as are already forgiven us by the Sacrament of Penance."

Now it is not a little amusing to observe the excessive pains which are taken in most of these expositions to suppress all mention of Purgatory, and to separate Indulgences from it. Gother and Bossuet (as Dr. Milner politely said of Bp. Porteus) tell an "egregious falsity," by saying, that indulgences are nothing but "a relaxation of canonical penances;" because they are, in addition to this, a relaxation of punishment by fire in a future state; that "middle place," of which Dr. Murray speaks, "which is neither heaven nor hell:" which the Catechism of the Council of Trent, very expressly says, is "a place," and "a fire," (*ignis purgatorius*); which fire, according to the Canon Law, referred to by the Council of Trent, is, though not eternal, painful to a wondrous degree, and in which the souls of *truly penitent and justified sinners*, according to the Council, are tortured for a definite period. Those also who disbelieve this, must,

according to the Council, be damned. Bellarmine says, the belief of Purgatory is an article of faith; so that "they who do not believe it, shall never arrive there, but must be tormented in the eternal fire of hell." (Bell. de Purg. l. 1. c. 15.) A droll decree this of the learned Cardinal's, but certainly quite just; because they who are so profane as to disbelieve in the fires of Purgatory, ought on no account to be admitted to the privilege of experiencing what they are.

Dr. Murray also (as Dr. Milner would say if he were writing of a protestant Bishop) tells "an egregious falsity" in his evidence; for he says, an Indulgence is "a change of punishment from one species of austerity to another, more suitable to human infirmity, a kind of commutation; which commutation is admitted in the canons of the protestant Church." Now how can he make out that that species of indulgence, *which refers merely to purgatory*, is "a change of punishment; from one species of austerity to another, more suitable to human infirmity." For instance: a rich man dies in a state of grace, and leaves a certain sum of money to buy so many masses to accelerate the passage of his soul through purgatory: how can this be called a change of punishment from one species of austerity to another, more suitable to human infirmity? There is no change at all: the man undergoes no austerity; he merely leaves a certain sum of money, and in return for this money, the Church, as M. de la Luzerne says, in his *Essai sur le Rituel des Indulgences*, "*unit ses prières aux merites de Jésus-Christ et des saints pour le soulagement de son ame, et lui applique ainsi les satisfactions de Jésus-Christ et des saints.*" There is no commutation here; there is only an application of what the Council of Trent (Sess. 21.) calls the heavenly treasures of the Church (*cœlestes ecclesiæ thesauros*) to the soul of a rich penitent. These treasures are the merits of Christ and the saints; and Luther was condemned for denying their efficacy. Again, Mr. Butler says, that to every indulgence there is one condition annexed; "*I mean sincere repentance.*" and Dr. Milner says, this is *always* enjoined or implied in the grant of it, and is indispensably necessary for the effect of every grace. (End of Controv. p. 304.) Now this, again, in Dr. Milner's polite phraseology, would be called an "egregious falsity," for indulgences are confessedly granted to souls already in purgatory; and how can souls in purgatory repent? They must, as Dr. Phillpotts says, "be free from all necessity, as they are removed from all possibility of repentance."

Such then are the difficulties to which the Roman Catholics are reduced by the inseparable connection which subsists be-

tween Purgatory and Indulgences ; and therefore no wonder at their anxiety to dissolve it. The bare idea of the Church being able, of its own authority, to apply the merits of Christ to remission of punishment by fire in a future state, is shocking to reason ; but when we come to consider that this remission is actually *sold* in some cases, the idea is still more shocking. Such, however, really is the case ; and the assertion of Messrs. Butler and Milner, that the price of the indulgence is nothing more than a fee of office, is, in Mr. Butler's case, a gross inaccuracy, and in Dr. Milner's (we once more use his own language to Bishop Porteus) an "egregious falsity." At any rate, if indulgences be not sold, masses are. According to the infallible Council of Trent, the acceptable sacrifice of the mass accelerates the passage of a soul through purgatory, and the sacrifice of the mass is sold. The rich leave money to buy them, and the poor enter into Purgatorian benefit clubs for the same purpose : contributing, according to their means, 5d. 2½d. or 1d. per week ; which subscriptions, according to the prospectus of the club, are "faithfully registered and transmitted from the books of the society to the books of eternal life, in order to receive the more ample recompense and more glorious rewards."—"When a member dies, masses will be immediately celebrated for the eternal repose of his soul, *according to the subscription* ; on condition the deceased member has given at least a year's subscription, and be a subscriber at death !" This is an extract of a paper circulated in Dublin, and printed by J. Coyne. We are at a loss to find words to express our feelings at the impiety of those who teach such a doctrine, or the credulity of those who believe it. In granting these indulgences, which have reference to Purgatory also, the Pope, says Bellarmine, "does not *absolve* the deceased, but offers to God, *out of the treasure of satisfactions*, as much as is necessary to free them." These treasures, according to Clement VI. and Leo X. are the superabundant merits of Christ's blood, a single drop of which would have sufficed for the redemption of mankind, and the merits of the blessed mother of God, and the elect. We must refer our readers to the Bulls of these pontiffs, in Dr. Phillpotts' Letters.

The next points considered by Dr. Phillpotts are CONFESSION and ABSOLUTION. Upon these the modern Roman Catholics pretend to see no difference between the Churches of England and Rome ; and their Protestant advocates say, that they believe them. First, then, with regard to Confession : the Church of England *permits* Confession, *if the penitent earnestly wishes it* ; but the Church of Rome *commands it on pain of eternal damnation*. Si quis dixerit, says the Council of Trent, in

sacramento pœnitentiæ ad remissionem peccatorum necessarium non esse jure divino confiteri omnia peccata mortalia, &c. anathema sit. Again: Si quis negaverit confessionem sacramentalem vel institutam vel ad salutem necessariam esse jure divino; aut dixerit modum secreté confitendi soli sacerdoti quem ecclesia catholica ab initio semper observavit et observat alienum esse ab institutione et mandato Christi et inventum esse humanum: anathema sit.

Such are the Canons of the Roman Church; and can any Christian justly say, that there is no difference between such a confession as this, and the confession allowed by the Church of England: that is, between simply allowing Confession, if a penitent earnestly desire it, and commanding him to confess, whether he wishes it or no, under penalty of eternal damnation. But again: if this difference were not so glaring and so conclusive, the *mode* of confession in the Roman Church is so objectionable as to be of itself a source of every thing that is abominable, and corrupting to the soul: a course of self-examination is prescribed in their Penitential Canons, containing particulars, than which nothing more loathsome and polluting could be conceived.

The next subject under review is *Absolution*, on which similar misrepresentations are advanced by the Roman Catholic advocates; and complacently admitted by their Protestant patrons. It is gravely asserted, that Absolution in both Churches is pronounced precisely in the same words, and *in the same spirit*; and a certain Right Honourable Secretary is reported to have expressed himself as follows: "There is a sentence in our own Prayer-book, in the visitation of the sick, where the very same doctrine is asserted in the very same words as those stated by Dr. Doyle before the committee."

Now the two doctrines are as different as light from darkness: the Absolution of the Roman Church is judicial, the same as if it was pronounced by God himself; and any body that denies this, is sentenced, by the Council of Trent, to eternal punishment. The Absolution of the Church of England is merely declaratory, and followed immediately by a prayer to God to consider the sick penitent's contrition. Again, the absolution of the Roman Church is indispensable to salvation. If any one wilfully refuse it, he must be damned. That of the Church of England is only given to the penitent *if he earnestly desire it*, and is not considered necessary at all. The absolution of the Roman Church is enjoined once a year by the Council of Lateran; that of the Church of England is never recommended, even when earnestly desired, but in the extremity of

sickness; and we dare venture to say, that the generality of the English clergy have scarcely ever administered it in the course of their lives: yet the Roman advocates venture, before a Protestant audience, to assert that the two Absolutions are *in spirit* and in words the same; and one of the sworn guardians of the church declares, that he believes them! The words of our Absolution in the Visitation of the Sick are certainly objectionable, because they enable our adversaries to misrepresent our doctrine; but our doctrine itself is as perfectly unobjectionable, as it is perfectly different from that of the Church of Rome. The Romish doctrine of Absolution, with its attendant ones of Confession, Purgatory, and Indulgences, is one of the most tremendous engines of priestly power that ever was placed in the hands of men. The true Catholic is taught firmly and implicitly to believe, that if he *wilfully* refuse to confess his sins to a priest, and get absolution from him, he must inevitably be lost. He is also taught as firmly and implicitly to believe, that if he refuse to perform certain penitential acts, or to commute them by buying an Indulgence, or paying for so many Masses, he must be burned so many years in the fires of Purgatory, before he can be admitted into heaven. What is there of this in the doctrine of the Church of England? and yet we are told they are *in spirit* the same.

The next doctrine under review is TRANSUBSTANTIATION, on which we are unwillingly obliged to quarrel with the Right Honourable Secretary again: really, as Dr. Phillpotts says,

“There is no parliamentary short cut in the science of divinity, and even honourable and learned members must be content to be ignorant, where they will not take the trouble to be informed; and if they think fit to proclaim their ignorance, they have only to thank themselves for any exposure to which it subjects them.”

Mr. Canning is reported to have said, in his speech on the 21st of April:

“What was it which kept the Roman Catholics from taking seats in that house? the oath against transubstantiation. But did the house forget, that there might be men amongst themselves who believed in *cons*ubstantiation, the doctrine which had been avowed and taught by Luther? Did they believe that man a traitor, whose creed embraced the one, but rejected the other?”

Now upon this, we would fain ask the Right Honourable gentleman, in the first place, Did he really mean to insinuate, as his words imply, that the Roman Catholics are excluded from Parliament, *because* they believe in transubstantiation? If so, it could only be to puzzle his auditors. They are excluded, every

one knows, because it is considered that their allegiance to the State cannot be so perfect as that of Protestants; and the oath against Transubstantiation is only used as a test to discover whether they are Roman Catholics or no. If they believed in nothing but Transubstantiation, they would have sat in Parliament long ago. In the second place, we would ask him, Whether he meant to insinuate, that any body in England believes in Consubstantiation; or that the Church of England gives the least colour to such a doctrine? He knows that no one suspects a man of being a traitor for believing in either, but that the oath against transubstantiation is a test for the exclusion of those who, it is believed, would destroy the Church of England if they could, and are bound by their religion to destroy it as soon as they can.

"The law," says Dr. Phillpotts to Mr. Butler, "does not exclude you *because* you believe in transubstantiation, but because you belong to a church whose principles are considered to be such as render it inexpedient to suffer its members to sit in parliament; and it prescribes the denial of transubstantiation only as a test, to ascertain whether those who are required to take it, really do belong to that church Whether such exclusion or such a test be necessary, is no part of the subject I have undertaken to treat. But I may be allowed to say, that as a test, nothing could be better chosen than the denial of transubstantiation. It is a dogma so intimately interwoven in the system of your Church, that no man can pretend to belong to you who has cast off that most essential article of your creed. For this reason I sincerely lament that any other was ever chosen; much more one marked by so much needless acrimony of invective as the other parts of the declaration exhibit. That there were circumstances in the history of the time when that declaration was prescribed, which account for the harsh language in which it is drawn, does not diminish the regret which moderate men must feel and express that its tone has not long ago been reduced to a point more accordant with charity."

To these sentiments we heartily subscribe; and wish that the Legislature had in all things followed the moderation of the fathers of the English Church, who merely say, in our 28th Article, "Transubstantiation cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given rise to many superstitions."

While we are upon this part of the subject, we cannot help adverting to the endeavours of another senator, statesman, and legislator, to assimilate the doctrines of England and Rome, for the purpose of reconciling John Bull to Catholic emancipation. Upon the subject of *transubstantiation*, Mr. Plunkett lays down

the following modification of the Roman Catholic doctrine. He says, according to the Report, that the Roman Catholic "does not believe the body of our Lord to be present in the Eucharist in the same sense in which it is said to be in heaven; for he admits that the same body cannot be in two places at the same time, but it is present *in a sense*: the Council of Lateran says *sacramentally* present." Now if this be true, in the name of charity, we would fain ask, What have we been disputing about all this time? And whence comes it to pass, as Voltaire says, that so much blood has been spilt, from the shores of the Baltic to the foot of the Pyrenees, for the last three centuries, on account of a word that signifies soft charity—*ευχαριστία*? We all believe our Lord's body to be present *in a sense*, and *sacramentally*. Calvin maintains, that when the true Christian receives the Eucharist with a lively faith, he is united indescribably but really to Jesus Christ, insomuch that to him Jesus Christ is *really* though not corporally present. The Church of England says that Christ is "verily and indeed taken and received by the faithful;" thus maintaining his real though sacramental presence in the bread and wine. If, then, all that the Roman Church requires is a presence *in a sense*, a *sacramental presence*, why does she condemn us for believing as we do: because we also believe that Christ is present in a sense, and sacramentally? The answer is, that this is *not* all that she requires. She is *not* satisfied with requiring us to believe that Christ is present *in a sense*, but requires us to define precisely what that sense is. She requires us to believe that Christ is present, not only *sacramentally*, but *corporally*; and burnt hundreds of human beings in former ages for refusing to believe it. The divines of the Church of England admit the *real* presence of Christ *sacramentally*; but this does not satisfy the divines of the Church of Rome: they require us to believe in the *corporal* presence *substantially*, and say that we must perish everlastingly if we do not. Bossuet calls our doctrine of the real sacramental presence an equivocation. The Council of Trent decrees, that any one who denies that the body and blood and soul and divinity of our Lord are truly, really, and substantially present in the Eucharist, "Vere, realiter, et substantialiter," or says they are only there significantly, figuratively, or virtually, "in signo, figura, vel virtute," shall be damned. And the Cardinal de la Luzerne, in his "Instructions sur le Rituel, art. prem. sur l'Euchariste," says, "the Sacrament contains the body of our Lord, really and truly, not mystically and figuratively, as Calvin says..... The bread is destroyed, annihilated, and changed into the body of our Lord, as the wine is changed into his

blood. The accidents of the bread and wine, that is, their shape, smell, taste, and colour, remain; but they no longer belong to the bread and wine which are annihilated The body which is present in the Eucharist is the same which was born of the Virgin, which was crucified, which rose again, *and is ascended into heaven.*" Thus contradicting Mr. Plunkett, "It is in the Sacrament living, and *just as it was when he said to his disciples, 'This is my body.'*"

Now of this doctrine Mr. Plunkett says that he understands it no more "than if it were laid down as a dogma that it was of a blue colour or six feet high;" and we believe him. But for this assertion of his the Cardinal would "write him down" a heretic; and in the 16th century he would have been burned, as Latimer was. He further says, "I feel satisfied, as a sincere Christian resting on Scripture and reason, that it is not necessary for me to involve myself in these mysteries." We think so too; and wonder why the Church of Rome cannot imitate the wisdom of the Church of England, and be content with maintaining a real presence, without defining what that real presence is. Never was there greater wisdom, wit, or discretion, than in these memorable lines of the Virgin Queen.

" Christ was the word that spake it;
He took the bread and brake it:
And what he then did make it,
That I believe, and take it."

Some believe in a corporal presence called Transubstantiation; some in another sort of corporal presence, called Consubstantiation; others in another sort of presence, called Impanation, where the body is not *with*, but *in* the bread; others maintain a real but sacramental presence; others say that the bread and wine are only signs and symbols of the body of Christ, which is present neither really nor corporally. Now we, for our parts, think that only one of these opinions is right; but then we cannot conceive why the people who maintain the others might not be permitted to take the Sacrament at the same altar without offence either to God or man. But no, says the Roman Catholic, you are all heretics; you shall not communicate with us; and if you persist in your opinion, you must be damned: and all this because we really cannot believe a wafer to be a human body—a proposition which one of the cleverest men in his Majesty's dominions, a statesman, legislator, lawyer, and orator says he no more comprehends than if it were laid down as a dogma "that it was of a blue colour, or six feet high." The Roman Catholics may complain of Transubstantiation as a test, &c.; we wish

they had the wisdom to make all tests unnecessary; but let them remember the adage,

Nec lex fuit æquior ulla
Quam necis artifices arte perie suâ.

Phalars was burned in his own brazen bull. For four centuries Transubstantiation was made the test of heresy, and numbers of human beings have perished by the dreadful death of fire, as victims to the Moloch of the Church of Rome. It is, then, but a mild and gentle retribution that the same doctrine should now, by their own obstinacy, be made the test of exclusion from that political power which, when they possessed it, they so murderously abused.

The Fourteenth Letter is devoted to the consideration of the power of the Pope in temporals, the murder of heretics, and the not keeping of faith with them; doctrines too important for discussion within our narrow limits; we must therefore pass them over, and only remark upon a most extraordinary assertion of Dr. Doyle's, in his examination before the Commons. He says, that "as far as he is acquainted with the history of the claims of the Popes to temporal interference, they rested them upon some temporal right previously acquired by themselves or their predecessors, with the single exception of Boniface VIII." Now if he really believed what he said, he is a very bad historian, and has as short a memory as any great wit ever had before; for no longer than twenty years ago, Pope Pius VII. claimed the general right of deposing heretic princes, in terms as lofty as ever any of his predecessors did in the very summit of their power. That there may be no mistake upon this subject, we will give his Holiness's own words in "choice Italian."

In the course of those events which succeeded the French revolutionary war, and in the transfer of property which ensued; some ecclesiastical territories had been given as indemnities to Protestant-Sovereigns; to which the Pope refused to give his consent, and sent an order on the subject to his Nuncio at Vienna, in which were the following words:—

"Ma non solamente la chiesa ha procurato d' impedire che gli eretici occupassero i beni ecclesiastici, ha inoltre stabilito come pena dell' eresia la confisca e perdita dei beni ecclesiastici posseduti. Questa penaé decretata per rapporto ai beni de' privati nella decretale d' Innocenzo III. riportata nel. capo Vergentis 10. de Hæret: e per quel che riguarda i principati feudi 'e pene regola del divitto canonico nel cap. absolutos: 16 de Hæret: che sudditi di un principe manifestamente eretico rimangono assoluti da qualunque omaggio, fedeltà, ed ossequio verso il medesimo; e niuno che sia alcun poco versato nella storia può ignorare le sentenze di deposizione pronunciate dai Pontefici e dai concili contro de'

principi ostinati nell' eresia. Se non che siamo ora pur troppo giunti in tempi così calamitosi e di tanta umiliazione per la sposa di Gesu-Cristo che siccome a lei non è possibile usare, così reppure è spedito ricordare queste sue santissime massime di giusto rigore contro i nemici e i rebelli della fede. Ma se non può esercitare il suo diritto di deporre da loro principati e di dichiarare decaduti da loro beni gli eretici, potrebbe ella mai positivamente permettere per aggiungere loro nuovi principati e nuovi beni, d' esserne spogliata ella stessa? Quale occasione di didere la chiesa non si darebbe agli eretici medesimi ed agl' increduli, i quali insultando al di lei dolore, direbbero esservi trovati finalmente i mezzi, onde farla divenir tollerante?" &c.

The Pope, we see, says that "no one the least versed in history can be ignorant of the sentences of deposition pronounced by Popes and Councils against Princes obstinate in heresy," and talks of the holy maxims of the Church concerning rebels against the faith; and yet Dr. Doyle is so little versed in history as to say he knows nothing at all about these maxims. Really, it seems that the Doctor must be very ignorant, or, what is worse, very insincere.

There is one more point to which we must advert; and that is the comparative intolerance of the Churches of England and Rome. It is strange enough that any comparison on such a subject should ever be made; but it is so: and as there are some persons who will believe any thing, this is worth consideration and answer. It is insinuated that both Churches equally hold exclusive salvation. The quibble upon which this pretence is justified, is the assumed *fact* of our both affirming that there is no salvation out of the Church. Now, in the first place, we do not assert this; and, in the next, if we did, it would prove nothing. Our 18th Article anathematizes those "who presume to say that every man shall be saved *by* the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby all men can be saved." Now there is no assertion about the Church: the Article, as Dr. Phillpotts says, only

"Condemns the impiety of holding that men may be saved by virtue of any false religion: but it does not deny that God, for Christ's sake, will extend his saving mercy to innumerable multitudes of all nations and countries, even of those who never heard of Christ: it only affirms, that whosoever are saved, are saved by virtue of that holy name, whether they have heard it or not."

What is there of bigotry in this? But Calvin said, *Extra gremium ecclesiæ nulla salus*. Well, and what if he did? Did he mean that there was no salvation out of the Church of Ge-

neva? Did he mean that there was no salvation out of this or that particular congregation assembled under a bishop or a presbytery? No: by the word Church, he meant the communion of all true believers collected into one body under Christ their Head, and that out of this none *to whom the Gospel has been proposed can be saved on the terms of the Gospel*. Is not this as different from the Roman Catholic doctrine as light is from darkness? By the word Church, Protestants mean the communion of all true believers, in all ages of the world, united into one body under Christ their Head; while by the same word the Roman Catholics mean all true believers who have been collected together into one body under a bishop elected by the cardinals at Rome. See the Most Reverend James Butler's Catechism, approved by the four Roman Catholic archbishops of Ireland.

Question. Are all obliged to be of the true Church?

Answer. Yes; none can be saved out of it.

Question. How is the Church one?

Answer. In all its members believing the same truths, having the same sacraments, *and being under one head on earth.*"

And Dr. Delahogue, professor at Maynooth, in his treatise *De Ecclesia Christi*, says, "It is *a most certain doctrine*, that all schismatics, even though they do not err in doctrine, are out of the Church, and *the way of salvation.*"

The Council of Trent has ninety-two sentences of everlasting condemnation on the Sacraments alone. It also says, that *all baptized persons, whether baptized by heretics or not*, are subject to the laws of the Church, which it calls the mother *and mistress* of all churches. And the Roman Catechism says, "*Hæretici et schismatici qui ab ecclesiâ desciverunt, &c. non negandum tamen quin in ecclesiæ potestate sunt, ut qui ab eâ in judicium vocentur puniantur et anathemate damnentur.*" See *Catechismus Romanus*, p. 78, ed. 1587. If all baptized persons then are in the power of the Church, and all who are in the power of the Church, and refuse to submit to its authority, must be accursed, we are in that unhappy number;—and the Church of Rome is, surely, a little more exclusive than the Church of England.

We have a great deal more to say on this subject; but must now bring this Article to a close with our acknowledgments to Dr. Phillpotts for the fresh proof of his zeal and ability, which his Letters to Mr. Butler furnish.

A Defence of Religious Liberty, in a series of Letters, with notes and illustrations, from a Lover of Truth. By the Author of "Letters on Prejudice," and "Sermons on Christian Responsibility." 8vo. pp. 156. 3s. Cadell. 1825.

THE title of this work is any thing but an index of its contents. A work which calls itself "A Defence of religious Liberty" ought either to contain a full treatise upon the general principles of toleration; or at least a disquisition upon the subject of church authority, and a refutation of the exorbitant claims of the church of Rome. This, however, contains neither one nor the other, but relates principally, if not entirely, to a very limited sort of liberty, namely, that of reading the Holy Scriptures; and if the title, and indeed the work itself had been confined to this particular, it would perhaps have answered its purpose better. Diffuse disquisitions upon controversial subjects answer no purpose but that of puzzling the reader, and weakening the cause which they are intended to support. "The Defence" however furnishes us with a considerable mass of valuable information respecting the increased boldness with which, within the last twelve months, the Roman Catholic clergy have reasserted the most obnoxious tenets of their church. The accession of Leo XII. to the papacy, and the stupendous power of the Catholic Association in Ireland, have done wonders in this respect. Doctrines which a few years ago were cautiously hid under a bushel, are now placed in the brazen candlestick, and set aloft upon the hill of controversy, to give light to the whole Roman Catholic world.

There is no doctrine in which the change has been more remarkable than that which relates to the study of the Scriptures. In 1814 the Rev. Andrew Scott, a Scotch Roman Catholic priest said, "I can publicly declare (without danger of being contradicted by my brethren or censured by my superiors) that it is not at present—that it never was—a principle of the Catholic church that the scriptures should be withheld from the laity; and there never was any law enacted by the supreme legislative authority in the catholic church by which the reading of the scriptures was prohibited." In 1812 the Rev. Peter Gandolphy said, "If any of the Bible Societies feel disposed to try our esteem for the Bible by presenting us with new copies of a Catholic version *with or without notes*, we will gratefully accept and faithfully distribute them." (See Correspondence on the formation, objects and plan of the Roman catholic Bible Society, &c. 1813.) Such were the sen-

timents of the Roman Catholic clergy while the Pope was in jeopardy, and the societies for distributing the Bible less formidable than they are at present. It is amusing to contrast the feeling evidenced in the late stormy and irreverent discussions, which have taken place upon the subject in the sister country. The author of "The Defence" gives extracts from sundry speeches, which ought to be preserved as beautiful morsels of eloquence, and splendid specimens of liberality and judgment. "The principle of bible reading without note or comment," says the Rev. Mr. Sheehan, "tends only to infidelity in religion and insubordination to the civil government."—"When Henry, of unworthy memory, broached his new religion," says the Rev. Mr. Dunphy, "*did not men go to the scriptures and draw from them as from a quiver the arrows which were to strike down the ancient faith.*"—"We want not the assistance of the bible," says the Rev. Mr. O'Connell, "to inculcate the principles of Christianity."—"I maintain," says the Rev. Mr. Clowry, "that the indiscriminate reading of the scriptures is opposed to the interests of religion as it is to the well-being of society."—"My dear friends," says the Rev. Mr. Sinnott, "let me impress upon your minds this fact, that should you be induced to take the bible home with you to your cabins *you would be in danger of learning from it doctrines contrary to the religion of your own infallible church!* for it teaches all religions, and from it every sectarian professes to derive his creed."—"I beseech you," says Mr. Wall, speaking to the females present, "I beseech you to recollect the history of those times, and if it appears that you are or will be mothers of families, when you find the little ones clinging to your knees with filial love tell them to avoid the promiscuous reading of the bible!!"

So much for the Roman Catholic orators in their public speeches,—the right reverend and reverend divines in their closets are no less warm in the cause. "The scriptures alone," says Dr. Doyle, under the signature of J. K. L., "have never saved any one: they are incapable of giving salvation: it is not their object; it is not the end for which they were written."—"It is evidently a much more rational plan," says Bishop Milner, "to put the statutes at large into the hands of the illiterate vulgar, telling them to become their own lawyers, than it is to put the text itself of the mysterious bible into their hands for enabling them to hammer their religion and morality out of it." (See his Charge, March 30, 1813.) In his letter to the *Orthodox Journal*, in October 1813, he also says, "it is evidently impossible to add any notes whatever to the sacred text which

will make it a safe or proper elementary book of instruction to the illiterate poor." And in the same he says "that the labouring poor in Ireland, without a single bible in the village, know more of the revealed truths of the gospel, and can give a more rational as well as a more detailed account of them than the same class of people can in this country, which the bibliomaniacs boasting call the land of bibles." Now we flatter ourselves that the mere view of these extracts is enough; they at least stand in need of no note or comment. No true Protestant can for a moment doubt of the spirit which dictated them or the motive which gave them birth. Whatever Bishop Milner may think of the bibliomania of the Protestants, the bibliophobia of the Roman Catholics is quite intelligible. In fact the naiveté of the Irish orators betrays itself. "Should you be induced to take the bible home with you to your cabins, *you would be in danger of learning from it doctrines contrary to the religion of your own infallible church.*" We do not doubt it; and therefore we cannot wonder at the caution of the Roman church. Do but persuade the laity in general to read the Scriptures, and that church must fall; her dominion over the minds of men must perish as certainly as darkness recedes before the rising of the sun; and therefore she cannot, must not, permit them to be read. It is as absurd to wonder at the Roman Catholic priests for refusing to permit the general study of the Scripture, as it would be to wonder at an empiric for refusing to publish the ingredients of his prescription, or the mechanic for withholding the secrets of his trade. They all live by their exclusive patents; publish the mystery, and their occupation is gone.

This holy aversion and religious opposition to the general study of the Bible have always been inculcated by the clergy of the Roman church. Mr. Scott, to be sure, publicly declares that there never was a law enacted by the supreme legislative authority of the Catholic church by which the reading of the Scriptures was prohibited; but did he, when he said this, recollect the following Canon of the council of Trent? "*De libris prohibitis Regula quarta:—Cum experimento manifestum sit si sacra Biblia vulgari linguâ passim sine discrimine permittantur, plus inde, ob hominum temeritatem, detrimenti quam utilitatis oriri; hâc in parte judicio episcopi aut inquisitoris stetur: ut cum consilio Parochi vel Confessarij Bibliorum a Catholicis auctoribus versorum lectionem in vulgari linguâ eis concedere possint quos intellexerint ex hujusmodi lectione non damnum sed fidei atque pietatis augmentum capere posse: quam facultatem in scriptis habeant. Qui autem absque tali facultate eo*

legere seu habere præsumpserit, nisi prius Bibliis ordinario redditis, peccatorum absolutionem percipere non possit." These latter words imply that if a man should read his Bible without leave he will be damned. If this be not a prohibition by legislative authority, we do not know what is.

The ancient Roman Catholic writers abound with passages speaking of the Bible in terms of absolute contempt: they called it "*scripturam dubiam, ambiguum; præceptorem mutum; litteram occidentem; litteram mortuam.*"

At the Council of Trent one Bishop said the Bible was *atrummentum mortuum*, dead ink; another said Scripture was "*res muta et inanimis*;" and a third impiously mentioned the holy volume as "*nigrum evangelium*," the black gospel. "We will no longer," says Hosius, quoted by Jewell, "place any reliance on those scriptures which have received such various and contradictory interpretations; but rather attend to the voice of God himself than refer to those unprofitable elements (or bare words of holy writ) and place our hopes of salvation in them. It is not necessary for a man to be well versed in the law and gospel, but to be taught of God. It is but lost labour that is engrossed by the sacred writers, for the scripture is but a creature and mere bare letter."

"I cannot imagine," says Bishop Jewell, "for what reason our opponents shun with abhorrence the word of God as a thief does the gallows; whether it arises from fear, or consciousness of their own bad cause, or a despair of victory. But at the same time perhaps we need not wonder; for as it is said flies perish most quickly in the sweetest ointments, so these men feel that their cause must be rendered hopeless and finally destroyed by God's word as it were by poison.".....

"St. Chrysostom has admirably enforced the designs of these men. 'Heretics,' he says, 'close the gates of truth, well knowing that if *they* are kept open, the church would be no longer theirs.' Theophylact calls 'the word of God the candle by which the thief is discovered and taken;' and Tertullian declares that 'the scriptures convict heretics of treachery and deceit.'

"One argument is sufficient to prove that their proceedings are neither conducted with honour nor sincerity. That cause which declines a scrutiny and fears the light, justly becomes an object of suspicion; for, as our Saviour says, 'every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprovèd; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.' The papists however are not so blind but that they clearly perceive, that if the scriptures

once become generally read and known, their kingdom must perish ; and, as it was said in the old time, all the idols of the dæmons whose oracles were formerly consulted in cases of perplexity suddenly became dumb at the appearance of Christ upon earth, so in these days will all their arts perish, all their influence decay at the preaching of the gospel. For antichrist cannot be dethroned but by the brightness of Christ's advent."

The author of "The Defence" furnishes his readers with a great number of extracts both from the Holy Scriptures and from the Fathers in direct and positive contradiction to the frothy eloquence of the Irish orators, the solemn assertions of the learned divines, and the thundering Bull of Pope Leo XII. To the Pope, who says in his Bull that "the Bible Society is audaciously endeavouring to translate or rather corrupt the holy Scriptures into the vulgar tongues of all nations—from which must result more evil than good," he opposes the words of St. Augustine, who expressly says, "The only preservative of the integrity of scripture is the translating it into so many languages, and the general and perpetual custom of reading it in the church. The holy scriptures *cannot be corrupted*, because they are and have been in the hands of all Christians." To Dr. Doyle, who says, "The scriptures alone have never saved any one: they are incapable of giving salvation; it is not their object; it is not the end for which they were written," he opposes the words of an older doctor called St. John, who says, speaking of the same scriptures, "these are written *that ye might believe* that Jesus is the Christ the Son of God, and that believing *ye might have life through his name*." To Mr. Wall's pathetic deprecation of Bible reading, and his eloquent entreaty to the ladies not to permit their little darlings to meddle with so dangerous a book, he opposes the express orders of St. Jerome in his epistle to Leta, respecting the cultivation of her daughter, a child: "Instead of jewels and silk let her be enamoured with the holy scriptures, wherein no gold nor skins, nor Babylonian embroideries, but a correct and beautiful variety producing faith will present itself. Let her first learn the Psalter, and be entertained with those divine songs; then be instructed unto life by the Proverbs of Solomon. Let her then learn from Ecclesiastes to despise worldly things, and transcribe from Job the practice of patience and virtue. Let her then pass to the gospels, *and never let them be out of her hands*, and then imbibe *with all the faculties of her mind*, the Acts of the Apostles, and the Epistles," &c. Thus we perceive while Leo the Twelfth says that a multitude of translations is the surest way to corrupt the Scriptures, St. Augustine says it is the very surest way to

preserve them from corruption : while Mr. Wall beseeches the Irish mammas to preserve their little ones from the study of the Bible, St. Jerome recommends Leta to let her daughter imbibe it with all the faculties of her mind : and lastly while Dr. Doyle affirms that the Scriptures “ are incapable of giving salvation, and *were not written for that end,*” St. John most expressly affirms that this is the very end for which they were written.

But alas what avail these convictions and confutations ? Of what profit is it to convict the Roman Catholics of contradicting the Fathers and Scripture itself ? they heed not the confutation ; they blush not at the conviction : the authority of the Church is paramount—to that alone they bow. But though the effect of written pamphlets may not be very great, yet we feel confident that the vivâ voce discussions which have recently taken place in Ireland, scandalous and irreverent as some of them were, must have done a great deal of good. They will have attracted the attention of the Irish peasantry to the subject ; they will no doubt have stimulated curiosity, and the people must and will have a secret desire to see that book which their priests have prohibited with such jealous care. We have recently heard a story, somewhat apocryphal to be sure, about an old lady hiding her Bible in the tea pot ; and certainly if she did do so, the Bible must have been unusually small or the tea-pot unusually large : but whether the story be true or false, we do not doubt that the old ladies will be very inquisitive about this prohibited work—and therefore in proportion to the hostility with which the Roman Catholics oppose its distribution, so ought we to promote it. We think, indeed, it would not be a bad ruse de guerre to print bibles in such a form as that they might be easily hid from the lynx-like eyes of the priest, either in a tea-pot or any other piece of furniture which might be equally secure. The Roman Catholic priests say that their flocks shall not read the Bible without their expositions, if they can help it : we have a right to say that at least they shall not want the means. This is surely a very fair and legitimate mode of warfare. A great portion of His Majesty’s subjects, amounting, we are boastingly told, to nearly 7,000,000, are prohibited by the orders of a foreign priest from reading the Bible. Now we will not call this an impertinent and tyrannical interference on the part of the foreign priest ; we will not call for legislative enactments to prevent it ; but we certainly have a good right to supply our poor oppressed fellow subjects with the means of emancipating themselves from this thralldom *if they wish it* : and therefore, although

we are no friends to an indiscriminate study of the Bible without note or comment by illiterate people ; although we admire the good old church of England fashion of putting a Bible into the hands of the learner, accompanied by the Prayer-book, and elucidated by the counsel and advice of the minister ; yet, for the sake of truth and the extirpation of error, we wish we could see a Bible in every cabin in Ireland. We are persuaded that the cause of Protestantism would thereby be materially strengthened ; and with every sort of respect for the Roman Catholic clergy,—with every kind and liberal feeling towards them, as far as relates to their comfort and happiness, and the extension of their civil privileges, consistently with the security of the established church,—we are at the same time of opinion that no errors can be more extensively mischievous than those which they now maintain in Ireland by order of the Church and See of Rome.

Substance of a Speech delivered in the House of Lords, on Tuesday, May 17th, 1825. By William, Lord Bishop of Llandaff, on a Bill for the removal of certain Disqualifications of the Roman Catholics.
Pp. 32. London. Rivingtons. 1825.

THE excellent Prelate who delivered this Speech, is known to possess, in no common degree, the talents of accurate discrimination and sound discretion. If these talents be applied, as they here appear to us to have been, to the very important subject of Catholic disabilities, the result must be well worthy of the attentive consideration of our readers.

Admitting, on the one hand, the right possessed by every government to exclude from places of trust those persons who cannot or will not give security for their being qualified to fill such places ; and, on the other hand, the strong claim which persons of rank or talent and good conduct may urge for admission, and the inconvenience which attends their exclusion, we ask, What is the security demanded of the Roman Catholics, and which they cannot give ? or, in other words, what is the real cause of their exclusion ? This is the question which is asked and answered in the Speech before us. The Bishop states that there “ is a direct acknowledgment ” on the part of the legislature, “ not only that *some* religious establishment is essential to the constitution, but also that it shall be *Protestant and Episcopal*.” This he deduces from the words of the pre-

amble of the Bill, which sets forth, "that the Protestant succession, and the Protestant Episcopal Church of England and Ireland are *established permanently and inviolably*." Assuming this, then, as the basis of the whole enquiry, he asks, "on what grounds are Roman Catholics excluded from certain privileges and favours granted to other members of the community?" And he answers thus:

"They are *not* excluded merely on account of their *theological* tenets: they are not excluded for holding the doctrines of transubstantiation, of the invocation of saints, the worship of images, or any other points in their creed or ritual which we deem to be errors and corruptions of Christianity. These are not, properly speaking, the disqualifications under which they labour, not the true ground of those disabilities which the legislature has thought fit to impose upon them. The real and only ground of their exclusion is this;—that they are (what they do not choose to call themselves) *PAPISTS*." P. 3.

After guarding himself from the imputation of using this term as a term of reproach, the Bishop proceeds to ask, "What is the distinguishing feature of the real Papist?"

"It is (says he) the acknowledgment of *the Pope's supremacy*,—the acknowledgment that, in certain respects, the Pope has an authority over the whole Christian world; and, consequently, that in whatever country, or under whatever government, the members of the Church of Rome are placed, they owe to him, as their supreme head, a special allegiance, and are bound, by an obligation paramount to all others, to render him homage and obedience." P. 5.

The authority of the Pope has been formerly claimed and exercised, as extending both to spiritual and temporal concerns. In the latter character it has never been disclaimed; nay, it may still be said to continue in force, under the decree of the Council of Trent, which recognizes the authority of anterior councils. But leaving untouched the question of the Pope's supremacy in temporal matters, how are we affected by that which he is acknowledged to exercise in spiritual matters? This is the one leading and important point in this speech.

"My lords," says this learned prelate, "of all fallacies none appears to me more palpable, more egregious, than that which regards spiritual authority as altogether unconnected with temporal. Theoretically, indeed, they are distinct, but practically, in most cases, it is hardly possible to disunite them. Like the soul and body, (I am using Belarmine's illustration, my lords, not my own)—like the soul and body, though each have special qualities and special interests of its own, yet they act one upon the other by mutual co-operation, and affect each other by mutual influence. It may be easy to say, this is a spiritual

right, and that a temporal right; this is an exercise of civil power, and that of ecclesiastical:—but when you come to apply these to individual cases, they will be found so blended together, as to render their separation always difficult, sometimes impracticable. And this is, in reality, the main foundation of that alliance between church and state, which exists in almost every well constituted government, and which sustains the fabric of the British constitution." P. 6.

The Bishop contends, therefore, that the spiritual authority, assuming to itself a *supremacy* distinct from the state, becomes so far a direct infringement upon the temporal authority of the Sovereign. Going on to enquire into the nature of the spiritual supremacy, he adopts Bishop Horsley's distinction of the "power of order" and the "power of jurisdiction;" the former conferring the capability of exercising spiritual functions, the latter extending "to the entire *government* of the ecclesiastical body—to every thing which, in ecclesiastical no less than in civil polity, it is the duty of the legislative and executive government of the country, to provide for the general benefit of the community." Spiritual *functions* belong exclusively to the Church; spiritual *jurisdiction* belongs to the State, as allied to the Church. To show still more clearly and forcibly the nature of the jurisdiction belonging to the Sovereign, he quotes the thirty-seventh Article of the Church and Queen Elizabeth's Injunctions, in which her authority is declared to extend to "all manner of persons born within these her realms, of what estate, either ecclesiastical or temporal, soever they be; so as no other foreign power shall or ought to have any *superiority* over them." His Lordship proceeds:

"My lords, I think it clearly follows from hence, that, according to the fundamental principles of our Protestant constitution, no subject can be considered as paying full and *undivided* allegiance to the sovereign, whose notions of the regal supremacy do not come up to this standard. If *spiritual* jurisdiction or authority, in whatever degree, be acknowledged as the right of some *other* potentate, that, whether it be more or less, is so much subtracted from the supreme authority claimed, and justly claimed, by the head of the state; and the subject who is placed in such a predicament can pay only a *divided* allegiance to his rightful sovereign; an *allegiance* which, however sincere and faithful as far as it extends, is avowedly imperfect in this respect, and, consequently, curtails his right to the same favour and privileges, the same degree of trust and power, which others may enjoy who submit to the state without any such reservations or restrictions." P. 13.

"That the Roman Catholics actually stand in this predicament, cannot surely be denied." And the Bishop quotes from Bellarmine—what is given as only a "*moderated* opinion," that

the Pope, "*by reason of the spiritual, has, at least, indirectly, a certain power, and that supreme, in temporals;*" that "though he has not merely temporal power, yet he has, *in ordine ad bonum spirituale*, the highest power over temporals:" and once more, that "*the spiritual power can, and ought to coerce the temporal*, by any way or means which shall seem necessary for its purpose."

We pass over any further remarks tending to show the opinions of the Roman Catholics of the present day on this subject of spiritual supremacy. It is sufficient to observe, that it is proposed by the supporters of Catholic emancipation to alter the oath which is taken by Protestants, in order to accommodate it to the other party; why? but because they deny the supremacy of the Sovereign in spirituals. We cannot, however, forbear to notice the circumstances mentioned by the Bishop of Llandaff with regard to the *absolute dominion* exercised by the Romish bishops and pastors over their flocks; and more particularly the unbounded influence obtained by the priesthood through the use of *auricular confession*; more especially when connected with the *inviolable secrecy* imposed on the priest himself, in the discharge of this part of his duty. The point to which this is carried, and the dangers which may arise from it, produced a strong effect on the mind of the noble Lord who is at the head of His Majesty's councils, if his speech on this occasion was truly reported; and may well startle any one who has not made up his mind to go every length, and incur every risk, for the sake of carrying the favourite measure of conciliation towards the Catholics.

"Of the possible effect of this upon the interests, nay, the very existence of government, we may form some conception, from the evidence given by Dr. Doyle, in his last examination. Being interrogated with respect to the effect of this obligation to secrecy, upon the part of the oath of allegiance, which requires the subject to disclose to the government any treasonable designs or practices which may come to his knowledge, Dr. Doyle replies, 'The secrets communicated in confession, are such as we are supposed to become acquainted with as ministers of the Sacrament of Penance; and in that capacity we do not consider ourselves bound, by the oath of allegiance which we take, to reveal secrets committed to us in that way; and as our rite of confession is known to the laws, and our doctrines with regard to it universally acknowledged to exist in our Church, the oath which binds us to discover any treason against the State, or against his Majesty, which may come to our knowledge, does not oblige us to reveal any thing with which we may become acquainted in sacramental confession: that is the manner in which we understand the clause of the oath.'" P. 25.

Our readers will perhaps exclaim indignantly at the mental reservation here practised. But let them take a lesson of more just reflection, and more candid interpretation, from the author before us. "This extraordinary instance of ingenuity in the interpretation of an oath," is indeed remarkable, and well worthy of the disciples of a Church which has seldom scrupled the means that were necessary to attain the ends it had in view. It is obvious also to remark the insecurity of any State which must be content to suffer its views to be defeated at the very moment, and in the very objects, in which it is most important to secure them. But let justice be done to the persons who have plainly declared what will be their conduct when these different obligations press upon them. Here is no mental reservation; their intentions are open and avowed; and if the State receives them to its councils, it does it with the full knowledge that it will be betrayed, if ever its welfare and that of the Romish Church come in opposition to each other. The candour and accurate judgment of the Bishop of Llandaff appear, in this instance, to great advantage. He says, he has often felt it an unjust imputation on the Roman Catholics, that they are not to be bound by the obligations of an oath, because they admit of *mental reservations*. He believes them incapable of tampering with the obligation of an oath, and equally incapable of *mental reservation*: and therefore he has always conceived that in reconciling the allegiance which they swear to their Sovereign in temporal matters, with that which they conscientiously hold to be due to the Pope in spirituals, they satisfied their minds with some such constructive interpretation as that which Dr. Doyle has here distinctly avowed in the case of Confession. He has supposed that they would argue, that as the State *knows* their obligation to implicit obedience to the Pope, it knows likewise that it can have only a *conditional* fidelity and submission from them. "The reservation then is not to be *mental*, not *insidious*, not *delusive*: it is open and avowed." All this is, as we have said, equally creditable to the candour and the discernment of the speaker. Whether the line adopted by the Roman Catholics be calculated to reflect more of credit upon them than what may belong to the praise of ingenuity, may be questionable. We will, like the worthy Prelate, acquit them of *mental reservation*, supposing them to be equally open in the declaration of their intentions with Dr. Doyle; but how to go further, and give them credit for not tampering with the obligation of an oath, we really know not. They are not bound to subject themselves to that obligation; but if they take the oath, are they not obliged to keep it? To speak more properly, are they not

bound, by a regard to truth, and therefore to the God of truth, to decline taking an oath, which an obligation previously contracted may prevent them from observing? We might go farther, and remark on the inconsistency of making a solemn contract with the most high God (for such is the nature of an oath) give way before any other obligation; and on the little reliance which can be placed on any assurances of fidelity from persons whose consciences are already engaged in the service of so imperious and despotic a master. We shall, however, better perform our duty to our readers, by laying before them the conclusion drawn in the Speech which we have been examining.

"If this, my Lords, be a correct notion that I have formed, Dr. Doyle may fairly be considered, in this instance, as virtually speaking the general sentiments both of the clergy and laity of his communion, on every point of duty relative to the State, as well as this: and the State has only to view the matter in this light, and act accordingly. But can it be doubtful, what, in prudence and due regard to the public safety, *ought* to be the conduct of the Legislature towards persons whose upright, honourable, and conscientious adherence to their principles (for upright, honourable, and conscientious, I most willingly presume it to be) make it impossible for them to render more than such a conditional and imperfect submission to the government under which they live?" P. 28.

Such are the fair, candid, liberal sentiments of the speaker on a side from which the opponents would fain exclude all free and generous feeling. But let it be acknowledged, and let those who stand in the old paths bear it in their mind, and act agreeably to it, that candour towards an adversary is perfectly consistent with a sincere love of truth, and a tolerant spirit with a firm maintenance of our own principles. This we may learn from the Prelate, whose pages are now before us,—who thus sets an example to the great body of the clergy, and gives a tone to their feelings and language, which we cannot sufficiently admire.

"I can honour a Papist, who is a Papist indeed; I can honour dissenters of other denominations, who are dissenters indeed. But I cannot equally honour those who affect an approximation of sentiment to ourselves in matters even of essential importance, where there can be no real agreement. The best foundation of unaffected good-will between parties thus differing in religion, is, in my opinion, an honest and ingenuous avowal of such difference, without compromising our own principles; or being intolerant to those of others." P. 30.

It is highly necessary that both clergy and laity should labour at the present moment to entertain and encourage a mild and

generous, but at the same time a firm, uncompromising spirit; for there can scarcely fail, unhappily, to arise much of warm feeling and discussion. The clergy must be for the most part prominent in controversy, if it at all border upon matters of religion; and the Romish Church has taken abundant care so to mix up religion and politics, that no mortal hand can separate them. We cannot but foresee, therefore,—and we look forward to it with deep anxiety—a course of controversy and debate. It is this which the Bishop of Llandaff would avert, if possible; being persuaded, as he expresses himself in the conclusion of his Speech, that from this measure, if carried, must arise “a revival of those protracted and acrimonious controversies, which from the Restoration to the Revolution, so vehemently agitated the public mind.” Such indeed, we fear, would be the consequence. *Dii meliora!* But controversy in a less degree must be expected; and therefore we would recommend the cultivating of such principles and such temper, and the holding of such a steady course of conduct, as are exhibited and inculcated in this Speech.

How far it obtained a hearing we are not able to say. We observed that the editor of a leading opposition paper said he could not hear the Bishop of Llandaff. We have no cause to regret the circumstance, if it have procured us the satisfaction of perusing the speech in a form better calculated to give effect to the sentiments. We have quoted very copiously, not merely in order to gratify our own wishes, or save ourselves trouble, but because, in so concise and pithy a style, it is scarcely possible to give the argument in other language, certainly not in better. Any remarks of our own are needless, and we will not intrude them upon our readers. But as the Bishop has in one place referred to the Council of Trent as a proof of the immutability of the Roman Catholic's faith, we may be indulged with one or two observations upon this point; which will form no improper supplement to his Lordship's reasoning.

We do not know if it appeared upon the late examination in what degree, Dr. Doyle and his brethren hold the decrees of the Council of Trent. It was, we believe, recognised in all Roman Catholic countries except in France, and (as Mosheim adds) in Hungary. In Spain, indeed, care was taken that *no prejudice should be done to the ancient rights of the kings of Spain*. But no such caution probably prevents its being fully received in Ireland. Now, to say nothing of many objectionable parts in the decrees of this Council; objectionable, we mean, not merely on account of doctrine, but as tending to prevent even a political union of Catholics with Protestants; we beg the

attention of our readers to the following passage from Monsieur Le Courayer's preface to his translation of Paolo Sarpi's history of that Council, and to the appendix which the same able and excellent man has attached to it.

"L'abus de la puissance spirituelle est encore un autre défaut qui se remarque dans ce Concile, et qui n'a pas peu contribué à en diminuer l'autorité. Il est certain que Jesus Christ en établissant des ministres dans son eglise les a revêtus de tout le pouvoir qui étoit nécessaire pour la sanctification de ceux qu'il a commis à leurs soins. Mais ce pouvoir est limité aux seules choses spirituelles, et tout ce qui va au delà ne peut être regardé que comme une concession des princes, ou une usurpation sur eux. Cependant le Concile sans aucun égard à cette distinction s'est attribué un pouvoir illimité *sur les choses purement temporelles*, et soumis en beaucoup d'occasions l'autorité des Princes et des Magistrats à celle du Clergé dans les choses mêmes, qui de leur nature sont uniquement du ressort de la puissance séculière. De là ces plaintes et ces protestations faites dans le Concile même contre de pareilles atteintes. De là ces restrictions et ces limitations que chaque pais a été obligé de mettre à la plupart de ses decrets pour empêcher le préjudice qui en pouvoit résulter, et la confusion qui en seroit infailliblement née dans l'exécution. De là ces oppositions si souvent reiterées en France à la réception de ce Concile, de peur, comme le dit le célèbre Etienne Pasquier dans ses Recherches, qu'*en admettant tous ses Decrets au lieu de moyenner un ordre en y apportât un désordre et une monarchie non jamais vue au milieu de la nostre*. C'est pourquoi; ajoute t il, sagement nous ne l'avons voulu admettre en France, encore qu'à chaque occurrence d'affaires les courtisans de la cour de Rome nous couchent toujours de la publication de ce concile, par lequel *en un trait de plume le Pape acquerroit plus d'autorité qu'il n'auroit pu faire des et depuis la fondation de notre Christianisme*."

M. Le Courayer is perhaps a prejudiced authority. Be it so. Then look to facts. We pass by the several remonstrances made during the sitting of the Council; one of which, from the Parliament of Paris, complained of *the ecclesiastical authority having been extended beyond its just bounds to the prejudice of the temporal power*; which was occasioned by the decree which prohibited duels under pain of excommunication, confiscation of goods, and the right of Christian burial. We pass by also the saving clause which secured the authority of the papal chair. But we refer those who are curious in such matters to the history of the proceedings in France relative to publishing the decrees of the council. This was pressed upon the French Kings in succession, from the year 1565, but could never be obtained. It was always met by some evasive answer, or some vain delusive promise, or perhaps a polite refusal; but the true reason always was, that which the President of the Tiers Etat gave in their

name, in the reign of Louis XIII. "Que la compagnie ne pouvoit quant à present recevoir le dit concile: que neanmoins elle embrassoit la foy y contenue; mais que pour la police on n'y pouvoit entendre, *puis qu'elle estoit prejudiciable aux droits de l'Etat.*" The zeal of Charles IX., who ordered the massacre of St. Bartholomew, and received the congratulations of the Pope upon it, and the power of the house of Guise, could not extend to that which was declared to be prejudicial to the rights of the crown; and though, when Henry IV. was reconciled to the Church, this was one of the conditions prescribed, the two Cardinals who promised it, screened themselves under the restriction "*nisi in iis quæ citra tranquillitatis publicæ perturbationem executioni demandari non potuerunt, et si quæ alia hujusmodi reperientur.*" The articles of this description are reckoned up in no less a number than twenty-three different heads, many of them referring not to one decree only, but to several decrees of the Council. And it is observed that there are many others which are contrary to the usages and liberties of the French Church. But, as Courayer justly remarks, what is of still greater importance, is, that the foundation of these liberties is entirely destroyed by the opinion so often insinuated of the superiority of the Pope over the Council; by the annihilation of the authority of the Bishops, who are reduced to the state of so many vicars of a Pope, having power to judge and depose them; and by a manifest usurpation of authority over Princes, which interferes with their temporal authority.

We offer these matters to our readers, requesting them to consider whether it be safe, prudent, consistent with the wisdom of statesmen, who must be expected to look beyond the merits of two or three individuals, and the events of as many years, to admit to places of influence and trust, under the most slender restrictions, such indeed as hardly deserve the name, those persons who are in subjection to a foreign power? If this Council never could gain admission into France, is it wise to receive those who acknowledge its authority, in this protestant country? One of the articles of our Church declares that "*the Pope has no jurisdiction in this realm of England.*" The time may come when it may be deemed necessary to take a lesson from the Romish Church, and put some constructive interpretation upon this article as well as upon the oath required of Protestants, because the Pope may have an authority known and recognized by the law. We have already expressed our opinion of such a mode of interpretation, and for ourselves we must say again, *Dii meliora!*

Observations on the Doctrines of Christianity, in reference to Arianism, illustrating the moderation of the Established Church; and on the Athanasian Creed, purporting to prove that it is not damnatory, nor metaphysical, nor contradictory; with an Appendix, concerning the state of the Presbyterian Church of Ireland; occasioned by the Sermons of WILLIAM BRUCE, D. D. Senior Minister of the First Presbyterian congregation of Belfast. By GEORGE MILLER, D. D. M. R. I. A. and Hon. Assoc. of the Royal Society of Literature. 8vo. pp. 234. 7s. Rivingtons. 1825.

WITH the divisions in the Irish Presbyterian church, we have nothing to do further than to lament, that the controversies between Protestants should continue to furnish, to the advocates of the church of Rome, a plausible argument against the protestant religion. Suffice it to say,—a volume of Sermons having been published by Dr. Bruce, censuring by implication some of the fundamental tenets of the Established Church, Dr. Miller has deemed it expedient to put out these “observations” on the doctrines denominated Arian, showing them to be unsound and unscriptural; lest any persons ignorant of the fact, that the arguments in favour of Arianism have already been repeatedly discussed, and as repeatedly refuted, should be led on the present occasion to suppose them unanswerable.

The idea of Christianity presented by Dr. Bruce, is very dissimilar from that adopted by the great majority of Presbyterians, and is thus stated towards the conclusion of the volume before us—we quote it in this place, that the errors well confuted by Dr. Miller may be brought under one view :

“ We find in Heaven two created beings, as the agents of our redemption, one of them, the Holy Spirit, inferior to the other, and employed but for a temporary occasion, which is now long past : on the earth we are taught, contrary to all experience, and indeed to the acknowledgment of Dr. Bruce himself, to regard man as naturally adequate to the discharge of his duties ; we are not encouraged to believe that any spiritual assistance shall be vouchsafed to him, as indeed it cannot be necessary if his moral strength be unimpaired, and sufficient for his support ; and we are directed to regard the death of Jesus Christ as an event but indirectly and contingently connected with our salvation, being instrumental to it only as a part of the obedience of Christ, and not at all essential to the general plan of our redemption. With the existence and functions of the Holy Spirit, we have now, according to this doctrine, no concern ; and being sufficient of ourselves for our moral direction, we should look to Jesus Christ only for his intercession on account of those offences which it is acknowledged that all, not-

withstanding their natural sufficiency, do occasionally commit. If, however, any persons conscious of the manifold and deep-seated infirmity of their nature, should doubt whether such a doctrine presents a satisfactory view of their future prospects, some consolation is promised in the conjecture, that when the more grievously wicked shall have been sufficiently punished, the mercy of God may, perhaps, be interposed for their annihilation." P. 137.

As a groundwork, however, to his system of excluding some express doctrines of Christianity, it must be remarked, says our author, that "he (Dr. Bruce) indicates a disposition to lower the standard of scriptural interpretation, representing the opinions which may be formed by the more ignorant classes of society, as the best criterion of the doctrines which all are required to believe," in contradiction to that well-known passage of St. Peter, where he speaks of the unlearned and unstable, as wresting the Scripture to their own destruction. This rationalizing principle, which tends precisely to the same effect as that of the mystical enthusiast, sets up the ignorant man as the authority for religious truth, contrary to the intimate connection between genuine Christianity and intellectual improvement of which the entire history of our religion affords abundant proof.

Dr. Bruce farther supports his system of interpretation by narrowing as much as possible the portion of the sacred writings from which our religious opinions should be collected; excluding the Acts of the Apostles,—the whole body of the apostolical Epistles, as relating solely to ecclesiastical governments,—and so much of the doctrine of the Gospels themselves, as is found in the writings of fewer than the whole number. This mode of proceeding, formerly adopted by Dr. Priestley, to answer nearly similar ends, has, as is well known, been properly condemned by Bishop Horsley in his celebrated controversy with the leader of the Unitarians of England. Dr. Bruce's principle of exclusion is satisfactorily proved to be uncalled for and inadmissible in each instance; as is his unwarrantable distinction of doctrines into speculative and practical—by which he would reject, as an undesigned and merely speculative communication, every doctrine except that of the existence of a God.

"Mysteries," says he, "can make no part of a covenant;" to which Dr. Miller answers: "If by mysteries be meant things not at all revealed, and therefore wholly unknown, they most certainly can make no part of a covenant, because the condition of a covenant, to be observed, must be known. But if the term be understood to signify things made known by revelation, which could not naturally be known, or things partly so made known, and partly remain unrevealed, no reason

appears why they might not constitute a part of such an engagement, as it requires only that the immediate condition be sufficiently understood for regulating the conduct of men." P. 25.

In the discussion of Predestination, Election, and Reprobation, Dr. Bruce rejects the Calvinistic doctrine of irrespective decrees, but adopts in its place an opinion advocated by Locke and Taylor, that predestination relates exclusively to the outward calling of the Gentiles. This extreme is proved by Dr. Miller to be also faulty: the true doctrine of predestination, he collects from the 8th chapter of St. Paul's Epistle to the Romans—"that it is limited to those persons who, in the foreknowledge of God, should be deemed by him qualified to be admitted to the mercies prepared for the sincere followers of Christ," p. 32. If it be objected that by this interpretation the foreknowledge of God is opposed to the freedom of human actions, the remarkable declaration of our Saviour, "The Son of man goeth as it is written of him, but woe to that man by whom the Son of man is betrayed," may be taken as an assurance that the two are really reconciled, though our very limited faculties are unable to conceive the mode in which it is effected.

Dr. Miller takes occasion to observe by the way, that however Burnet has represented our 17th Article as admitting a Calvinistic interpretation, it has been ascertained, from recent inquiry into the history of the Articles, that the eminent persons by whom they were framed, abstained cautiously from every expression which might countenance the principles of Calvin, taking for their model, in other particulars, the Lutheran confession of Augsburg, which omitted the doctrine of predestination; and in their statement of this point, which the contention of the Calvinists had rendered unavoidable, adhering as closely as was possible to the very expressions of the Sacred Writings.

Concerning 'original sin,' Dr. Bruce contends for the total exemption of our nature from every corruption of transmitted evil, in opposition to the harsh exposition of his Calvinistic brethren. A temperate statement of this doctrine, agreeing more nearly than either with the language of Scripture, with the ordinary experience of every man, and with the conception of our natural reason, may be found, says Dr. Miller, in the 9th Article of the Established Church.

Following the steps of Dr. Bruce, the Nature and Functions of that Being, who is the grand agent in the plan of human redemption, are next considered; and Dr. Bruce's view of the subject compared with Scripture. A general argument, urged in the outset by Dr. Bruce, that to embrace the Arian doctrine

is the best method of escaping difficulties, is shown to afford ground for suspicion that the Arian doctrine cannot be the truth : for, says Dr. Miller,

“Difficulties should be expected to be found, when mortals endeavour to penetrate the mystery of their redemption; the plan in its whole extent must be too vast, the agents in their exalted nature must be too sublime for our very limited comprehension. The absence of difficulties should therefore rather be understood to indicate, that the mind had erred in its inquiries into divine truth, and that the system which it had framed was of man and not of God.” P. 47.

On this high subject, the declarations of the Word of Revelation must be our surest guide. The testimonies to the divinity of Christ to be adduced from both the Old and the New Testaments, are, however, so familiar to our readers, have been so often and so ably urged, that we shall not follow Dr. Miller through the arguments he founds upon them; more especially as we do not perceive that there is any new or singularly acute objection offered to them by his antagonist.

The divinity of Christ being once established, the propriety of worshipping him follows as a consequence; the single objection of Dr. Bruce being founded on the sentence pronounced by our Lord, “In that day ye shall ask me nothing;” which cannot be regarded by any one skilled in Hebrew idiom as more than a negative form of expression, supplying a want of the comparative degree in that language. The express authority for offering up prayers to Christ is to be sought, where it will be found, not in the narrative of the occurrences of our Saviour’s ministry during the period of his humiliation, but in the conduct and exhortations of his apostles after he had ascended to the glory of the Father, as recorded in the book of the Acts, the Epistles of St. Paul and St. John, and the Apocalypse.

The doctrine of the Intercession of Christ being held by Dr. Bruce in common with our church, Dr. Miller proceeds to his view of the Atonement; on which subject, consistently with his scheme of Christianity, Dr. Bruce endeavours to prove that the mode of Christ’s death, though an important part of his ministry as an act of obedience, was not essential to the purpose of his coming into the world. In support of his view of this subject, Dr. Bruce urges an argument formerly brought forward by Dr. Priestley, founded on a supposed ambiguous meaning, affixed to the words translated “atonement,” “bear,” and “forbear;” the examination of which argument, however, Dr. Miller declines, as it is considered and refuted in Dr. Magee’s able “Discourses on Atonement and Sacrifice,”—a work evidently known to Dr. Bruce.

"But there is one position," says our author, "which cannot be dismissed without some special observation. He has represented as a part of this popular doctrine (of the atonement) that sinners are exempted from punishment, retrieved from guilt, and rewarded with high privileges and blessings, without faith, repentance, or reformation. The Calvinist does indeed teach, that the salvation of man is arbitrary, irrespective, and unconditional; and so he may be fairly charged with holding that faith, repentance, and reformation, are not conditions of salvation, however he may maintain that, by the grace of God, they always follow election. But this is not the doctrine of the Established Church, with which it is apparently confounded by Dr. Bruce. Our 17th Article speaks of those whom God 'hath chosen in Christ out of mankind,' but these are not described as chosen irrespectively, or without condition. The doctrinal part of the Article is expressed, as nearly as possible, in the very language of the Scripture, and no interpretation is introduced which could in any degree authorise such a statement. 'If thou wilt enter into life, keep the commandments,' said our Saviour, and our church represents Christ as declaring in these words, 'that the laws of God be the very way, that doth lead to everlasting life,' and accordingly pronounces 'that this is to be taken for a most true lesson, taught by Christ's own mouth, that the works of the moral commandments of God, be the very true works of faith, which lead to the blessed life to come.'" P. 120.

After this vindication of the Established Church, Dr. Miller gives a brief sketch of the existing theories respecting the nature of the instrumentality of the death of Christ; of which theories one extreme—that the crimes of men were imputed to Jesus Christ, had justly provoked the animadversion of Dr. Bruce. The opposite extreme, is that held by Dr. Bruce himself, and generally by those denominated Arians. The intermediate doctrine, which is that of the Established Church, teaches that repentant sinners are saved directly by the efficacy of Christ's death, though without imputing guilt to Him, "who knew no sin:" upon the nature of the connection between the death of Christ and the salvation of men, the church does not pronounce, because it has not been revealed; but receives the doctrine with humble reverence, as expressly declared in Scripture.

An useful caution is here thrown out against rejecting essential doctrines of our religion, through an abhorrence of the extremes to which pernicious enthusiasm may have carried them.

Dr. Bruce's theory of Future Punishments forms the last consideration in this division of the volume before us. As on this awfully interesting subject he has hazarded an opinion "with a very slight consideration indeed of the declarations contained in the sacred writings," it may be sufficient to state his notion

that "the wicked, when they shall have been punished during a long period of time, shall cease to exist." Every reader of the Bible may judge for himself how far such doctrine gains support from Revelation; and every one must agree that it is dangerous to the cause of religion and virtue to weaken, without sufficient ground, any of those barriers against unrestrained sin which the wisdom of the Almighty has set up,—to deprive our frail nature of any counteraction to the insinuations of vice,—or to hold out the temptations of hope to the headstrong and impenitent. The concluding pages of this part of the work give a succinct account of the difference in the religious tenets held by Socinians, Arians, Calvinists, Wesleyan methodists, and those who follow Whitfield's modifications of Calvinism. The general instruction arising from such a summary is briefly this, that error ordinarily results from attaching paramount importance to one doctrine of Scripture above all others, so that the remainder are neglected;—that religious opinions would be effectually moderated "if men were sufficiently careful to maintain the whole doctrine of the gospel, and would not suffer their attention to be engrossed by one favourite principle." P. 141.

Having given so detailed an analysis of two-thirds of Dr. Miller's book, we must content ourselves with a brief notice of the remaining seventy pages.

The Creed of St. Athanasius has been happily described by Luther as the bulwark of the Apostles' Creed; but such is not the estimate always made of its merits. Dr. Bruce has gone so far as to say, that it is a

"curious string of palpable contradictions: protestant dissenters frequently allege it as constituting a grand impediment to their union with the Established Church; and many members even of our own church regard it with alienation, as a form of doctrine not consonant to their feelings, and embarrassing to their religious profession. This is not a state in which a solemn declaration of the faith of a church should be suffered to remain." P. 149.

Dr. Miller accordingly undertakes to prove, that some of its most remarkable expressions will bear such a construction as to render the declarations in the Creed neither uncharitable nor contradictory; and his testimony may be regarded as the more unprejudiced from the circumstance of his having in early life, not only wavered in his opinion concerning the character and importance of the Athanasian creed, but even thought that it might be wished "the church were well rid of it."

After noticing that this Creed, though bearing the name of Athanasius, was not indeed composed by him, nor pretends to

more than a similarity with that system of doctrines which was maintained by Athanasius in his great contest with Arius, Dr. Miller gives an historical account of its origin. The date of the creed was not later than the fifth century. Concerning the author doubts still exist among the learned. Dr. Miller ascribes it to Hilary, bishop of Arles. According to Dr. Waterland's theory, its object was to preserve the church, of which Hilary was bishop, against what he considered a perversion of religious truth, introduced into Gaul by those wild tribes, who about the year 406 commenced their migrations from the northern regions, and brought with them a form of Christianity tinged by the Arian doctrine of the east. This account of its origin refutes the imputation of its being metaphysical, for a metaphysical creed would not have been preferred to meet the errors of ignorant barbarians; nor indeed does it profess to reconcile its tenets by any theory of the divine nature.

"It should rather be denominated dogmatical, in that theological sense of the word, by which it signifies an authoritative statement of doctrine the Athanasian creed states doctrines, but does not expound mysteries." P. 162.

Passing by the several methods by which at different times the supposed severity of, what are termed, the damnatory clauses has been softened, we give the "more simple and satisfactory account of the matter," as it appears to the author of this treatise,—that the Athanasian creed does no more than recognize the awful declaration of our Saviour, that whoever doth not believe the doctrines preached by the apostles shall be damned. The creed states, that "without doubt he shall perish everlastingly,"—not he who does not hold all its own articles, but he who does not hold the "catholic faith;" the "catholic faith" being equivalent to the "Christian verity."

"The creed contains two distinct propositions, which have inadvertently been confounded into one: that the belief of the catholic or Christian faith is necessary to salvation; and that the exposition of the creed does justly represent that catholic or true faith." P. 167.

The alarming denunciations in the first and second clauses of the Creed, or rather of the Introduction to the Creed, relate to the catholic faith in general; whether they are to be connected with the subsequent exposition, depends on the correctness of the exposition—of which each one who recites it, must decide for himself; either from his own knowledge of the subject, or from the authority of some one on whom he places reliance. The concluding damnatory declaration may be equally well ex-

plained by a similar interpretation. "This is the catholic faith, which except a man believe faithfully he cannot be saved;" in which sentence the word "*which*" must in the direct grammatical construction be referred to "the catholic faith:" thus repeating our Lord's declaration of judgment upon unbelievers. introduced only to awaken attention, in the time of Arian heresy, to the great importance of the subject in dispute. The expression, found in an intermediate sentence, "he therefore that will be saved must thus think of the Trinity," does not admit of the same explanation, because "must *thus* think" evidently applies it to the particulars of the Creed: but it may be remarked that here are no words directly damnatory; here is merely an admonition to belief, which if more correctly translated from the original Latin word "*sentiat*," "let him think," would be only a simple word of counsel.

In considering the subject matter of the Creed itself, Dr. Miller remarks that the terms "Trinity" and "substance" are certainly not found in the Scripture, nor in the earlier creeds, which contained only "a simple enunciation of the facts and doctrines which a Christian is required to believe;" but these words were introduced for convenience when the prevalence of heresy rendered greater precision necessary in stating the faith of an orthodox Christian.

We have already spoken to Dr. Miller's refutation of the charge that this Creed is metaphysical: it only remains to notice his answers to the objection that it is contradictory. His argument is grounded upon the truth,—that the subject of consideration, the Divine Nature, is one to the contemplation of which the mind of man is inadequate; and that we are therefore incapable of pronouncing that any such contradiction really exists.

We subjoin one more extract from the work, explaining away a difficulty sometimes started by well-disposed and well-informed persons.

"That infinity which it is conceived should preclude men from applying their puny reasonings to the essence of the divinity, is itself distinctly stated in the creed, though on account of a change of the signification of a term, the clause is now commonly understood in a different sense. 'The Father,' we are taught to say, 'is incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible!' The term is commonly understood to mean, that the three persons of the Trinity are inconceivable; but this is a vulgar error. The word 'incomprehensible' anciently signified, 'that which cannot be contained,' and was accordingly used by Hooker as equivalent to infinite. The original word also of the creed is '*immensus*' which ascertains the true sense of the term used in the translation. We have therefore in the

creed itself an explicit statement, that the divine persons are, not inconceivable, which would render the creed absurd, but infinite; not to be confined within any bounds, to which the mind of man could extend its reasonings." P. 188.

In an appendix of fifteen pages our author gives a brief account of the presbyterian churches in Ireland, from which it appears that great differences of opinion prevail both among clergy and laity, the former being permitted to take the charge of a congregation, without public inquiry into their religious sentiments, and the latter exempted from any open profession of belief. Arianism and Calvinism equally find adherents; and Dr. Miller presents a curious picture of the restraint, which the natural action of these extreme parties imposes upon a church without creed or confession of faith to secure the stability of its tenets. To the doctrines, however, of a considerable number of persons within its jurisdiction "no member of the Established Church could reasonably make objection, as neither could they assign any sufficient difference in this respect, to render separation necessary or desirable," and therefore Dr. Miller has thrown together a few observations on the possibility of a union with the Establishment; the grounds for dissent being apparently confined to external ceremonies, habits and discipline. Political distinctions have been effaced during almost half a century, and at this time, when extraordinary efforts are exerted to reanimate the religion of Rome, which, however we may be disposed to cherish social harmony, must ever in a religious view be considered as the common adversary of all protestants, the mind is naturally prompted to inquire why the two churches remain distinct, and whether the causes of separation may not have ceased to operate.

Moderation and gentleness of tone and expression pervade Dr. Miller's volume; no word has escaped the pen of the writer, which could offend or hurt the most sensitive feelings; and the only improvement which might be suggested would be a division of the work into chapters or sections, or the addition of a table of contents to facilitate a reference from one part to another.

The Trial of the Spirits, or a Demonstration of the heavenly Doctrines of Emanuel Swedenborg, as the same are set forth in a Vindication from the cavils of all Objectors, by ROBERT HINDMARSH, Minister of the New Jerusalem Temple, at Salford, near Manchester. 1821—65. 8vo. pp. 316. 6s. Baldwin. 1825.

To be sure any one reading this title-page might conclude that the subject of the book is an inquiry into the doctrines of Swedenborg, accompanied by one Robert Hindmarsh's demonstration of them. No such thing. The Trial proves to be an examination of that same Demonstration, a very elaborate refutation of Swedenborg's doctrines, under the form of an inquiry into Robert Hindmarsh's statement and proof of them. Swedenborg's Spirits—that is, his pretensions—are brought to the stern bar of the trier; the evidence, as set forth by the said Robert, is sifted with great care and research; counter-evidence is brought forward by the trier, who officiates as counsel and judge, the Baron's claims are finally rejected, severally and collectively, and the court breaks up with expressions of the most sovereign contempt.

The trier himself is manifestly a very orthodox person—a volunteer apparently in the ranks of controversy, but handling the peculiar weapons of this species of warfare with dexterity and earnestness worthy of professional distinction,—exhibiting the usual risible contradiction of feeling, contemptuous, yet eager for victory—depreciating his opponent's powers, yet anxiously and operosely collecting all his forces for the encounter,—and overwhelming his feeble and impotent antagonist with a mass of ponderous materials sufficient to crush an Enceladus.

Elaborate and effective as his performance really is, it is all labour lost. Who, but a reviewer, will ever dream of reading a book of three hundred close printed pages, occupied in repelling the extravagant pretensions of a man, almost forgotten, and never known but as the promulgator of crazy conceits.

Of Swedenborg himself, it is not possible to speak with severity, and scarcely with seriousness. We do not believe him, poor man, with this trier of his spirits, to have been either a "parlous" rogue, or an instrument of Satan, or a damnable heretic; but simply a madman;—a man of some learning, and some reading, a recluse and a visionary, deeply imbued with German mysticism in religion and philosophy, with a brain originally addled, and no match for the perplexities of his favourite studies, overset by obstinate perseverance in the pursuit of them, proceeding onward to the delusion of a capacity

for discovering truths and reconciling incompatibilities, and ending in the belief of a divine commission for announcing them to the world.

Like many of the early impostors and fanatics of the church, Swedenborg personated the character of the Holy Ghost. The office of the Holy Ghost being to communicate *all truth*, the personation of that character opens an unlimited field for the exercise of invention. It gives the ready means of proclaiming new doctrines, and of superseding old ones, of remodelling any refractory passage of Scripture to the fancy; of repairing, modifying, admitting, expelling at will. All impediments become thus removable, and of course whatever stands in the way is kicked out of it. Of this range and these facilities Swedenborg makes ample use. Several of the books of the Old Testament are unceremoniously divested of their authority, and every part of the New, except the Gospels, and the Apocrypha, is treated with the same lack of ceremony, and in like manner *degraded*. Of the little that is left, the facts evaporize into figures, and the literal language is presumed always to have a mystic sense, alone of any worth or authority, discernible only by the initiated, and thus capable of course of being turned to advantage as occasions arise. The Redemption is a metaphor. The Second Coming is another. Christ was to come not in person, but in Spirit, and Swedenborg himself, as might therefore be expected, to officiate. He was himself the instrument by which the Second Coming was to be accomplished. It was for this office indeed mainly, that he received his extraordinary commission. The era begins in 1757. This was the epoch of the edification of the new Jerusalem, and the commencement of the reign of heaven. Then began the resurrection, and the day of judgment, under the presidency of Swedenborg. The day of judgment is a continuous, or perhaps an occasional period, of interminable duration, ending at least we know not when, or lasting as long as there is any one left to be admitted into the New Jerusalem. Terminating in figures, as almost every thing with Swedenborg does, the Resurrection however is not altogether figurative—it does not preclude physical death in this world, and actual life in another. Enter into Swedenborg's service and jurisdiction, and forthwith you find yourself really and bodily in a state of resurrection; before you know where you are, you are in possession of eternal bliss; earth is heaven, and heaven is earth. Reject the splendid privilege, and as suddenly you find yourself precipitated into the opposite career; you are involved in an eternity of misery; earth is hell, and hell is earth to you. But the worst, or the best of it is,

take which course you will, you are neither much the better nor much the worse for this change of condition as to personal consciousness. When death actually comes, there is little room left for improvement or deterioration in our state; all that is usually supposed to take place after death, has been realized at the moment of conversion or rejection. The only apparent difference is, the Swedenborgian is re-invested with a new body—the old one being done with—of precisely the same construction, but of a somewhat more delicate, and therefore more sensitive organization; he has the same feelings, desires, and passions, and of course pursues the same objects as before, with some increase of perception, and capability of enjoyment; and every thing about him is of purer metal, and rather superior quality. With the Anti-Swedenborgian it is pretty much the same. He has a somewhat keener relish for his peculiar gratifications, and greater susceptibility of their penal consequences. Heaven and hell are both peopled solely by human beings. Angels fallen and unfallen, from the highest to the lowest, were once mortals. We, therefore, disciples and non-disciples of Swedenborg, shall be similarly transmuted and transferred. The mind is its own heaven and hell, and being eternal and immortal, is incapable of any generic change. What we call death, is but a continuance of life; and we shall scarcely, or at least we shall not always, know that we are really in a different state.

Now to set seriously about exposing such absurdities, or to argue upon the moral consequences of the belief of them, is obviously an idle occupation; but to be refuting them by texts of Scripture, and entering into a grave examination of particulars, is a species of folly, itself almost Swedenborgian.

The Scriptures, as an authority superior to his own, are expressly renounced by Swedenborg; therefore, to appeal to those Scriptures, could neither silence him, nor have any weight with his disciples. If, then, these pretensions of Swedenborg are to be refuted, as it is called, for the sake of rescuing and preserving honest protestants from delusion, another course must be taken. The origin of the Baron's claims must be inquired into. What proofs does he bring of the genuineness of his commission? On what grounds are we to believe him? Not upon the reasonableness, not upon the obviousness of his doctrines surely. A person empowered to communicate the will of heaven, must have some means or other of authenticating his powers. He must exhibit his credentials: the commissioner of Judaism did this satisfactorily. The divine Author of Christianity did the same—by powers beyond human skill, strength, or artifice; by doctrines not contradictory to reason; and by prin-

ciples of action in accordance with the purest conceptions of the purest reason, and calculated to enlighten and advance it. Mohammed himself, in the absence of these commanding sanctions, did not leave himself without a witness; he appealed to his success; and not one in a thousand reflected upon the causes or the resources by which that success had been brought about. But Swedenborg, with a confidence or a simplicity, which itself argues the madman, exhibiting a judgment incapable of measuring the means of accomplishing an object, announces his views and principles without any the slightest support beyond his own bare declaration, though claiming an intimate intercourse, daily and hourly, with superior spirits, and therefore possessing the means of *convincing*, it might be supposed, beyond doubt or difficulty.

Yet Swedenborg, with all his manifold absurdities, found his followers, few though they were; and his followers continue to find teachers, who will themselves be sure to have their admirers; for he who is able to guide and control the principle and practice of any set of people, no matter, ignorant or not, will not willingly lose his hold, and will never want successors for the inheritance of his power.

With these opinions of Swedenborg, our readers may feel a little surprise that we take up our space, and their time, with the subject at all. Our excuse is one that must be admitted for many an absurd discussion yet to come: here is a book that falls within the range of our subjects, and we engage ourselves to present them with *some* account of whatever is published on theology.

We have already hinted, that the writer's mode of refutation consists in opposing to Swedenborg's reveries the language of Scripture; and, it must be admitted, he does it with singular dexterity. If we understand him right, the divisions of his book, with all its subdivisions, correspond with those of Robert Hindmarsh. Of this we have ourselves no knowledge; and we shall be excused, we hope, for saving ourselves the labour of ascertaining it. For the arrangement, therefore, which is as bad as possible, without any thing deserving the name of *method*, he is not to be responsible, but Robert, the original delinquent. There are twenty-one primary sections, and perhaps forty or fifty subdivisions, each of which, we observe, is fitted with an appropriate quotation from the Scriptures, as an immediate antidote, or by way of sop to stay the eager cravings of the reader for the full confutation of the particular heresy and enormity of the Baron's, about to be discussed. The reader must have a specimen or two.

"SECT. I.—Remarks on the opposition to the heavenly doctrine of the New Jerusalem."

This is Robert Hindmarsh's heading, be it remembered; on which the Trier forthwith claps his burning brand in these words.

"He said unto him, 'I am a prophet as thou art. An angel spake unto me, (without meaning, we suppose, to identify himself with the lying prophet,) saying,' &c.—but he lied unto him. 1 Kings xii. 18."

Here the refutation takes the form of the lie direct, and in the mind and meaning of the writer (or why does he produce it) clearly settles the question; but he does not content himself (we wish he had) with this concise style of demonstration, but proceeds to talk very learnedly, and with a due degree of horror, of Paine, Voltaire, Spinoza, and Richard * of Dorchester, as if the vagaries of the cracked skull and heated brain of Swedenborg were to be seriously classed with the ratiocinations of cool, deliberate, calculating infidels.

"SECT. II.—Answer to the objection that Swedenborg gives no proof of his being a divine messenger, by the performance of miracles, or by prophecy."

This, again observe, is Robert's title to a section of his book. What that answer may be we do not yet know; and before we are admitted to the knowledge of it we must take with us the Trier's further objection,—one that must appear to him decisive.

"There was a certain man called Simon, *which used sorcery, and bewitched the people of Samaria*, giving out that *he himself was* [some great one. Acts viii. 9."

Again:

"Shemaiah hath prophesied unto you, and I sent him not; and he caused you to trust in a lie. Jer. xxix. 31."

Was ever so apt a textuary! Wesley and Whitfield were fools to him at this game of tric-trac. The writer evidently prides himself on this power of pat quotation, and well he may, it being nearly as valuable a talent as that of the now neglected one of capping verses.

"SECT. IV. The spiritual sense of the word not known heretofore in the Church." R. H.

"No prophecy, (says the Trier,) of the Scripture, is of any private interpretation—of any *recondite*, interiorly anterior, *Swedenborgian* sense. 2 Pet. i. 20."

* We have discovered that this person is Carlile, confined at Dorchester, not for the publication of blasphemies, but for fines and fees.

Here he is obliged to eke out the quotation by a little gentle pointing.

Well, but the poor Baron's morals, or rather immorals, and those of his followers, are to be denounced by dint of Scripture also,—though we believe the original charge rests entirely on the imaginations, or perhaps the inventions, of his opponents.

"SECT. III. 2. Fornication and adultery *falsely* supposed to be held allowable by Swedenborg. R. H.

"Thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel. Rev. ii. 14.

"SECT. IX.—God is not an angry, vindictive, relentless Being. R. H.

"And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come. Rev. vi. 16, 17. Make your peace with the Son, lest he be angry, and ye perish from the way (of salvation). Ex. xx. 5."

Therefore God is an angry, vindictive, relentless Being. This is being orthodox au pied de lettre. Preserve us from your textuaries!

"SECT. XXI.—Chief Articles of the faith of the Sect calling itself the Church of the New Jerusalem."

These articles we are inclined to insert, as a curious record. The Trier of the Spirits has prefixed a phylactery, which will secure the reader against any evil contagion.

"Deut. iv. 2. 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord which I command you.' Deut. xii. 32.—Rev. xii. 18, 19.

"ARTICLES OF FAITH."

The heavenly doctrine of the new Jerusalem Church teacheth—

"ARTICLE I.

"That Jehovah, God, the Creator and Preserver of heaven and earth, is a being of infinite wisdom and power. That *he is One*, both in *Essence and Person*, in whom, nevertheless, there is a divine Trinity, consisting of Father, Son, and Holy Ghost, like *soul, body, and operation* in man. And that the Lord and Saviour Jesus Christ is that God."

"ARTICLE II.

"That Jehovah, God himself, came down from heaven, as *divine truth* which is the Word, and took upon him human nature, for the purpose of subduing and removing the Power of Darkness, of restoring the spiritual world to order, of preparing the way for a New

Church upon earth, and *thus accomplishing* the great work of *Redemption*.—That through the process of sufferings and temptations he also glorified his humanity (*human nature*) by uniting it with his essential divinity; and that all who believe in him from the heart, with the understanding, and in the life, will be saved.

“ARTICLE III.

“That the Word of the Lord, or *sacred Scripture*, was written by divine inspiration. That it contains *an internal spiritual sense for the use of angels in heaven; and an external natural sense for the use of men upon earth*; and that in each sense it is holy and divine. Now since the Lord and his Word are One; and since thereby man is conjoined to heaven, it is highly necessary that the *genuine books of the Word* be distinguished from all other writings whatever. The following therefore are acknowledged as constituting *the complete canon of the Scriptures*:—in the Old Testament, the five books of Moses,—GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, the book of JOSHUA; and of JUDGES, two of SAMUEL, two of KINGS, the PSALMS, the prophets ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, and MALACHI; and in the New Testament, the *FOUR EVANGELISTS*, and the *APOCALYPSE*.”

“ARTICLE IV.

“That all evils of affection, thought, or life, are to be shunned, sins against God, because they proceed from the devil; that is from hell, and destroy in man the capacity of enjoying the happiness of heaven. But that on the other hand, good affections, thoughts, and actions, ought to be cherished and performed, because they are of God, and from God. And that every act of love and charity, justice, equity, both towards society and individuals, ought to be done by man *as of himself*, nevertheless under the acknowledgment and belief that they are really and truly from the Lord, operating in him and by him.”

“ARTICLE V.

“That man, during his abode in the world, is *kept in a state of spiritual equilibrium between heaven and hell, or good and evil*. In consequence of which he enjoys free-will in spiritual as well as natural things, and has the capacity either of turning himself to the Lord, or of separating himself from the Lord. That so far as he does the work of repentance, and *lives in charity according to the truth of faith*, so far his sins are remitted; that is to say, so far his *evils are removed*; and in the same proportion also he is regenerated, or created anew by the Lord.”

“ARTICLE VI.

“That man is not life in himself, but only a recipient of life from the Lord, who alone is life in himself, *which life is communicated by influx* to all the spiritual world, whether in heaven, or hell, or in the intermediate state, called the world of spirits. But it is received differently by each, according to the quality of the recipient.”

"ARTICLE VII.

" ' That adequate means of salvation are, by the divine mercy, extended to all of the human race, without exception ; and consequently that men of every persuasion or denomination upon the face of the earth, whether Christians, Jews, Mohammedans, or Pagans, may be saved, if they live in mutual love and charity from religious motives, according to the best of their knowledge and understanding. But that nevertheless *the new and true Christian religion, inasmuch as it is more immediately derived from our Lord and Saviour Jesus Christ, who is THE ONE ONLY GOD of heaven and earth*, is of all religions the most capable of effecting close and intimate conjunction with him ; and on that account is to be esteemed *more excellent, more heavenly, and more divine than any other.*'

"ARTICLE VIII.

" ' That every event in human life, whether of prosperity or adversity, is under the immediate superintendence and direction of divine Providence ; and that nothing does or can befall man, either in his collective or individual capacity, but what, even in the most minute, as well as in the most important circumstances attending it, is made to contribute in a way known only to infinite wisdom, to the final benefit and advantage of them who love and obey the Lord.'

"ARTICLE IX.

" ' That immediately on the death of the material body, *which will never be resumed*, man rises again, as to his spiritual or substantial body, wherein he exists in a perfect human form, with every faculty which he before enjoyed ; and that his eternal state, as to happiness or misery hereafter, will altogether depend on the quality of his past life, whether it has been good or evil.'

"ARTICLE X.

" ' That with respect to children dying before they come to the use of reason and judgment, all such, whether baptized, or not ; born of Christian parents, or not ; of godly, or ungodly ; are received into heaven by the Lord ; and after instruction and improvement in understanding and wisdom, participate in the perfection and felicity of angels.'

"ARTICLE XI.

" ' That there is not in heaven a single angel that was created such at first ; nor in hell a single devil that had been created an angel of light, but was afterwards cast out of heaven : but that *all, both in heaven and hell, are of the human race*, each disposed of according to their respective lives.'

"ARTICLE XII.

" ' That *conjugal love*, which can only exist between one husband and one wife, is a *primary characteristic of the New Church*, being grounded in the marriage or conjunction of good and truth, in correspondence with the marriage of the Lord and his Church ; and therefore it is *more celestial, spiritual, holy, pure, and clean, than any other love in angels or men.*'

“ARTICLE XIII.

“That baptism and the holy supper are sacraments of divine institution; baptizing being an external sign of introduction into the Church, and representing the purification and regeneration of man; and the holy supper being an external medium to worthy receivers, of introduction into heaven, and conjunction with the Lord; of which also it is a sign and seal.”

“ARTICLE XIV.

“That the last judgment described Matt. xxv. 31, and Rev. xx. 11, 12, being a separation of the evil from the good in the spiritual world, where heretofore they had been collected and mixed in society together, from the time of Christ's coming in the flesh, till the time of his *second advent*, was actually accomplished in the year 1757. Then the former heaven and earth, or the old Church, passed away, according to the Scriptures, and the foundation of a new Church was laid, wherein all things are become new.”

“ARTICLE XV.

“That therefore, as an act of divine mercy to the human race, which would otherwise have perished in eternal death, the second advent of the Lord has already taken place, and still continues in the present day. His coming being not personal, or in the literal clouds of heaven, but in his word, and in the power and glory of the internal spiritual sense; and consequently that the fulfilment of it is begun, and the New Jerusalem is in the act of descending from God out of heaven.” P. 291.

A respectful Address to the most Reverend the Archbishops, and the right Reverend the Bishops, of the United Church of England and Ireland, respecting the necessity of Morning and Afternoon Service, on Sunday, in every Parish Church in his Majesty's dominions; with a few thoughts concerning the residence of the Clergy. By a CHURCHMAN. 8vo. pp. 32. Rivingtons. 1825.

THE purport of this address is sufficiently explained in the title. In few words, the opinion of the writer is, “that separation is promoted, the reputation of the Church injured, and the influence of her ministers diminished, by the custom of Divine Service being performed on Sunday, once only, in many parts of the kingdom.” P. 1.

For this custom, the author is willing to allow that in many instances there have been good *apparent* grounds; especially,

when it has arisen "from an idea that when two churches are so situated as to suit equally, or nearly equally the population of two adjoining parishes, an alternation of service, once in each church, morning and afternoon, answers the purpose of two services in both." Some advantages, he admits, may arise from the full congregations, which, in certain places, can only by this means be obtained: neither does he wish to deny that in some parishes, the practice of celebrating two services having been tried, "advantages so trifling have been experienced, that, after trial, single duty only has been performed in them." The case, too, is to be considered, in which a "clergyman's sphere of usefulness may have been enlarged by his accepting or joining in the care of a neighbouring parish;" but after all, the writer of this Address believes that the "*positive* benefit which would result to the community from two services being *universally* established, would amply compensate the conscientious clergyman for application, however comparatively unprofitable of a *generally salutary* rule, to his own *particular* case." P. 3. note. The advantages which would, *in almost all cases*, be obtained by the introduction of a second service are these:—Considerable comfort would be afforded to some pious persons residing near to the church, whether it be in their own parish or not, whose age, or infirmities, or other circumstances, may prevent their attending at a greater distance. Assistance would be afforded in making arrangements for *some portion* of each family to attend church, certainly, *once* a day. And persons would no longer be liable to be detached from the Church, by the greater conveniences afforded in places of worship, not in connection with the Establishment.

That which appears necessary, in the view of the writer of the Address, for securing the whole advantage of the celebration of two services, is, that the order for such celebration be *universal* and *absolute*, that is, without any *discretionary* power on the part of the Bishop: not, of course, so as to hinder a clergyman from assisting his neighbour in case of *illness* or unavoidable absence, but so that Divine Service should be *customarily* performed twice *in every parish church*, on Sunday; and that no clergyman should, *permanently*, engage in the personal care of more churches than one; that the legislature should make compensation to those *private patrons*, whose property might be injured by the increased duty required of the incumbent. As to those who may have entered upon their preferments upon the faith of being able to increase their revenues, by the addition of a curacy, or unbeneficed clergymen who may have held two curacies, it should be left to the option of the

first, whether they would immediately enter upon two services, and of the second, whether they would retire from one curacy :

" But it should be signified that *in future*, no clergyman could be instituted to a benefice, but on the indispensable condition of performing or providing for, morning and afternoon service ; nor should any clergyman, on the cessation of an existing engagement, be personally employed in the *permanent* care of more than one church." P. 9.

This plan is not intended to put an absolute bar to all pluralities : " few would object to the incumbency of two livings, if a resident clergyman were provided in both parishes, and if due regard were had to the regular celebration of morning and afternoon service, in each church, *every Sunday*."

In the following remark we most cordially concur ;

" Whatever tends to advance the honour, and to establish the reputation of that pure and spiritual branch of the Church of Christ, established in these dominions, is now *loudly called for*. There is, unhappily, a very generally prevailing spirit of indifference to preserve the unity of the Spirit in the bond of peace. Any relaxation of duty, on the part of the Church, diminishes attachment to it, and may be productive of the greatest evils to Christianity, by widening the breach of that religious union, which, according to the affectionate prayer of our blessed Saviour, was intended to be the truest test of his divine mission ; and which union, conscientiously observed, would protect the kingdom from the variety of mischievous error, and false doctrine, necessarily abounding in dissent, however undesigned by its promoters : and would moreover be largely productive of the blessed temper recommended by our divine master, Jesus Christ." P. 32.

Fully persuaded as we are, that the important subject of this Address has not escaped the attention of any of the Most Reverend and Right Reverend personages, to whom it is addressed ; and knowing as we do, that in more than one diocese, the most active steps have been taken, and that decided measures are at this moment pursued, to secure to the people the regular ministrations of the church, we are quite content to leave the matter in the hands of those who have the power, and, we doubt not, the wish to do all that can be done, consistently with a prudent regard to local circumstances, and the difficulties under which the clergy labour, to remove all just cause for complaint, or secession from the Church.

These are not days in which persons placed in eminent situations in the Church or State will be allowed to slumber at their

posts; but we are bound to be very cautious how we expect more from them than they can perform, or attempt to deprive them of those discretionary powers which are vested in them for the public benefit.

A Letter to His Royal Highness the Duke of Gloucester, &c. on the necessity of an Enquiry into the conduct of the Lord Bishop of London towards the Ten-Year Men of that University, to which is prefixed a Vindication of the Lord Bishop of Bristol from the scandalous attack made upon him, in his character of Regius Professor of Divinity, by the Anonymous Writer of a Letter to his Lordship, recommending the Abolition of Ten-Year Men; and an Exposure of the same Writer's Observations on Mr. Perry's Letter to the Public Orator. London. Hatchard. 1825.

THIS Pamphlet, which is written by Mr. Perry, who first began the controversy on the subject, introduces the matter to be discussed with a charge of "scurrility and abuse, misrepresentation and falsehood," against Philotheologus; yet, whilst the writer's strongest animadversions are indulged, on this account, he exercises the same privilege against his adversary, in a ten-fold degree, and even proceeds, without any proof, to *insinuate* that he speaks "*ex Cathedra*," that his "opinions are delivered under authority, and that his own feeble language is merely a vehicle for uttering the sentiments of a higher personage." How far he is authorized in hazarding such a speculation, without evidence; and, if he entertain such an opinion, how far it becomes him, as an under-graduate, to arraign the sentiments of that higher personage, or the individual whom he believes to have acted "under authority," we are at a loss to conceive. If any fault exist in the academical system, it is certainly the duty of those in authority to endeavour to rectify it.

The next point assumed is, that the Letter of Philotheologus was intended to insult the Regius Professor of Divinity. No person who reads that Letter, without strange preconceptions, would arise from its perusal impressed with such an idea. The Professor's talents and character must secure him from such an attempt: and we are convinced that Philotheologus never meditated it. The following sentence may serve as a specimen of

the language into which Mr. Perry has expatiated in his needless defence of the Professor.

"If it be by such conduct that the Author of the letter to his lordship intends to shew himself 'a true lover of the holy Church,' let him be consistent, and for the future assume the name of *Misoth theologus*."

We stand greatly in need of Mr. Perry's proficiency in Greek, to discover how *Misoth theologus* can be a title applicable to "a true lover of the holy Church;" nor do we imagine that *Philoth theologus* means more than a friend, or lover, of theology. Nearly all his remarks in refutation of the statements of *Philoth theologus* are made in the same loose manner: whilst he blames *him* for being defective in proof, he himself makes assertions substantiated by no authority; and whilst he complains of *his* abuse, he recriminates with superior vigour.

We exceedingly doubt the supposition which is hazarded by our author, that there are any Masters of Arts incapable of performing their divinity exercises, at least any who are likely to be tried; for men who have regularly attended their college lectures, and exhibited their capability in the Senate-house, would hardly fear such an examination as is required for Divinity. And the M.A.s resident in the University, who are those that most frequently proceed to the degree of B.D., are commonly Fellows of Colleges, or possessors of distinguished posts, whose ability for passing this ordeal few would be disposed to question. Nor are we satisfied with his attempted refutation of the distinction between the regular and irregular B.D. because the previous exercises are not of equal difficulty, because the former is, by virtue of his M.A. degree, a member of the Senate, whereas the latter has no vote, nor can he attain it, without proceeding to his Doctor's degree. The author does not deny that the statute might originally mean, that those claiming its immunities "should for ten years wholly devote themselves to the study of theology, IN THE UNIVERSITY, yet he deems that it would be "*ungracious and iniquitous*" to compel them to it. The parallel which he institutes between the liberality extended to the other members, and the ten-year men, is defective: for, until the degree of B. A. be attained, regular residence is enjoined, and the exemption from residence does not occur until that period. Can we then compare the three terms of the ten-year man, or the exercises required from him, with the three years, and college discipline exacted from the rest of the body? The suggestion that flagellation of the "Cambridge graduates" might as rationally be enjoined, as the con-

stances of assiduous to the ten-year men; is in perfect unison with many others which we have noticed in this pamphlet; every where the writer seems as ready to assail the regular Degree, as he charges Philotheologus with having been ready to assail that authorized by the statute of Elizabeth.

In the letter to the Duke of Gloucester, Mr. Perry charges the Bishop of London with exerting "an illegal and unwarrantable authority," in refusing ordination to ten-year men, and flatters himself "that measures have already been taken, or are in progress, for investigating his proceedings." The Bishop is supported, there can be no doubt, by the Ecclesiastical Law, in rejecting the claims of under-graduates; nor can a private statute granted to the University of Cambridge, oblige him to violate his own settled purpose, or the enactments relative to the church; and as we shall shew in the sequel, it remains to be proved, whether the statute in question originally had reference to laymen—which is a point that Mr. Perry has not satisfactorily demonstrated. Mr. P. does not content himself with stating his case, and noticing the Bishop's determination; but he launches forth into vituperations, which are perfectly unworthy of a good cause, and totally devoid of effect, when applied to the Bishop of London. Had he conducted himself with more moderation, he might have found many inclined to interest themselves in his case; but he has rendered it the subject of controversy and invective, and unwisely opposed himself to the acknowledged power of the Bishop, from whom he requires ordination.

With the laxity of discipline which Mr. Perry states to prevail in some parts of his Lordship's diocese, and with his remarks and criticisms on his Lordship's Charge, we shall not interfere; the case of Mr. Perry, as a ten-year man, is that which is professed to be the object of the pamphlet, and that to which we wish to confine ourselves. We are unable to ascertain the grounds on which an inquiry into the Bishop's conduct should be instituted. As the fact stands, the Bishop is supported by the laws, and had Mr. P. been ordained, it would have been by favour, not by right. Yet he says,

"Had I but a fortnight to live, I should consider that feeble remnant of my life usefully employed in opposing the assumption of an arbitrary power, oppressive to individuals, derogatory from the dignity and character of one of our Universities, injurious to the interests of the Church, and opposed to the constitution of this country."

Is a person who manifests such a temper a fit candidate for Holy Orders? Or is he a proper person to be entrusted by

the Bishop with the care of a parish, 'who descends to such aspersions, by implication, as the following ?

" Far be it from me to doubt for a moment his lordship's sincere attachment to the doctrine and discipline of the Church of England, or his entire detestation of the impieties and corruptions of Popery. But, as the children of Israel, almost in the moment of their deliverance from bondage, murmured after the flesh-pots of Egypt, so do I believe it quite possible that even a Protestant prelate, however strong his conviction of the spiritual blessings conferred by the Reformation, if his character dispose him to a rigorous exercise, or an undue extension, of authority, may 'cast a longing lingering look behind,' to the priestly ascendancy of a less enlightened age, may yearn for the possession of privileges more nearly approaching those enjoyed by the Romish clergy of old; and may regret, that the reformers, among other measures which they conceived calculated to benefit the interests of religion, should have thought it advisable to entrust a bishop of their church with a power less despotic and less dangerous than that wielded by his more fortunate predecessors."

This, with a sneering attack on the Bishop's parliamentary influence, and an appeal to the Duke of Gloucester, closes this strange and vindictive composition.

Having thus, as slightly as we consistently could, noticed some of the most prominent points in this production, we shall examine the question to which it refers at a greater length.

It has sometimes been assumed, that the studies pursued at the University have no connection with theological learning; that they are, however, excellent subsidiaries to it, is evident from the number of erudite divines, and sound biblical critics, which each University has produced. There can, indeed, be no better preparation for Divinity than the course of reading which is enjoined. The mental operations, which are induced by mathematics and logic, give a perspicuity of judgment, and an accuracy in investigation, which are rarely observed in those who are ignorant of them: they enable the student to separate matter of fact from fancy, and most commonly prevent his reason from being led astray by that fervid zeal, which is not accompanied by knowledge. Hence they are of fundamental advantage to the theologian. The collateral demonstrations, also, which classical literature affords to the truth of the Sacred Page, and the illustrations which the habits and languages of other nations yield to it, are necessarily omitted by him who neglects these studies; and as they are of the greatest importance to scriptural hermeneutics, it follows, that a divine, deficient in these, is deficient in one of the most important branches of his profession. If, indeed, after the Bachelor's degree, the

students destined for Holy Orders were required to study not only pastoral but critical theology, much good might result: yet, as after obtaining his degree, he may at any time present himself for ordination, this projected good would not depend upon the Universities, but on the bench of Bishops; and even were an enlarged course of theological reading demanded by their Lordships, it would be the province of the chaplains, not of the academical examiners, to submit it to the test. The Universities, however, by furnishing the foundation of liberal education and by affording lectures in divinity, which each candidate for Orders is expected to attend,* prepare the way for progress in theology; and this progress, in the higher branches of sacred learning, should be one subject of examination, before ordination is conferred.

If, therefore, the regular graduate has many previous advantages, the examination of the ten-year men, who have them not, should, it would seem, be proportionably severer. We wish to make no retrospective allusion,—which Mr. Perry seems to fear; but we think that this would be a salutary provision for the future. No laboured proof is necessary to shew, that the Church must receive detriment from unqualified men. Admitting that the attainments in theology of some of the ten-year men are considerably higher than the specimens of classical acquirement which the divinity-school has occasionally exhibited,—can those be accounted competent to interpret the text of the books which their clerical office requires them to explain, who have so very imperfect a knowledge of the original languages of Scripture? Against their pastoral character we have nothing to allege, for we know nothing of it; but we deny that the tests exacted from them are sufficient to prove them adequate expositors of the Scriptures. Is it not, therefore, an anomaly, that pursuing merely elementary studies, and bound only to three terms of residence, they should, on the completion of ten years standing, be advanced, as it were by a magic spell, to a Degree, for which others wait a longer period, are subjected to heavier expenses, and are forced to undergo more severe trials of learning? If it be objected, that the statute enjoins the studies to be merely theological, the works of the Fathers, and of the writers in the different departments of divinity, would supply sufficient materials for examination. As the Latin and Greek languages are indissolubly connected with

* We know not on what plea the ten-year men are exempted from an attendance on divinity lectures, which can scarcely be of less importance to them than to the younger men, of whom it is rigidly required.

the knowledge of theology, it appears to us that a considerable acquaintance with both should be expected from them. The statute pre-supposes ten years to be devoted to the study of theology; and what proof has the University that the ten-year man has devoted himself to this pursuit for ten years? If the immunities of the statute be claimed, its requisitions should be fulfilled, *ad literam* *.

Some remedy, however, for the evils which must obviously ensue from this easy mode of attaining a superior Degree should certainly be devised: every year's calendar shows the increasing numbers of those who avail themselves of the privilege; and the numbers will continue to increase, until the exercises be rendered more difficult. According to our ideas of the statute, to which Mr. Perry does not assent, we conceive that it was intended that the person entering under it should be in Holy Orders: we do not imagine that it was ever intended to afford a claim to Ordination—otherwise few would have rejected the easy path for the difficult—but that, when persons had obtained orders without a degree, it was enacted; to enable them to procure one in their Faculty, without being subjected to the studies of their juniors: otherwise, it would be in direct violation of the ecclesiastical law, and oblige the Bishops to ordain every one admitted under it, provided he could pass the examination for Orders. The statute† itself implies this, although it does not express it; since the age required for entrance under it is 24 years, which is that of Priest's Orders; and about fifteen years since the University Calendar mentioned, that the individual admitted as a ten-year man *must be* in priest's orders—which proves, that it was formerly thus interpreted. But, if the Bishops persevere in the present laudable plan, which it is understood they have adopted, of ordaining none without a degree, the statute itself will soon become obsolete; and should any particular Bishop decline conformity with this wise regulation, the University may either counteract the evil by an additional examination, and by

* We were led into error, when speaking, in a former Article upon this subject, respecting the emolument derived from these Degrees, and have since understood, that the only remuneration for the Professor's time is *two shillings*. The reasoning founded on what we then believed to be the fact, falls of course to the ground.

† The words of the Statute are: "*Qui ad Academiam viginti quatuor annos nati accedunt, et se studio theologiæ totos tradunt, si omnes hujusmodi exercitationes coluerint, quæ ad Magistros Artium ad theologiæ conversos spectant, post decennium, ad Gradum Baccalaureatûs Theologiæ accedere poterunt, sine ullo in Artibus gradu suscepto, ita tamen, ut officariis præ inferioribus Gradibus, more ab Academiâ recepto, satisfaciant.*"

enforcing the full residence,—or by ceasing to admit applicants, at the different colleges.

Mr. Perry's case is singular, and had he not attacked the Bishop, who refused to recognize his claim to Holy Orders, it would, probably, from the circumstances attached to it, ultimately have been considered as such; and he might possibly have been enabled to complete his exercises. But, even then, it would have been by *indulgence*; yet when he resorts to the press to announce his grievances, and indulges in sarcasm and reproach, he evinces himself to be an unfit object of this indulgence. Of the merits of his pamphlet we can say nothing; of the spirit in which it is written, we have said enough.

A Catechetical Exposition of the Apostles' Creed, with Preliminary Observations. By JAMES THOMAS LAW, A.M. Chancellor of Litchfield and Coventry. 8vo. pp. 364. 9s. London. Rivingtons. 1825.

IN a modest and sensible preface, the author of this work states his motives for its composition and publication. They are such as do him the highest credit. Conceiving it to be the duty of every clergyman to devote his time and talents to the promotion of "the great cause of Christianity;" and finding himself in a class of the Clergy, who have more leisure than the Incumbents or Curates of parishes,—namely, of those who are attached to colleges or cathedrals,—he resolved to give the fruits of his "study of the Sacred Volume" to the public, in the form of this "Catechetical Exposition of the Apostles' Creed." Being aware that notwithstanding the excellence of "sterling works on divinity of the last and preceding ages," they are now much neglected on account of their "antiquated style and manner;" he justly concludes that little is left to writers of the present day, but "to re-dress, to re-model, and to re-edit" the labours of their predecessors. And this he declares to be the nature of his own undertaking,—namely, an abridgment of the observations of former writers, particularly of Bishop Pearson. Many other great authorities are, however, continually referred to by Mr. Law; such as Bishops Bull and Burnet, Barrow, Hooker, and Waterland; and amongst the Fathers, St. Augustine, Irenæus, Tertullian, &c. But above all these, the work exhibits an extensive search into, and a judicious application of, the

Holy Scriptures themselves; the only solid foundation upon which the defence of any creed can securely rest.

Having offered this sincere testimony to the commendable views and exertions of Mr. Law, it is not without reluctance that we express a doubt, whether his efforts might not have been directed more profitably into some other channel of theological discussion. After a careful perusal of the work we cannot perceive that it is calculated to supersede the abridgment of Bishop Pearson, which we have, by Dr. Burney. Nor can we discover any advantage which the catechetical form of composition has over the more usual mode, except where the questions and answers are short and precise, and the whole is intended to be committed to memory,—which we can hardly suppose to be contemplated in the present instance. On the other hand, the disadvantages of this method are considerable and obvious. It makes a work much longer than is necessary; and yet frequently leaves the reader unsatisfied. For it is much easier, upon most subjects, to put questions than to answer them; and upon none does this difficulty press with greater force than upon that now under our consideration.

The author, following Bishop Pearson, deduces the doctrine of the Trinity from the Apostles' Creed. But this, though a *just*, is not a *necessary exposition* of it. There is nothing in the terms of it to which an Arian, a Socinian, or even an Unitarian, who believes in the miraculous conception of our Saviour (of whom we are told there are some) might not assent*. Upon the supposition that the doctrine of the Trinity is really contained in the Apostles' Creed, where is the utility of the other two creeds, the Nicene and the Athanasian? the former of which Mr. Law truly tells us “explains most clearly the opinion of our Church concerning some doctrines which were formerly, and still are disputed: and the latter of which defends our faith in the doctrine of the Trinity at all points against misconstruction or evasion.” There seems to be much obscurity about the history of the Apostles' Creed; but if it be true (as Waterland says) that it is not so old as the Nicene Creed, whatever the object of its author was, in its composition, we cannot suppose it to have been the assertion of the doctrine of the Trinity; which was already asserted more fully and clearly in other creeds. Waterland says the Creed in question “is certainly no other than the creed of one particular church, the Church of Rome; and is neither so old, (taken all together) nor of so great authority as the Nicene Creed itself.” And he agrees with

* Dr. Priestley says this was the case in the time of Tertullian.

Stillingsfleet that "the Apostles' Creed does not in express words declare the Divinity of the Three Persons in the unity of the Divine Essence; although taking the sense of those articles as the Christian Church understood them from the Apostles' times, we have as full and clear evidence of this doctrine, as we have that we received the Scriptures from them*." But this is evidently debateable † ground; which we think it is wiser as much as possible to avoid. When the doctrine of the Trinity is to be defended, let it be done upon the basis of those two creeds in which it is explicitly asserted; and let the proofs of it be drawn from Scripture, and from that alone. All attempts to explain it beyond this are fruitless. Even Waterland himself, who avails himself of all that learning and ingenuity can supply for this purpose, is continually forced to admit, that "our faculties are not sufficient for these things. And our ideas of the *Unity* even are too imperfect to reason solidly upon ‡."

When we recollect how often we have endeavoured ineffectually to obtain any clear ideas even from Bishop Pearson's masterly explication of the difficult points of this Creed, we are not much surprised to find that Mr. Law has not been more successful in bringing them to the level of our understandings. The mysteries of the Incarnation and the Trinity remain as profound as ever. Not a ray of fresh light is shed upon the Descent into hell. The language of the prophet Isaiah must still continue to be that of ourselves: "verily, thou art a God that hidest thyself, O God of Israel, the Saviour."

It is hardly necessary to cite passages from the work before us in proof of these general observations. The author himself seems to be perfectly aware of their truth. He admits that

"On subjects of such sublime mystery as those which relate to the nature of the Godhead, there never can be perfect safety, but in the *very words of Holy Writ* §. In proportion as we are obliged to deviate from this caution, we become exposed to the risk of being wounded through the sides of our own explanations."

It is quite clear that Mr. Law intends to deliver none but the most orthodox opinions; and we do not mean to impute it as a fault to him, that he is occasionally compelled to bend to the

* Waterland's Sermons at Lady Moyer's Lecture.

† Dr. Priestley contends that it was not till 400 years after the times of the Apostles that Christ was thought to be equal to the Father.

‡ Waterland's Second Defence of Queries, &c.

§ Leibnitz in arguing for the Trinity has the same remark, "Ainsi, en matière de mystères, le meilleur seroit de s'en tenir précisément aux termes révélés, autant qu'il se peut."

force of invincible difficulties. Upon certain points, whether he use his own words, or adopt the phrases even of the highest authority, we are sometimes unable to affix any distinct ideas to them; and at other times they exhibit a direct contradiction in terms. For instance :

“ Q. How does Bishop Bull prove the eternity of the Son's existence ?

“ A. His eternity, he says, necessarily follows from his divinity. For although among men it must be that the son is posterior to his father, with God reason itself teaches it is otherwise. No person can begin to exist in and from the divine essence, who was not before in existence, without destroying the *immutability* of the divine nature. But that God is immutable, the common sense of mankind declares. Therefore, if the Son is the true and genuine Son of God the Father, i. e. has his origin from the substance of the Father, and subsists in him, it follows necessarily, that as he is equal in nature, so must he be co-eval and co-eternal.”

What a number of terms are here to which it is impossible to annex any precise ideas whatever? “Eternity necessarily follows from divinity.” Does not divinity as necessarily follow from eternity? “No person can begin to exist who was not before in existence,” &c. And this of a Being who is eternal. Nor is the matter made at all clearer by the quotation in a note from one of Dr. Waterland's sermons. “In the beginning, before there was any creature, *consequently from all eternity*, the Word existed.” What sort of a consequence is this? What is the definition of eternity but that which has neither beginning nor end? And yet we are told that it follows as a consequence from the phrase “in the beginning.” But were this all that is recorded of the Word, it would exclude rather than imply the idea of his eternity. It is from the context and other passages of Scripture that this important doctrine is established. The Word we read was God. Now God is necessarily eternal. It is an essential part of the definition of Deity. Dr. Lightfoot says “in the beginning” is used in the same sense in the first chapter of St. John as in the first chapter of Genesis. His existence in the beginning will at most prove that he was before the creation, but certainly not his eternity.

We think that there is much wisdom in the caution which the late learned Norrisian professor, Dr. Hey, has left us upon this subject. After proving the doctrine of the Trinity in his lecture upon the first Article, he says, “I fear we in general pretend too much, that our doctrine is intelligible; or we use language which seems to *imply* such pretension: Bishop Pear-

son and Dr. Waterland would have written with greater effect, if they had taken occasion, from time to time, to say, that, though they exposed the misrepresentations of others, they did not pretend to have any clear ideas of their own doctrine." We have shewn that Dr. Waterland has made some admissions of this sort; and we could cite other passages from his writings to the same effect. We do not recollect that Bishop Pearson has been equally considerate.

As a specimen of the difficulty which Mr. Law has imposed upon himself by adopting the catechetical form of composition, and putting questions to which no satisfactory answer is or can be given, we may take the following amongst many others.

"Q. How does the excellent Barrow explain the mystery of the incarnation?

"A. He observes, 'the manner of that operation, whereby the Holy Ghost did effect the human generation of our Lord, is by the archangel Gabriel expressed to be from the supervention of the Holy Ghost, and the divine Power overshadowing the blessed virgin.'"

So far is well, because it is Scripture. But what follows?

"The which words being of so general interpretation, and as to precise meaning so little intelligible by us, may well serve to bound our curiosity, and to check farther enquiry."

And then we have much more, which serves chiefly

"To puzzle e'en by explanation,
And darken by elucidation."

Upon the Descent into hell, we have such expositions as the following:

"Q. What was the opinion of the early Christians in the ages immediately succeeding the apostolic, on this point?

"A. It is difficult to say, as the subject is seldom, if ever, mentioned by them. Referring to our 'preliminary observations,' we perceive that the descent into hell does not form part of the creeds of Irenæus, Tertullian, Origen, Gregory, or Lucian. We do not find it in the Nicene Creed. Many of the ancient fathers make no allusion whatever to it; and Rufinus states, that it was not in his time to be found in the Roman, or any of the Oriental Creeds. The Creed of the Church of Aquileia, which he expounds, is the first in which we find it mentioned: but it is not known to have been there before the end of the fourth century. It is indeed to be found in the Athanasian Creed; but, on the whole, the stream of ancient testimony appears certainly not in its favour.

"Q. What do the Evangelists say on the subject?

"A. The descent into hell is not mentioned by any of them; at least not in the Gospels."

If the history of this part of the Creed be thus involved in obscurity, its meaning is equally difficult to unravel. This, we repeat, is no fault of Mr. Law's; but the choice of a subject was his own, and he might have profited by the well known precept of Horace: "*Sumite materiam vestris, qui scribitis, æquam Viribus; et versate diu, quid ferre recusent, Quid valeant humeri.*"

"Q. The first then of the three forementioned passages (Acts ii. 27.) appears to be the only one applicable to the present question?

"A. Such is the conclusion we come to.

"Q. And that passage, you say, proves no more than that Christ really entered into the place and state of death, which all others in like manner have done after the termination of their mortal career?

"A. We say so.

"Q. If no more is intended by the article, what need was there for its insertion?

"A. To shew that in *every respect* Christ has trod before us the path of death," &c.

Perhaps no more can be said upon the subject, but Bishop Pearson and others had said it before; and it is hardly to be denominated "Exposition."

We have been induced to make these observations, not so much with a particular view to this book, (which we consider to be a well-intentioned, and, upon the whole, a well-executed performance,) as upon more general grounds. We think it of the last importance, that writers upon religious topics, and especially those of a mysterious nature, should constantly remember the wide difference between the state of the human mind in the present time, and at any former period that can be named; and that that difference will inevitably become every day still wider. They should be careful, therefore, not to weaken their cause by injudicious defences; which they will do, if they take ground upon points that are not tenable,—if they endeavour to be wise above that which is written, and place too much reliance upon authorities, which now seem venerable from their antiquity, but which would frequently be little regarded, could they be stigmatized with the charge of novelty:—though it cannot be denied that

" 'Tis not antiquity, nor author,
That makes truth—truth."

Let Protestants leave dogmatism to Romanists, and to visionaries their vain delusions; but let them follow the steady light of Scripture, satisfied that when it is clear it will guide them to happiness, and that when it is obscure, it is so for wise and good purposes, however inscrutable they may be by our very limited understandings.

The Natural History of the Bible; or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Scriptures. Collected from the best Authorities, and alphabetically arranged, by THADDEUS MASON HARRIS, D.D. of Dorchester, Massachusetts. 8vo. pp. 430. 10s. 6d. London. Tegg. 1824.

WHOEVER sits down with a determination to bend all the powers of his mind, and to dedicate many years to the investigation of a particular subject, for the information of the public, even though he should fall short of perfection, merits at least the thanks of the public, in proportion to the interest of the matter on which his time and talents have been engaged. To Dr. Harris, therefore, we are unquestionably obliged for the reprint of a small work published by him in 1798; if reprint that can be called, on which so much additional labour has been bestowed. The author's account of his present publication is this:

"Desirous of pursuing the investigation still farther, I procured, with considerable expense, many valuable books which I had not before an opportunity of consulting. In fine, I have re-examined every article with better knowledge and greater care; have transcribed, and new modelled the whole; and made such amendments and additions throughout, as render this rather a new work than a new edition; and to its completion and perfection, the studies and acquisitions of more than twenty-five years have contributed." Preface, p. v.

Of the practical utility of such a work, we conceive no one, who is in the habit of searching the Scriptures, can entertain a doubt: at all events, should there be any one inclined to ask, *cui bono* such an expenditure of labour and research? we would reply in the words of a writer of no mean authority, quoted by our author*, that

"These illustrations, though they do not immediately rectify the faith, or refine the morals of the reader, yet are by no means to be considered as superfluous niceties, or useless speculations; for they often show some propriety of allusion utterly undiscoverable by readers not skilled in the natural history of the East; and are often of more important use, as they remove some difficulty from narratives, or some obscurity from precepts." Preface, p. xi.

To give a detailed account of a work containing so much, if not heterogeneous, at least varied matter,—embracing the whole animal, mineral, and vegetable world of the Scriptures, would

* Dr. Samuel Johnson, in his *Life of Thomas Browne*.

lead us far beyond our proper limits. We shall, therefore, confine ourselves to a few observations upon Dr. Harris's mode of classification, with incidental comments upon such articles in the body of the work, as, in the progress of examination, appear most likely to excite interest, or are calculated to elicit further enquiry and reflection.

The work is prefaced by three Dissertations: the first on the scriptural arrangement of natural history;—the second, on Adam's naming the animals;—the third, on the Mosaical distinction of animals into clean and unclean.

The Scriptural Arrangement is as follows: the Earth produced grass, herbs, trees. The Waters produced fishes, amphibia, birds. After another pause, the Earth is again mentioned as producing the brute animals which live upon its surface;—and, lastly, Man.

In the above arrangement, Water, it will be observed, is placed in the first immediate connection with life,—a sort of animating principle: and it is singular, that the same idea is found more or less to be a leading feature in the most ancient creeds on record. Cicero informs us, “*Aquam dixit Thales esse initium rerum, Deum autem eam mentem, quæ ex aquâ cuncta fingeret.*” (*De Natura Deorum*, lib. 1. cap. x.) Zeno, who like Thales was a Phœnician, also tells us, that Hesiod's chaos was water; whence Sanchoniathon, in his description of the Phœnician theology, intimates “that the spirit, affected with love towards its own principles, produced things from a dark and perturbed chaos.” Berosus too, in explaining the principles of the ancient Chaldæans, speaks of the time when “all was darkness and water; but Bel (i. e. Jupiter) cutting the darkness in the middle, separated the earth and heaven from one another, and so framed the world.” And lastly, that the material heaven, as well as the earth, was made out of water, is (according to the judgment of many interpreters) the genuine sense of 2 Peter iii. 5. “For this they willingly are ignorant of, that by the word of God the *heavens* were of old, and the *earth* standing out of the *water*, and in the *water*.”

As a physical and metaphysical subject of enquiry there cannot be one more deeply interesting than this, respecting the origin,—we mean, of course, the Second Cause—of animal life, That it is, and ever will most probably remain, a mystery not to be unravelled, every thinking mind is ready to confess; but it does not therefore follow that it should not be a rational subject for the speculation of a Christian philosopher, who would venture as far as he legitimately may upon holy ground,—for the purpose of detecting some of the secret

springs whereby the mighty Master works. Into all the interminable mazes of the ancient atomic theory, we propose not to wander; but when we perceive a singular coincidence between the express words of Revelation and principles to which some of the sages of early times were by that theory approximating, may we not venture to suspect that truth—traditional truth—might have been more or less mingled with opinions which were degraded and contaminated solely by the interference of a philosophy tinctured with the views and feelings of an unenlightened age? There is a pardonable prejudice against the adoption of any principles which are suspected of heathen origin: but let it be remembered that some of the enquirers after truth sought it with a zeal and earnestness worthy of a follower of Christ; and that the more splendid and satisfactory discoveries with which we have been blessed, were hidden from their eyes. Because they therefore believed and taught that matter and life were in some way or other mysteriously connected, let us not shrink from an investigation which, if calmly and rationally pursued, must, we think, exalt rather than lower our conception of the Deity: for possibly, says Locke, “if we would emancipate ourselves from vulgar notions, and raise our thoughts as far as they could reach, to a closer contemplation of things, we might be able to aim at some dim and seeming conception how matter might at first be made, and begin to exist by the power of that Eternal first Being.” If this be true and admissible respecting matter, we would submit to the pious enquirer, as a subject for his meditation, rather than as an hypothesis of our own, how far we may not admit the literal expressions of the Scriptures to be true. In Gen. ii. 7. we read that the Lord God “formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”—and in ver. 19. of the same chapter it is recorded, as we are reminded by Dr. Harris, that “out of the ground the Lord God formed every beast of the field, and every fowl of the air.” In other words, by a fiat of omnipotence particles of matter assumed an arrangement,—were by some means disposed to become recipients for life; the consequence of which disposition and fitness was, by the will of the Creator, animation in its various degrees:—that is, in other words, by the will of the Almighty the material particles of creation assumed that peculiar organization which rendered them fit recipients for the vital principle; with that material the principle must sojourn for its appointed time,—when at length, by causes equally unfathomable, though equally divine and certain, a disorganization takes place,

an unfitness ensues, and the vital spark returns to the great Being from whom it emanated.

Plato may not have been far from the truth in adopting as his own the *παλαιος λογος*, that what is now called death was more properly a nativity, or birth into life; and what is called generation into life, was comparatively rather to be accounted a sinking into death; the former being the soul's ascent out of these gross terrestrial bodies to a body more thin and subtle; and the latter its descent from a purer body to that which is more gross and earthly. In support of this doctrine he and other sages have quoted Euripides, who says, "*τις οιδεν ει το ζην μεν εστι κατθανειν, το κατθανειν δε ζην*—who knows whether that which is called living be not indeed rather dying, and that which is called dying living."

We repeat, that in this digression, touching the production of animal life—we are far from insisting on the truth of any definite theory. We would merely, with all humility respecting so mysterious a point, remind our readers that though there be facts which baffle all human knowledge upon any hypothesis hitherto employed, and cannot be accounted for by any known laws; though we must steer clear of all the shoals of materialism, if we do not wish to make shipwreck of our faith, and seek rather to augment our sources of devotional feeling than to gratify a vain curiosity—we are fully justified in enquiring whether the Deity be not as much magnified by an agency thus developed, connected with secondary intermediate causes, and analogous to his mode of proceeding in other parts of his vast system, as by any other which has hitherto been the subject of theological enquiry or scientific pursuit *.

In the Second Dissertation, upon Adam's naming of the animals, Dr. Harris infers from the context, that the sacred Historian's design was merely to state, "that God having created the living creatures, Adam gave names to such," only "as were brought before him," (P. xx.) and that the literal interpretation respecting Adam's giving a name to "every living creature," Gen. ii. 19. is not to be received.

"It is not necessary," says he, "to multiply miracles...it is enough to suppose, that the animals inhabiting the district in which he dwelt, received from him names, and not that the numerous tribes of living creatures were paraded before him, and that he made a nomenclature

* Under the article *animalcule*, P. 32. *Encycl. Britan.* Vol. I., and in Vol. 59. *Philosophical Trans.* the reader will meet with several curious experiments illustrative of the production of life from substances exposed to great heat, and excluded from air.

of the appellation he saw fit to give to each. Far less is it necessary to suppose that all the beasts and birds appeared before Adam at once, or even on one and the same day...if we attend to the circumstances, we should rather infer that this was a work of considerable time." P. xx.

He further gives it as his own opinion, "that the flood was extensive only as human population." (P. xxi.) This is some addition to the calculation of Stillingfleet, who considers it only to have been "universal as to mankind." (Stillingfleet Orig. Sac. V. ii. 104.) to whom, as well as to Sullivan's view of nature (Vol. ii. p. 258.) we refer our readers for a more particular examination of the question.

In the Third Dissertation the distinction of animals into clean and unclean, is discussed at some length; but we must confess that after all the reasoning brought to bear upon the subject, it still remains involved in considerable obscurity. Generally speaking, we think there can be no doubt (for we have Scriptural record in our favour) that the rules were laid down for the purpose of making a separation between the Israelites and their idolatrous neighbours; but we are, at the same time, met by a difficulty not easily surmounted—namely, that the line of demarcation was by no means clear and distinct. We regret that it is rather more obscured than otherwise in the present work; for Dr. Harris and some of his authorities are at variance with facts. For instance, Dr. Harris, (P. xxv.) says,

"That nothing separates one people from another, more than that one should eat what the other considers as unlawful, or rejects as improper."

And he quotes in his support a passage from Eusebius Emisenus, alluded to by Montfaucon in his Hexapl. Orig. which may be thus translated:

"God willed that they should eat some kinds of flesh, and that they should abstain from others, not that any of them in themselves were common or unclean; but this he did on two accounts; the one was that he would have those animals to be eaten which were worshipped in Egypt, because eating them would render their pretensions most contemptible. And pursuant to the same opinion, he forbid the eating of those kinds which the Egyptians used to eat very greedily and luxuriously, as the swine," &c. P. xxvi.

Now unfortunately swine, which were held in abomination by the Jews, were held in equal detestation by the Egyptians, who (says Herodotus, Euterpe. ch. xlvii.) "regard the hog as an unclean animal, and if they casually touch one immediately

plunge themselves, clothes, and all, into the water." The motive assigned by Plutarch for the prejudice of both Jews and Egyptians in this particular instance is, that the milk of the sow is supposed to occasion leprosy. Locusts also, which were considered as clean by the Israelites, were eaten, as Herodotus informs us, by the Nasamones, and other people of Africa (Melpomene, ch. 172). Other instances might be quoted of a great similarity in the religious and domestic economy of both Jews and Egyptians. Dr. Harris, therefore, proves too much, and affords another instance of the necessity of the caution to be observed by ecclesiastical writers—too many of whom, carried away by favourite theories, look only for evidence to support them; while others, bewildering themselves in a fog of mysticism, assign causes of the most fanciful, not to say ridiculous, description. Thus the learned Ainsworth in his commentary upon this subject assures us, "that the parting of the hoof signified the right discerning of the word and will of God, the difference between the law and the Gospel, and the walking in obedience to the word of God with a right foot. The chewing of the cud signified the meditating on the law of God night and day." P. 30.

We now proceed to shew the plan of the body of the work, and to offer some casual remarks on a few articles taken almost indiscriminately.

Under the head "**BADGER**, *וְחַיָּה טַחַשׁ* *tachash*," we have, in the first place, an instance of the doubts and difficulties so repeatedly occurring, when we endeavour to ascertain from the Hebrew word what animal is really meant. Thus Bochart thinks that *Tachash* refers to no specific animal, but merely to a colour. Dr. A. Clarke, to whom Dr. Harris refers, leans, in great degree, to the same opinion; and the Septuagint, Vulgate, Syriac, Arabic, Coptic, and Persic Versions, are at issue not only respecting the term, but the colour,—if colour it be. The Jewish interpreters are agreed, indeed, as to its being an animal; but are entirely at variance respecting the species. Jarchi affirms it to be a beast of many colours, which no more exists. Kimchi holds the same opinion. Haseus, Michaelis, and others, labour hard to prove that it was a mermaid, or *homo marinus*: but, continues Dr. H. "most modern interpreters have taken it to be the badger; but, in the first place, the badger is not an inhabitant of Arabia," p. 29. Now, we say, Dr. Harris is here decidedly wrong; for had he consulted Dr. Shaw, he would have found in the very first line of his article upon the badger, that it is an inhabitant of all the temperate parts of Europe and Asia.

Under the head "Dragon," Dr. Harris himself admits the force of our remark respecting the difficulty of ascertaining the truth on points of natural history, by the following quotation from "Scripture illustrated." "We have had, and shall have again, repeated occasions of wishing for better acquaintance with the natural history of the East, especially in those interpreters whose public translation is the voice of authority."

"**BETLE.**" Under this name, **חַרְגוֹל** *chargoł*, there can be no question, that an insect of the locust kind is meant; but we are quite at a loss to account for its Greek rendering in the Septuagint, *οφιουαχνης*, as we are not aware of the existence of any hemipterous insect that fights with serpents; and we suspect that Goliath, in describing one as an "insect without wings," which fights with serpents, must allude to one of the *Silpha* genus. These insects, although in fact furnished with wings, appear to an unobservant eye to have none; and it is well known to entomologists, that most of the *Silpha* genus do actually bury themselves in the carrion on which they feed; thus inducing persons, not conversant with their habits, to conclude that they are the executioners, as well as consumers. We remember finding a dead viper, the skin of which seemed perfectly animated by a host of the *Silpha vespillo*, which had concealed themselves within. We may add, too, that Dr. Harris is wrong in considering the *Blatta Egyptiaca* as the beetle worshipped by the Egyptians; the *Blatta Egyptiaca*, or Egyptian cockroach, being an hemipterous insect, perfectly distinct from the coleopterous *Scarabæus*, which is the true beetle so accurately portrayed and modelled in imperishable porphyry. Why it was an object of adoration, may indeed be a doubtful question. We are inclined to think Dr. Harris again erroneous as to the objects of Egyptian adoration. These were all, more or less, connected with benefits received, and not looked upon and worshipped "as the visible authors of their sufferings, in hopes to render them more propitious for the future." "Thus," he says, "it is allowed on all hands, that the same people adored as gods the ravenous crocodiles of the Nile," &c. P. 42.

Now had Dr. Harris consulted Diodorus Siculus (lib. i. ch. 6 and 7.) he would have found that such animals as wolves and crocodiles were not adored under any idea of appeasing them, but for the reason we have alluded to. The wolf, because it resembled the dog, their faithful companion; or, according to another account, because when Isis and her son Orus were ready to join battle with Typhon, Orus came up from the shades below in the form of a wolf, and assisted them. The crocodile, because its presence defended them from the irruptive incur-

sions of robbers from Arabia and Africa; or because one took up and carried an ancient king, Menas, across the lake Moeris, when set upon and pursued by his own hounds; in gratitude for which he built a city, and called it Crocodile,—commanded crocodiles to be thenceforward adored as gods,—and dedicated the lake to them for a place to live and breed in. We are inclined to think that the Egyptian Scarabæus (possibly the *Nassicornis*, to which the sculptures bear a close resemblance,) was one which, according to the habits of its genus, rioted in the luxurious deposits of the Nile; and thus, appearing at the season of the fall of its waters, became associated with the fertility and blessings conferred by the inundation of that river.

“BEHEMOTH, בְּהֵמוֹת.” We have here, of course, a long dissertation upon the nature and qualities of this animal and the Leviathan; and again it is shewn by reference to scriptural authority that it is doubtful whether any particular species or even genus be meant, or whether it be not a term applicable to beasts in general. The results, however, of our author's enquiries we think fully justify his readers in considering the leviathan and behemoth to be, most probably, the crocodile and hippopotamus.

“BLUE.” Under this head we regret that Dr. Harris has not furnished a better article than we find drawn up. The question concerning the colours used by the ancients must always be interesting, inasmuch as it must more or less involve their chemical knowledge, and connect itself with many minor points of domestic economy, by no means unimportant. In the case before us, we find no allusion whatever to the mineral dyes and modes of preparing colours of a more permanent quality than those used merely for articles of furniture and dress. Indigo is the only substance directly noticed, with the exception of a slight reference to the Tyrian purple, in which the reader is not even informed that it was extracted from a shell of the genus *Murex*, common in various parts of the Mediterranean; immense heaps of which are even to this day to be seen at Tarentum, pointing out distinctly one place, where a manufacture of this precious liquor was established. In the coasts of Guayaquil and Guatemala, in Peru, a similar species is found, from which, as we learn from the Abbè Raynal, a purple dye is extracted, incomparably superior to any modern colour, either as to lustre, liveliness, or duration. But, exclusive of this, we know that other blues were used, probably of a mineral origin, requiring much skill and care in the preparation. The composition of colours seems to have been an art demanding much science:—thus 2 Chron. ii. 7. we read, “send me now there-

fore a man cunning to work in gold, and in silver, and in brass, and in iron, and in *purple*, and *crimson*, and *blue*," &c. : and in such estimation was it held that Hercules himself was complimented as the discoverer of the Tyrian blue. It is well known that the most ancient buildings and images were ornamented with colours of the most brilliant and permanent nature, which we have reason to believe, from the experiments of Sir H. Davy on specimens from the Fresco paintings within the baths of Titus, were preparations of copper. Analysis has shewn that they consisted of a frit of copper, and soda, and silex. It is singular, indeed, that some arts so much more called into practice by the luxury and necessities of modern times, should be still so inferior in points of infinite importance, as to admit of no comparison with the degree of perfection to which they had attained in an age, which, in many respects, might be deservedly called rude, uncivilized, and ignorant.

"BRASS." From whence the Hebrew word *נְחֹשֶׁת*, *Nehesh*, is derived, which we construe into *brass*, is doubtful; but we can by no means conclude with Dr. Harris that it

"Must either mean minerals in general, or at least a native, and not a factitious mineral:" P. 55.

And therefore not the metal which we understand by the designation of *brass*, which was

"A mixed metal, for the making of which we are indebted to the German metallurgists of the 13th century. That the ancients knew not the art of making it is almost certain. None of their writings even hint at the process. There can be no doubt that copper is the original metal intended." P. 55.

Now in the first place, we conceive it was not confounded with copper, because, being more fusible, and not so apt to tarnish, it was far better calculated for the various uses to which it was applied; particularly for sacred purposes, where brilliancy must have been highly desirable. In fact vessels of brass are included amongst those particularly mentioned as consecrated to the Lord, (Joshua vi. 19. and 1 Kings vii. 45.) Again, we find that musical instruments, such as cymbals (1 Chron. xv. 19, and 1 Cor. xiii. 1.) were made of brass, or at least, of a composite metal more sonorous than copper. Brass, therefore, we conceive was known to the ancients, and very much valued by them, (see Turner's Chemistry, i. 203.) They used an ore of zinc to form it; which they called *Cadmia*. Dr. Watson has also proved that it was to brass they gave the name of *Orichalcum*, (see Manchester Transactions, vol. ii. p. 47.) Indeed Dr. Harris, when treating upon the article copper, in a great degree

refutes himself; and admits the force of our objections to his hypothesis.

"Fox. שׂוֹרֵשׁ *Shual*." We have under this head a long and not uninteresting dissertation upon the subject of Samson's sending 300 foxes to destroy the crops of the Philistines; and we think Dr. Harris fully makes out the justness of our present literal translation, and does away with the necessity of adopting Dr. Kennicott's explanation,—namely, that the Hebrew word which we translate *foxes*, signifies *handfuls*. Thus it is supposed, that Samson took 300 handfuls, or sheaves of corn, and 150 firebrands; that he turned the sheaves end to end, and put a firebrand between the two ends in the midst; and then setting the brands on fire, sent the fire into the standing corn of the Philistines. We willingly quote Dr. Harris's remarks in support of our authorized Version.

"However strange the history of setting fire to corn by tying firebrands to foxes' tails may sound to us, yet we find such a practice alluded to in a very remarkable passage of Ovid." (*Fast. lib. iv. 5; 681.*)

"Cur igitur misse junctis ardentia tædis
Terga ferant vulpes, causa docenda mihi."

Dr. H. concludes with one

"argument more in favour of the justness of our translation, in rendering the word שׂוֹרֵשׁ "a fox," not a sheaf.... At the feast of Ceres, celebrated annually at Rome about the middle of April, there was an observance of this custom—to fix burning torches to the tails of a number of foxes, and to let them run through the circus till they were burnt to death. This was done in revenge upon that species of animals for having once burnt up the fields of corn. The reason, indeed, assigned by Ovid is too frivolous an origin for so solemn a rite . . . and Samson's foxes are a probable origin of it." P. 155.

"Gourd. קִיקִיּוֹן *Kikiun*." We bestow a paragraph upon this article on account of the very excellent remark—a quotation from "Scripture illustrated," with which it commences.

"The gourd of Jonah should be no trivial lesson to theological disputants. So long ago as the days of Jerom and Augustine, those pious fathers differed as to what the plant was; and they not only differed in words, but from words they proceeded to blows, and Jerom was accused of heresy at Rome by Augustine. Jerom thought this plant was an ivy, and pleaded the authority of Aquila, Symmachus, Theodotioh, and others; Augustine thought it was a gourd, and he was supported by the Seventy, the Syriac, the Arabic, &c. Had either of them ever seen the plant? No. Which of them was right? Neither. Let the errors of these pious men teach us to think more mildly, if not more meekly,

respecting our own opinions, and not to exclaim Heresy! or to enforce the exclamation, when the subject is of so little importance—as gourd *veraus ivy*." P. 181.

To this concluding advice we most devoutly say—amen.

"HYSSOP. *ῥῖν Esob*." The apparent difficulty in St. John xx. 29. "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth;" whereas in Matthew xxvii. 48, and Mark xv. 36, the sponge filled with vinegar is said to be "put on a reed"—is satisfactorily cleared up. Dr. Harris says,

"All the difficulty of this passage in St. John arises from an idea, that *ῥῖν* must mean the same with *καλαμῶ* in St. Matthew and St. Mark: whereas St. John does not mention the reed; but says, that when they had put the sponge upon hyssop, i. e. when they had added bitter to the sour, or gall to the vinegar, they advanced it to his mouth, no doubt, with the reed....In Pliny (Nat. Hist. l. xxiii. c. 1.) we have the vinegar, the sponge, and the bunch of hyssop, brought together, though on a different occasion. 'Calidum acetum, in spongia appositum, adjecto hyssopi fasciulo, medetur sedis vitiis.'" P. 210.

"WHALE. *ῥῖν Thau*." Here, as might naturally be expected the reader will find much upon the subject of Jonah's temporary imprisonment. That the fish (if fish it was) was not a whale, is quite certain; the throat of the largest whale being much too contracted to allow the passage of so large a substance as a human body. A shark's throat, it is true, is larger; but all difficulties, and great they are, would be removed, if the suggestion of some learned commentator could be proved correct, namely, that the *ῥῖν Dag*, which we call a fish, might be construed into a fish-formed boat, or preserver; so that the passage might be rendered thus: "the Lord prepared a large DAG (preserver) to receive Jonah, and Jonah was in the inner part (the belly or hold) of this DAGAH three days and nights, and then was cast up on the shore." This is all very ingenious, but we think quite needless, if a shark would answer the purpose. A strong proof in favour of the commonly received opinion arises from the old tradition, alluded to by Lycophron, concerning the escape of Hercules from a fish's belly:

Τριεσπερὲς λεοντος, οὐ ποτὲ γναθοῖς
Τριτανὸς ημάλαψε κερχάρου κυνῶν.

We might continue to amuse ourselves, and perhaps our readers, with turning over the pages of Dr. Harris's book, and noting down many other curious matters; but the length to which we have already gone, reminds us that we have attained

our *ultima Thule*. Thus we take our leave, therefore, of the author, with every disposition to be thankful for what he has done, rather than to blame him for what he may have intentionally or unintentionally omitted *.

תִּלְמִיד לְשׁוֹן עִבְרִית עִם נִקְדּוֹת:

A Grammar of the Hebrew Language with Points. By the Rev. MOSES MARCUS, Curate of Brigstock-cum-Stanton, Northamptonshire. 8vo. pp. 234. 10s. 6d. London. 1825.

SCARCELY a year revolves without producing a Hebrew Grammar, each necessarily being a compilation from preceding works. That the critical Hebraist may detect deficiencies in those already before the public, we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verbs, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition;—on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

The present work appears to have been compiled with great labour, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

P. 5. “Gnayin, or Ayin, has no corresponding sound in the English language; it is pronounced, generally, like gn; but, at the end of a word, like ng.”

We are aware that the modern Jews have attributed this extraordinary mutation of sound to the *y*, and that many scholars have followed them as authorities on this point: yet we doubt whether it was so pronounced in ancient times. The other languages of this family afford evidence to the contrary; and we should argue from them, that the sound was a broad and protracted *ā*, *ō*, or *ū*, &c. according to the vowel which it may take: Meninski, in his Turkish Grammar, calls it, “*vox vituli matrem vocantis*.” Notwithstanding his rule, Mr. Marcus assents virtually to our canon, by rendering (p. 17.) עֵל-עָפָר-וְרֵעֵךְ and עָקֵב, *thus*, into English characters: *āsithā—āl—āphār—ārāchā*, and *ākēv*—(p. 197.) וַיִּשְׁמְעוּ *vayyishmehu*, and (p. 201.) עָלַי *Illui*, &c.

* We are happy to see that already another, and a very neat edition of this work, adapted to less learned readers, has been published by Whittaker. It is reduced in size and ornamented with plates,—being intended especially as an addition to “the class of superior reward books.”

" P. 17. Primitive words in Hebrew are usually composed of three consonants, as **פָּקַד** *he visited*, sometimes of less, as **שֵׁם** *a name*, and occasionally of more than three, as **עֲרָפֶל** *darkness*; **צְפַרְדֵּי** *a frog*." The very nature of the two last words militates against the supposition that they are primitives; and as the Bible affords abundant evidence that many words are lost to the language, it is manifest that we must assign to this cause most of the anomalies which occur. But Hiller in *Onomastico*, and Hottinger, have shewn **עֲרָפֶל** to be compounded of **עָרַב** and **אֶפֶל**, which, although **אֶפֶל** occurs in the Hebrew Bible, must, as a root, be retraced to the Arabic **أفـ**. So, **צְפַרְדֵּי** is evidently derived from **צַפַּר**; and was probably compounded with some lost Hebrew word, analogous to the Arabic **زجاج**.

P. 26. The writer has proceeded on the plan of Glassius, &c. and denominated the style of intensity adopted by the Hebrew writers, the superlative degree: this he has classed under the head of adjectives, yet many of his examples do not contain one. Such instances as No. 6 and No. 7 **שְׁמִי הַשְּׁמִים** and **אֲבִשְׁלֹם בְּנֵי בְנֵי**—have no similarity to our ideas of a degree of comparison, and belong rather to the idiom than the grammar of the language. His observations on the affixes and the structure of the verb, are highly judicious, and are calculated materially to assist the learner: but when he asserts (p. 68.) ellipsis, pleonasm, epenthesis, and enallage, to be "*the figures made use of in Hebrew*;" if he mean to imply that they are the *only* figures, he is decidedly in error. The syntax is the most valuable part of the Grammar, and is compiled with great care: and the excursus on the accents and prosody displays considerable erudition. We notice some few trivial errors; such as (p. 21.) *per syncope*, for *per syncopen*; (p. 25.) *in regimen*, for *in regimine*; which Mr. Marcus will doubtless correct in a future edition.

The System of Infants' Schools. By WILLIAM WILSON, A.M. Vicar of Walkhamstow. 8vo. pp. 116. 6s. London. Wilson. 1825.

Mr. Wilson's work is well calculated to attract the notice of all who have considered the interesting subject of general education, whether they entertain doubts or not respecting the re-

sults which are likely to ensue from public instruction of the infant poor,—whether they approve or disapprove of the system but recently proposed to carry it into effect. The book is written with so much discretion and judgment, in so modest and moderate a tone, that even those who most differ from the author as to the expediency of the measure advocated, and as to his modes of attaining the object he has in view, will scarcely deny him the merit of having fairly set before his readers ample material on which to found their opinion of his case.

The “Advertisement” is prepossessing; for it shews that Mr. Wilson has no overweening confidence in the merits of his own attempts to perfect and promote the system which has been hitherto, wholly or in part, adopted in all the Infants' Schools which have been raised; and it evinces, too, an earnest desire to put the trial into the hands of those whom he properly looks upon as the natural guardians of the moral welfare of the lower classes. Not a shade of that kind of party or personal feeling, which is but too apt to discover itself in the writings of those who wish to recommend new plans, and obtain credit for certain individuals in preference to others, is discernible in any one sentence of the publication before us. A sincere and unpretending piety, with hearty good-will towards his poorer and less instructed fellow-creatures, are obviously his main, and so far as appears, his only springs of action in performing the task he has undertaken—the arduous task of practically proving, as well as of explaining, the efficacy of early education.

Having, thus, in the first place, conscientiously done justice to Mr. Wilson, we shall indulge ourselves with passing over his boundaries, and considering more fully than he does, the arguments commonly urged for and against the establishment, throughout the country, of Infants' Schools.

∴ The formation of regular schools for children, at an age when they can scarcely speak, is as yet too recent to admit of any decisive conclusions being drawn from actual experience; but judging of probable effects from known causes,—from what has been done—we scruple not to say that much may still be done towards the improvement of our national character; more perhaps than has ever yet been effected. We are quite aware, however, that in expressing opinions favourable to what may be called a novelty, we risk our credit. We have to contend with one class, not perhaps very numerous, but yet formidable as opponents, who contemplate systems that have not received the sanction of a century at least, as the spawn of a speculative age, pregnant with every species of monstrosity. Accordingly, we have heard it maintained, almost *totidem verbis*, that as Infants'

Schools were unknown to our great grandfathers, it behoves us their great grand-children to be cautious how we meddle with them. With regard to these reasoners we do believe, (though by no means of opinion that their premises warrant their conclusion,) that the prejudices by which they are dictated are in many, if not in all instances, founded on virtuous and honest feelings. There is, we allow, a hallowed respect due to those who have gone before us, and a laudable submission to the authority of *auld lang syne*. Under such impressions, therefore, we would deprecate wrath by every means in our power, consistent with a due regard for truth and impartiality. Requesting only to be heard, we would willingly bear a blow or two without resistance, trusting that by an appeal to the good sense of those who admit us to a hearing, we may remove some doubts and fears hitherto existing.

There is another class, with whom it gives us more pain to disagree—consisting of individuals whose sentiments demand attention and respect, not only on account of the high character of those who hold them, but also of their actual knowledge and indefatigable exertions in every line in which the religion and moral benefit of the poorer ranks are at all concerned. It is with no intemperate haste to assert our own independence, and still less with any disdain of the experimental knowledge of others, that we now declare our conviction of the utility of Infants' Schools, and, as matters stand, of the necessity for them. If, after as much deliberate inquiry as the present state of the question will allow, we find ourselves compelled to differ with many persons of acknowledged benevolence and zeal, and generally well informed with regard to the education of the poor, we have at least some satisfaction in knowing that many who at first most strongly opposed the Infant system have become converts to it; and in believing, that few will be found, in the course of a short time, to throw any obstacles in its way.

It shall be our present business candidly to state all the material objections we have heard advanced by all parties; and if we fail in the endeavour to shew that they are not valid, we shall still hope that others, whose attention may thus be directed to the subject, may be more successful.

The great, and as we think, by far the most serious objection we have heard advanced against the schools in question is, that they tend to weaken a bond which ought to be held sacred and indissoluble,—we mean the attachment between parents and children;—that by removing the latter from under the hourly guidance and immediate superintendence of the former, we are doing our parts to cancel a moral tie essential to the happiness.

of a large class of the community; that at any rate we are abettors in evil, as we connive at or even encourage the separation. Now could such an objection be clearly made out, if the counter advantages were ten times what we conceive they are, we should not feel a moment's hesitation in cutting them adrift, to take their chance of falling in with some other less questionable system, to which they might attach themselves without exciting alarm, or encountering reproach. But we conceive the fact to be just the reverse; and that the plan under consideration will act directly and indirectly as a stimulus to natural affection, and a cement to this holy tie. This persuasion is founded not on any theoretical sophisms or fancies, but on personal and close observation, for a length of time, of what actually takes place in the cottages of the poor, with respect to their domestic management and discipline. In support of our opinion, we would merely request those who doubt, to accompany us during a few minutes' walk through the populous recesses of London and its purlieus, or any one of the overgrown manufacturing towns with which England is—must we say? pre-eminently *blessed*. They will there see, not a virtuous, ruddy, cheerful, happy population of fathers and mothers, surrounded by, or listening to the innocent prattle of clean, well behaved, docile children; but a suspicious, shrewd, thoughtful, hard-working (often because industry is their best and surest pander to vice and profligacy,) and hardfaring population, in whose calculations every minute has its value, and carries with it, a premium for the extinction of the gentler affections of human nature. They will see high ways and by ways, near this condensed population, overflowing with hordes of dirty, rude, riotous urchins, excluded from homes, in which their presence interferes with the domestic arrangements of parents otherwise occupied,—with tempers and dispositions soured or destroyed by misapplication of blows, and harsh treatment, accompanied with threats, bursting forth not unfrequently with a torrent of blasphemous execrations. In such situations introduce a system, which Mr. Wilson rightly observes “does not contemplate the intellectual part of man alone, but regards the whole human being as the subject of education, designed to correct the moral feeling, the passions and the heart,” p. 6. Establish an Infants' school; and mark what may, rather what *must* inevitably follow. An evil, which cannot but disgust and pain even an uninterested passer-by, of almost daily and hourly recurrence, is removed. The love of a parent for its offspring is innate, and lively as the very heart's blood within us:—it may be chilled, diluted, slackened; but exist it must, and flow it will in some one chan-

nel or another. Much, then, is surely gained by removing these causes which tend to lessen its healthful qualities, and check its circulation. The child, no longer an object of intrusive interference, and an unwelcome occupant of space and time, ceases more and more to be viewed with an evil eye. Faces and frocks, clotted with mud and dirt, no longer obtrude themselves, and there is no call for whippings and scoldings, and the various modifications of indignation and wrath. Now as few, after all, are so hardened as to prefer gratuitous evil to good, a change must, we maintain, be wrought in the situation, and under the circumstances, we have described. By removing whatever may produce the constant recurrence of the above evils through the day, something like rational pleasure may be expected to connect itself with the morning and evening hours of intercourse and leisure; and we cannot but think that the order, the cleanliness, (a virtue by the bye to which we attach no small value) the improved temper and progress of the child may excite corresponding improvement in the parent.

Upon this very, perhaps most, important branch of the question, Mr. Wilson's observations are as sensible as they are benevolent—betraying less of the blindness of ardour, and more cool unbiassed judgment, than is usually manifested by those who are zealously affected in what they believe to be a good cause.

“The mind of man, as well as his body, is progressive. The flow of life in one is not more constant than the flow of thought in the other: and whatsoever be their original characters, they both tend to maturity, and both receive daily accessions of strength and of form. The periods of their maturity may differ, but the tendency of mind is always to this state: and the refined and religious man does not become more confirmed in that which is pure and excellent, than the ignorant and unchastised in habits of prejudice and error. The developement even of excellent qualities needs control; and against the influence of surrounding evil, the inexperienced mind possesses no sufficient powers of counteraction. Education, it will hence follow, in order to produce every good effect which may be expected from it, must have reference to the earliest years of infancy, as well as to the more advanced periods of our life. It must be conducted under the conviction, that it does not require a more judicious care to select the food of the body, on its entrance into life—to check the disease which threatens it; or to guide its earliest efforts into action, than it does to choose what may afford the best nourishment to the mind, and to watch over and regulate the first energies which it may put forth.

“Such considerations seldom present themselves to the mind of the parent of a poor family. The great and almost the sole aim of the mother, to whom the infancy of life is necessarily entrusted, is to keep

the child out of the way of bodily injury, and to secure, by every means, immediate submission to her commands. The authority which is thus preserved, is principally that of the passions. It oscillates between anger and indulgence; or, when neither the one nor the other of these may be employed, it leaves the infant uncontrolled, to adopt any mode of feeling or action, which the natural disposition may give life to, or circumstances suggest. When the parent is weary of the trouble which thus devolves upon her, she seeks relief, by sending her infant children to the residence of a dame, who is contented, for a small remuneration, to hold a contest with the passions of the young, and, by whatever means, to reduce their feelings into an obedience to her commands.

“Whether the evil which attends this arrangement shall be counterbalanced by the good, must depend on the character of the superintendent, or on the habit of feeling which is prevalent in the little assembly. The system most frequently pursued in such schools is confessedly prejudicial, both to the education of the mind, and to the health of the body of the infant. The children receive whatever instruction they may obtain in a mode which is ill suited to encourage a desire for further knowledge, and they are obliged to pass their day in a small and crowded room, obnoxious to the evil effects of an impure atmosphere, and to every disease which may have fixed itself on the little company around them.” P. 4.

But it may be said, that admitting the schools to be beneficial in large towns and crowded populations, there is no necessity for introducing them into country villages and a scattered neighbourhood. It is true, that considered merely in the light of receptacles for some portion of the crowds of little brats, which throng the streets of close and overflowing towns, they must be *especially* desirable; and that in this point of view they are less needed when the children may be turned out with the geese and pigs upon a common. But still wherever poverty and a large family are to be met with under the same roof, there will always be a demand for some means of setting the mother at liberty to add to the small earnings of the father—there will always be an obvious advantage in taking charge of otherwise neglected children, and preserving them from ill treatment, filth, and accident; to say nothing of the gradual improvement of moral character which must be produced by proper management, and which must be a benefit in the country as well as in the town; in agricultural districts, as well as in manufacturing cities. At present the want of proper provision for the younger members of poor families is but ill supplied by the dames' schools, which furnish indeed a shelter from the weather; but in general little else that is desirable. Unless it can be shewn, that the system of Infants' education contains some necessary

evil to balance against much obvious good, we see no reason why every village in the kingdom should not have its little school, conducted under the eye of the Parish Priest; in which decent and orderly behaviour, healthful habits, and kind treatment, may, in some measure, be systematized.

It has been further urged, that to commence the business of education at the very early period intended in the Infants' Schools is chimerical and Utopian—an absolute caricature of the spirit of the times—a rage for innovation—whose favourite text seems to be “old things are done away, behold all things are become new;” and in which the establishment of Infants' Schools seems to be an attempt literally speaking “out of the mouth of babes and sucklings” to perfect knowledge. Now we are very much inclined to think that this argument has weight only with those who, unfortunately for themselves, are inexperienced in the nursery department. Old proverbs often contain a *multum in parvo* of information and truth; and there is one respecting “bachelors' wives and old maids' children,” which strikes us as bearing somewhat forcibly on the case at issue. These two classes, namely, bachelors and old maids, are sometimes very eloquent and positive upon points of the real nature and merits of which they are profoundly ignorant. Thus to them (speaking of the classes generally, for there may be bachelors and spinsters, uncles and aunts, and so forth, who may be supposed to have picked up a little more accurate knowledge,) children are mere children, i. e. small, velvety, smooth-skinned, and often mottled-skinned beings, not always acceptable to the senses either of hearing, smell, touch, or sight—semiamorphous in body, and utterly so in mind. But be it known to these good people,—and we are sure of the corroborating testimony of every father and mother on the face of the whole earth in our favour—that these little helpless beings, nearly from the day of their birth, are alive not only to natural, but, we boldly add, moral existence. We do not indeed go to the same lengths with the poet, who asserts “that an oyster may be crossed in love;” neither therefore would we maintain that the heart of an infant may palpitate with the tender passion: but we do assert and maintain, that very early in the morning of life is the mind in a state of developement—a recipient for impressions almost as strong and indelible, as those which have called lovers to deeds of chivalry, heroes into scenes of glory, and martyrs to shed their blood upon the scaffold. It is not our intention or object to enter upon the wide field of discussion respecting the infinite varieties of shades and contrasts in human character; but we know not a more interesting subject

for the contemplation of the Christian philosopher than an analysis of those springs whence these shades and contrasts issue, and a scrutiny of those apparently trivial causes which give birth to the most striking features of after life.

Seen in this point of view, the question of expediency takes its proper form—the earliest is the best season for sowing seed—and it becomes obvious that Infants' Schools, if judiciously and discreetly regulated, may produce fruits the most sound and valuable. It is now too late to press objections—be they strong or weak—against universal education—against that (if we may speak chemically) hyperoxygenated passion for imparting knowledge, which is so prevalent in our times. We are not left to argue and debate upon what might have been better or worse; we must act upon what we find in operation. The fountains of the great deep have been broken up, and a deluge of information,—theological, scientific, and civil—is carrying all before it, filling up the vallies, and scaling the mountain tops. A spirit of enquiry has gone forth, and sits brooding on the mind of man. The effect may be good or it may be bad; much will depend on right regulation and direction; and consequently much upon the class of persons who assume the office of regulators and directors. It is for those who wish well to their country and their country's Church, to controul on the one hand, and encourage on the other. Upon the Clergy of the Church of England devolves a momentous charge, an awful responsibility. Let the objectors to general education, tell us it is a fierce forerunner of anarchy, insubordination, and infidelity, a whirlwind whose desolating effects we shall live to rue. In reply we would say: Be it what they please; it is for the Clergy of the National Church to ride that whirlwind, and direct the storm; to moderate and guide its force, that like every other apparent evil permitted by Providence, it may conduce to some good end.

To the Clergy then we make our earnest, nay, our confident appeal; and trust that they will, with us, look straight forward to the object we would place before them. It signifies but little, if at all, with whom the system of Infants' education originated; for what purposes, or with what motives, it was at first attempted; who may have been or are now its chief promoters; to what extent it has already been tried, or whether it has been carried on in the most judicious manner: these are all points of secondary importance—the main question for each member of the Established Church, and especially each Clergyman, to determine for himself is this: Does it appear that by the universal establishment of Infants' Schools, wherever it is practi-

cable to establish them, without interfering with other valuable institutions, a positive benefit is conferred upon the poor? Will it ease them of domestic difficulty—quicken their parental feelings—improve, corporeally, mentally, morally, and religiously, the rising generation? Will it give the children the earliest possible impressions of the benevolence of their wealthier neighbours;—teach them to respect their spiritual pastors; and secure their attachment to the Established Church? If this comprehensive question can be answered in the affirmative, there is no longer any doubt of the cordial and effective co-operation of the Clergy, in extending the benefits of Infants' Schools as widely as those arising from National Schools have been diffused—throughout the whole of England, and some of its dependencies.

Let us not be told, that it is not orthodox to support Infants' Schools; that none but Dissenters and those who lean towards them are to be found among their patrons. This is a point of authority. Are then the Bishops of London and Chester, and the Archdeacon of Bath,—and some others that could be named—esteemed heterodox, or have they manifested any schismatical propensities? Admitting for the sake of argument, what is not the fact, that whatever has been done has been chiefly done by those whose religious feelings or connections have not placed them among the most strenuous supporters of National Schools—still this would afford no reason why they should continue to be the only directors of the vast engine which is erecting, and which will be erected whether we like it or no. If we doubt the judgment, skill, or motives of those who have now the management, is it not a matter of common prudence to secure it to ourselves?

The truth is; that the firmest ground of argument we can take up in defence of the Infants' Schools, is, that they are admirably calculated to pave the way for rendering the National Schools still more valuable to the country than they are now. We speak as Churchmen, and shall not, we hope, be accused of illiberality if we be silent on the merits of what is called the British system. We are as anxious that the children of Dissenters of all denominations should have a religious education as that our own children should enjoy one; but we are not called upon to provide it exclusively for them, and therefore have no concern at present with any but that system which is inseparably connected with the Established Church,—though it do not exclude children of any sect whatever.

Let us hear what Mr. Wilson says on this point; he is plainly a firm and active patron of National education.

"It will appear, I hope, in the course of the following essay, that, in this view of the subject, the system of infant education requires only the superintendence of those who are interested in that object, to be made highly conducive, to the preparation of the children of the poor for the modes of instruction which are followed in our National Schools. They will enter those establishments, not, as is too often the case, in a state of nearly total ignorance, and with, at the best, unsettled habits, but prepared, at least, to think, to feel, and to obey. The ground will have been broken up, many of the obnoxious weeds removed, and the seeds sown; and the diligence of the judicious instructor will, in consequence, meet with a far earlier, and a far more satisfactory reward.

"The eventual efficiency, indeed, of the system of infant education must depend almost entirely upon the cultivation which the mind of the children afterwards receives in the parochial schools; and it derives its peculiar suitableness to the present state of society, from the active and interested attention which is now given to those excellent establishments. It would be highly desirable, that, with every school for larger children, an infants' institution should be so connected as to be under the same superintendence. The education in the latter might, by this arrangement, be made to assimilate itself to the instruction in the former; and we might then reasonably hope, that, although it should not be esteemed desirable to increase the range of their knowledge, we should yet send forth into society a class of persons, who, beyond the acquirement of the rules of right conduct, would have their mind imbued with the love of moral excellence and religion, and their heart prepared, under the influence of the best principles, for all the changes and chances of this mortal life."

Again:

"It may be permitted to one, who has had some little experience of the effect of Infants' Schools, to remark, that they afford every reason to hope that, if encouraged by those who are best able to promote the system by their countenance, and to give it to general acceptance, they will tend to make the success of the parochial schools yet more decisive, and to enhance, by much, the blessing which is confessedly communicated to every class of society, by the almost universal education of the poor." P. 10.

That these observations are just few will deny, who have been in the habit of attending parish schools, and taking part in the instruction of them. It is indeed clear enough that if the Infants' Schools be conducted upon the same principles, and by the same people as the National Schools, no difference need exist between them, but such as will adapt the methods of imparting knowledge, and keeping order, to younger children whose capacities are weaker, and frames more tender. It is not necessary, we are persuaded, that there should be any,

material difference: whether it be not expedient that there should be something more than mere religious instruction, some greater variety, and even some amusement introduced, is quite another question. The best mode of occupying the time and attention of the children may well be left to experiment to determine. Mr. Wilson does not affect to suppose his system perfect, and we should say that it is by no means sufficiently simple for general use. This, however, is a matter of detail, upon which we do not intend to enter now, though we may do so on some future opportunity. In the meanwhile we shall be satisfied with throwing out a few hints for the consideration of our readers.

We are inclined to make one remark in favour of introducing some variety in the subjects of instruction into these schools. Hitherto our systems of education have all, more or less, partaken of a certain monotonous spirit, arising from the sound maxim that it was simply a religious education which we are bound to impart in parochial charity-schools. There was, however, a time when the orthodoxy of a teacher might have been brought into disrepute had he ventured upon half the innovations with which we are now familiarized by necessity or habit. Let any one of our readers, who has passed the meridian of life, look back to the village schools, and mode of teaching pursued, in his early days, under the superintendence of a clerk or sexton, few degrees removed in point of intellect from the lethargic scholar he pretended to instruct; where was

—small regard to rule
 Or study paid, and yet 'twas deemed a school.
 Where with an heavy eye, and ill done sum;
 No part conceived, a stupid boy will come.

Such in fact was the natural consequence of the state in which society existed some fifty years ago. The current of life flowed in a much more even tenor, whether in the higher or lower, richer or poorer classes, than it does now. There was as much difference as between the mechanical powers of the two periods—the sluggish horse at a foot's pace turning one ponderous wheel, and the incessant bustling energies of steam, whirling myriads of levers, cranks, and weights, and wheels. Comparatively speaking, "knowledge to their eyes had ne'er unrolled its awful page." Communications of thought and person were alike difficult, tedious, and uncertain. People intruded but little upon each other. Hence one uniform system was sufficiently adapted to the simple machinery with which it had to deal. But in the more complicated movements of our modern

age, we must introduce corresponding adaptation of power. Formerly our systems bore too great a resemblance to the bed of Procrustes—incongruities, varieties, non-conformities, were pinched and screwed, expanded or contracted, so as to fit this one common couch. Our business is now, therefore, to remodel this bed—to lengthen, to widen,—in a word, to fit it for the reception of its various occupants. We have no longer to deal with the simpler elements of education and character, but with all their almost infinite permutations and combinations. Our business is now to take in comprehensive views of the wants, feelings, and dispositions of the rising generation, with reference to their civil as well as religious improvement;—knowing that there are those abroad like roaring lions seeking whom they may devour. We must endeavour to counteract this evil, and like skilful potters so to mould the clay within our reach as to form pious and practical Christians, good and faithful subjects for our king and country; composed of the best tempered mixtures and amalgams of the earthly and the heavenly.

As to some of the details of his plans we may not, perhaps, be quite of Mr. Wilson's opinion; but in all such secondary trifles, locality must be considered; what is fit in one place would be the reverse in another. Custom must be a great regulator in these things. No general rule can apply. Much must be left to the judgment and discretion of superintendants. If we have any fault to find, it is that our author submits a sketch to the public which it will be no easy matter to finish. Under the watchful eye of such men as Mr. Wilson, Infants' Schools might, we have little doubt, soon produce the good effects he anticipates. But the world is a party coloured vest, like harlequin's jacket; there are characters of every shade—gay, sombre, and negative: only a few just of the tint required.

We were somewhat inclined to smile at our author's portrait of a teacher.

“He must,” says Mr. Wilson, “be himself the model of that in which it is proposed that he should educate the little assembly under his care; hence the first qualification of such an individual must be the purest excellence of moral character, and the sincere influence of a vital and reasonable religion—he should have learned well that with which he professes to be acquainted, and should have the faculty of accurate discrimination. On the subjects of knowledge, the sacred Scriptures should be that with which he is best acquainted. These should be his constant study, and his endeavour should be, at all times, to simplify them to his own mind, that he may, with greater readiness, communicate their various parts and subjects to that of the infant. It is highly desirable, moreover, that he should have nothing

repulsive in his countenance or person; his voice should be clear, pleasing, and melodious. Of his moral qualities self-control is one of the most requisite; he should be kind and gentle, yet consistently firm and energetic; his address should be always that of cheerfulness, and he should at proper times be capable of relaxing without effort into playfulness," &c. &c. P. 100.

Surely Mr. Wilson is not aware that he has here drawn a character, the counterpart of which we very much fear earth does not produce. He may as well hope to find an admirable Crichton as such a man—a very Adam before the fall. His requisites remind us of a request made by a gentleman to his friend, respecting a governess for his daughter. 'What do you require of her?' said the latter. 'Why,' replied the former, 'she must be of an amiable disposition and temper, with a fund of sound common sense, improved and cultivated by a good education; of course, in morals and religion, her principles must be unimpeachable; and with respect to accomplishments, as she is to supersede the use of masters, I expect her to be a proficient in music, drawing, and dancing; and to have her mind well stocked with information and general literature.' 'Indeed!' replied his friend, (a man of large fortune) 'why I have been long looking out for a wife: find me, I beseech you, a woman with half only of these qualifications, and I will marry her to-morrow.'

After all, if the *system* be perfect, or at least well adjusted, and readily pursued, not a tithe of the requisites here talked of need to be insisted on. It is the very object and excellence of system, that it supersedes the necessity of any abilities but such as are essential to the steady practice of it. It is merely mental machinery which does, or ought to do, its work with comparatively little assistance. If the business of infant education be made to depend upon the personal qualifications of the teacher, beyond those of kindness, perseverance, and common sense; we fear it will never prosper; but our own observation has convinced us that all that is desirable may be done by a much more humble agent than Mr. Wilson's *beau idéal* of a master. In fact, in nine instances out of ten, the business will be better carried on by a woman, and well enough by a clever girl out of the first class of the National school—this is supposing expence to be an obstacle. There are, indeed, very few places in which a school of this description may not be made to keep itself, when once the building is provided—and even this need be little more than a *lean-to* under the same roof with the National school-room.

It is of the utmost importance, not only for the sake of economy, but to obviate the objections which have been made on another score—that these schools hold out to parents a premium for idleness and neglect of their natural duties—that every child admitted should pay at least one penny per week, or the same sum that would have been paid to the village dame. The amount of these pence, with occasional assistance only, is amply sufficient for all necessary expenditure; and no ground will be left for the reproach, that undue influence is used to bring the children together. The parents will then be free to accept or reject the accommodation (to call it by no higher name,) which is held out to them, and will have no greater inducement to separate themselves from their children than they would have had, if the Parochial Infants' School had not existed.

While we are on the subject of finance, it may be permitted us to hint, that if all National Schools were conducted on the same plan of making the parents pay something for the education of their children, the benefit would be more duly prized, and the schools themselves would be less liable to injury from the fickleness of subscribers. There would be no reason to apprehend that the new establishment of preparatory schools would interfere with the funds, however small, of the present charity, or that the bounty of the public would be turned into a different channel, if the two institutions were to be made indissolubly one—and both were to contribute, according to their respective numbers, to the common chest.

The great difficulty which is now experienced in many parishes to sustain the total numbers, and to secure a regular attendance, especially in girls' schools, arises, as is well known, in a very great measure, from the elder girls being taken away, to nurse the young ones at home, while the parents are at work abroad. Now it is evident that if we look after the juniors, the seniors will be allowed to remain at school, and thus the funds will be less fluctuating,—at the same time that we secure to the child, at the most important period of her life, the continuance of moral discipline and religious instruction, till she is of age to go forth into the world. This latter consideration would, we presume, be more cogent with most persons than the pecuniary one; but they need not be detached from each other, if gratuitous education be in all cases abolished.

Nothing will more advance the reputation of Infants' Schools than the manner in which the subject has been handled by Mr. Wilson; and judging from this alone, we are sure that he would be the first to acknowledge and adopt any real improvement

which might be suggested, in his "system." We should be glad, therefore, to see some one among the zealous promoters of national education, who is competent to the discussion, come forward to investigate the expediency of the several practices which are recommended by our Author. A temperate and impartial consideration of the most minute particulars, cannot but be well bestowed on a measure which must be attended with many good or many pernicious consequences. A system on which much is dependent should not be either hastily adopted, or encumbered with accessories which obscure its intrinsic merit.

These are our sentiments on what appears to us an important question. We shall be prepared to support our arguments, to produce our evidence, and to go into detail, whenever a fit occasion shall present itself.



Memoir of the late John Bowdler, Esq. To which is added, some Account of the late Thomas Bowdler, Esq. Editor of the Family Shakespeare.
8vo. pp. 348. 10s. 6d. Longman. 1825.

THIS volume, circulated at first only among the friends of Mr. Bowdler, is now presented to the public; and will, no doubt, be received with a much larger share of interest than is usually excited by the memoirs of private individuals. It contains a faithful unadorned narrative of a life devoted to those great purposes for which man is sent into the world, and blest in its close with that peaceful tranquillity and humble confidence, the contemplation of which will fill every serious reader with fervent desire that his "last end may be like" the one before him. The line of conduct, the habits and principles, which enabled this faithful servant of God to meet death without terror, in a well-grounded hope of God's mercy through Christ, are here traced by the pen of a son, himself not unknown as worthy of his parentage, without undue partiality or panegyric,—in consonance with the feelings of the deceased, who, as we are informed in the first page, expressed strongly his wish that no character should be given of him. "There is no harm," said he, "in telling any thing that a man has done in the service of his Maker, for it may lead others to do the like; but God only knows the heart, and how imperfect are our best deeds, and how little use we make of the advantages we possess." This self-distrust, this sense of responsibility, and true Christian humility, but in-

crease our esteem for the amiable possessor of these virtues; whose life was a practical illustration of the precept which adorns the title-page: "Trust in the Lord, and do good."

Mr. Bowdler was descended from an ancient family, in which are preserved traditions of virtue and prowess exhibited in days long since past; but letters of no recent date afford more solid testimony to the worth of his ancestors, proving them, from the time of the Commonwealth, to have been upright, pious, and benevolent, maintaining sound principles in Church and State.

The subject of this Memoir was born on the 18th of March, 1746, in which year was given the last blow to the house of Stuart; and Mr. Bowdler.

"Used frequently to express his gratitude for being permitted to live in a time of great prosperity for this country, when, instead of a disputed crown and a divided people, the title of the house of Hanover was universally acknowledged, and the hearts of all good subjects paid a willing homage to the best of kings." P. 19.

His early education was chiefly committed to his mother, a daughter and co-heiress of Sir John Cotton: she was in every respect peculiarly qualified to perform the important task, as she possessed advantages which fall to the lot of few, in the cultivation of her mental powers, and the extent of her acquirements, as well as in the facility with which she conveyed instruction, and rendered it attractive to young people. Her chief labour in the instruction of her children, was to give them a thorough knowledge of the Bible, and to fix in their minds the sound principles of Christianity.

"To the care given by this excellent mother, was added that of a father, so well informed, so well read, particularly on religious subjects, so pious, and at the same time so gentle and affectionate, that his teaching, whether delivered in the way of precept, or in the more familiar form of conversation, while it was valuable beyond what most men are capable of giving, won an easy way to the hearts of his children, and left there a deep impression of reverence, love, and gratitude." P. 21.

At eight years old John Bowdler went to school to Mr. Graves, at Claverton, the friend of Shenstone, and the author of the *Spiritual Quixote*, an elegant scholar, and pleasing poet; from whose care his pupil was removed to an academy at Brompton, where the routine of occupation was less agreeable to his taste, and his attainments chiefly limited to writing and accounts: but a sense of duty prevented his wasting the opportunities of instruction, and his general good conduct gained him the approbation of his master. At sixteen he was placed under the pri-

vate tuition of the Rev. Nicholas Brett, of Spring Grove, in Kent, a gentleman well versed in literature and theology, and possessing an intimate acquaintance with almost every branch of useful knowledge; under whose direction young Bowdler made himself master of history, sacred and profane,—especially that of our own country, by which he acquired a knowledge of our constitution, preparatory to his study of the law: to this study he was introduced at nineteen, when he went to reside in the Temple. He carried with him an honourable testimony from his tutor, that

“ ‘He was perfectly true to the principles of his religion; and as free as possible from all vice; and that,’ said Mr. Brett, ‘not because I think him void of the passions incident to youth of his age, I rather think the contrary; but purely for conscience sake, as knowing it is his duty to keep them under.’ And he himself expressed very feelingly his thankfulness for the good advice which he had received from his father, and his dread of falling into temptation, and being the first bad man in the family: entertaining, in these early years, that wholesome and holy fear, which (as it is expressed by his favourite writer, the son of Sirach) is the beginning and the root of wisdom, and the first step to be accepted of God.” P. 29.

United in the bonds of friendship with several persons of no common worth and talent, his mind stored with much valuable information, which books cannot furnish, Mr. B. entered the walks of busy life well fitted to enjoy the gay, and improve the sober hour; he had moreover one of the greatest of earthly felicities in the confiding friendship of his parents, with whom he maintained a free and unreserved communication. The letters from his father, from which large extracts are given in the work before us, were not only effusions of parental kindness, but contain many solid and judicious observations, and much useful advice; and shew the sound sense and correct judgment of the writer. His mother too, in her correspondence with him, entered upon topics calculated to interest, to gratify, and to instruct many, who may even now read her letters. Our limits forbid the insertion of these letters, which could not be abridged without injury; but one short specimen we offer, to shew her turn of mind, and the readiness with which she made every acquisition of knowledge subservient to the cause of Divine Truth.

“ ‘Do you know, that by Ferguson’s account of the transit of Venus, the earth is found to be above ninety-five millions of miles from the sun, which is fourteen millions more than it used to be reckoned; and Saturn almost 908 millions of miles from it? Think you of the light which goes there, and returns almost as far, reflected from his satellites; and think of the folly of those, who instead of the humble adora-

tion this knowledge should inspire us with, stand cavilling at the Mosaic account of creation, because light, say they, could not come from the stars, nay not from the sun, under twenty years; as if the Almighty could not produce his work perfect at one instant." P. 69.

In the other extracts are discussed the Communion of Saints; the error of considering reading as a sole means of instruction; the force of two texts, from which our Saviour's divinity may be inferred; the nature of prejudice; and the right interpretation of a passage in *Magna Charta*.

Between the years 1770 and 1780, Mr. B. was engaged in studying law, intending to practise as chamber counsel; but, disliking the profession, and feeling diffident in hazarding an opinion on any important point, he soon relinquished it, and turned his activity to the assistance of private friends, the management of his father's affairs, and the support of public charities.

To the characters of a dutiful son, and a kind friend, were added those of an affectionate husband, and a watchful head of a family, when, in 1778, he married Miss Hanbury, daughter of the vice-consul of the English factory at Hambro'.

In 1784 Mr. Bowdler lost his eldest sister, a lady whose name is well known by a volume of poems and essays, published after her death, the fruits of a long season of suffering and privation. Her character is so justly esteemed by many to whom her reflections have proved a source of delight and comfort, that the brief account of her adds attractions to the pages under consideration. Her death was followed, in about a twelvemonth, by that of her father, who died in a good old age, rich in the affections of his family and friends; and, as far as human judgment can decide, rich also towards God. His widow, Mr. Bowdler's mother, survived him many years; she lived in a time which produced many extraordinary women, to none of whom perhaps she was inferior. In early life, during her residence abroad, she had been exposed to many endeavours to alter her religious principles, which she resisted with a firmness scarcely to be expected from a girl of eighteen: in her correspondence on this subject with an artful Jesuit, she manifested considerable talent, much acquaintance with the points in dispute, as well as great diffidence and modesty. This last distinguishing excellence of the female character, it may be remarked, accompanied Mrs. B. through life;

"Neither the talents which she received from the bountiful hand of Providence, nor her various acquirements, had the effect of raising self-esteem; she was diffident and unassuming, never overstepping the modesty of her sex, but rendering her powers and her knowledge

more pleasing by the unaffected simplicity which attended the display of them." P. 102.

Consistently with these feminine graces, she never permitted the most laborious of her literary occupations to interfere with attention to her domestic concerns, her door being at all times open to children and servants; the superintendence of her family she rightly considered the first duty of her station. She retained her health and vivacity to a very advanced age, and when at last her faculties decayed, her mind was still at work to do good. She is known to the public by her "Practical Observations on the Revelations," and her remarks on Mr. Kennedy's System of Chronology, printed in the shape of two letters to a friend. Many useful inventions originated with her; dissected maps, chronological cards, and an ingenious contrivance to teach music to the blind.

At the death of his father, being possessed of such an income as enabled him to live respectably, without the labour and anxiety of a profession, Mr. Bowdler left London, and established himself at Seven Oaks, in Kent, where he found sufficient occupation in various matters of business, and in the support of plans to promote the good of his fellow-creatures, especially in the establishment of Sunday schools. His vacant hours Mr. B. sometimes employed in committing to paper various observations, with a view of guarding the minds of his younger friends, inculcating sound religious principles with all the anxious care of one who knew the value of that wisdom which is more precious than rubies;—though in controversies he meddled but little, excepting so far as to guide his children, or others nearly connected with him. In a letter to a godson, preparatory to Confirmation, after commenting upon the nature and importance of that rite, he makes some valuable observations upon the causes of Deism, or of what tends to produce it, Socinianism, in the course of which he says,

"I was brought up a member of the Church of England, and was instructed in her doctrines and practice by such parents as few can boast, and being always of a serious turn, I have read and thought more on such subjects than most of my brother lawyers; and after all I am firmly persuaded that the doctrines of the Church of England are the doctrines of the Gospel. In that church, therefore, I hope you will continue, and hold fast its doctrines, at least till you have fairly and fully considered them and their proofs as well as the objections which you may hear urged against them by proud and profligate people." P. 113.

His letter to a young lady before her marriage, offering, as

he himself states, a few cautions, the result of long experience, gains additional weight from the example of his own domestic felicity during a period of nearly five and forty years. His hints concerning private prayer, shew the mind of a Christian alive to the real purpose and benefit of this duty, and aware of the negligences by which it too often degenerates into a mere external ceremony. As to an observance of his own rules may perhaps be attributed, under the grace of God, the consistency of Mr. Bowdler's character, we are tempted to transcribe the paper.

“ Use some form of prayer every morning and evening without fail; let nothing prevent you. And if by some extraordinary circumstance you have not time to use your usual form, yet at least fall down on your knees and ask God's pardon and protection for Christ's sake. Say your prayers in the morning as soon as you can after you are risen, that worldly affairs may not get possession of your mind, and distract your attention; and till you have said your prayers, endeavour to keep your mind fixed on God, and his providential care of his creatures, on some serious and religious subject. For this purpose the repeating hymns, psalms, or the like, is very useful. And further helps may be found in Spinkes's Devotions. Say your prayers at night, as late as you can before you get into bed; and after you have said them, endeavour to keep your thoughts from rambling on worldly affairs, and turn them rather to reflect on a future state. The repeating psalms or hymns will be of use in this also. And this practice will tend to prevent frightful dreams, and promote calm and quiet sleep. If you find that by using constantly one form of prayer, you repeat it by rote, without attending to the meaning, change your form, or use different forms on different days. If the forms you find in books are too long, leave out the parts which appear to you the least material, and change any thing you don't like. And whatever form you use, don't *confine yourself strictly to it*, but *pour out your thoughts freely before God*. If you have done any thing amiss, beg his pardon for that particular offence. If you have escaped any danger, return him thanks for that particular preservation. If you have received any particular blessing or advantage, return him thanks for that in particular. If you are going to engage in any thing of importance, ask his assistance. If you have any doubt, beg his direction. In short, consider him as *your best friend*; as a friend from whom you can conceal nothing; who can help you in every difficulty and distress; who will never be offended with you but when you do wrong, and who will never forsake you unless you forsake him. And therefore accustom yourself, on all occasions, to open your heart freely to him. And don't be afraid, because you cannot, perhaps, find proper words to express your thoughts, but express them as you can; for he knows your thoughts before you utter them, and will hear the prayer that proceeds from a sincere and humble soul, however it

may be expressed. But as he knows, and you do not know, what is best for you in this life, in your prayers for worldly prosperity and for deliverance from worldly evils, remember always our Saviour's words: 'Nevertheless not my will but thine be done.' And remember also that all our petitions are to be made in the name, through the merits, and for the sake of *Jesus Christ*; for petitions put up in his name are those which God has promised to hear; and it is by his merits, and for his sake alone that we can hope for pardon and favour from God." P. 126.

At the expiration of his lease, in 1793, Mr. Bowdler removed to Hayes, near Bromley, where he occupied a small farm, and where, for many years, he fulfilled all the duties of that useful character in the community—a country gentleman. Though he abstained, for the most part, upon conscientious motives, from interference with parochial matters, his good offices were always ready when he thought them needed, whether in the shape of advice or assistance: thus, without stepping beyond his province, he afforded, by his labours, no less than by his benevolence and example, friendly support to his parish priest*, with whom he walked hand in hand. His charities liberal, almost beyond his means, were, however, regulated by judgement and discretion; he would not consent to waste money even in charity, and his beneficence was sometimes accompanied by a word of admonition, which now and then perhaps rendered the gift less palatable, though it enhanced its real value.

But Mr. Bowdler's endeavours to do good were not confined to his own parish or neighbourhood: the alarming state of the country at the period of the French revolution, induced him to excite public attention to the only sure means of safety, in a characteristic pamphlet entitled, "Reform or Ruin," in which personal reform of principles and practice, among all ranks of people, is pointed out as the only reform which could save the country. The sound sense which it contained, and the good principles which it inculcated, independently of all party views, were pleasing to all who were worthy of being considered; and it received from the respectable part of the community, and indeed from the public in general, an attention which had been wholly unexpected.

In 1801, when the kingdom was threatened with a scarcity, and the cry among the common people was reported to be, that they might as well be killed as starved, Mr. B. suggested, in a letter to a friend under government, some plans for lessening the

* An individual, as we can testify, of no common merit; a most benevolent, humble, and holy man.

consumption of grain, and for encreasing the supply of nourishing food for the lower classes; noticing lastly the necessity of taking effectual means to check the progress of vice, without which all other efforts for the good of the country would be found insufficient. The season of alarm has, through the goodness of Providence, long since passed away; but it is pleasing and instructive, even when the state of the country is extremely different to read the opinions of a sensible man, who was distinguished by a remarkably practical and useful turn of mind. Some hints respecting loans, taxes, and the new coinage, committed to paper about the same period, we merely notice as subjects of less permanent interest than that to which he chiefly devoted his attention, viz.: the means of producing a reformation in manners and religious principle, as the only mode of obtaining the favour of God.

In a letter to the Archbishop of Canterbury, in 1796, Mr. Bowdler, with great deference, offered various points to His Grace's consideration, relating to the encouragement of virtue and the suppression of vice, in several instances where custom or example appeared to have deadened public opinion to the enormity of guilt. His communication was received with attention, but without at that time producing any measure of importance.

A work entitled "An Apology for brotherly Love," about this time appeared from the pen of Sir R. Hill, which occasioned Mr. Bowdler to print a few observations as cautions to the readers of a work, whose author he conceived to be under the influence of religious enthusiasm,—which he used to call religion run wild.

"Reason instructed by revelation, and assisted by the grace of God, will teach a man true religion, and keep him steady in the faith and practice of it, so long as his passions, appetites, feelings, affections, and imagination are kept in due subordination; but if any of these overpower reason, the man becomes liable to run into all sorts and degrees of error and mischief, in proportion to the nature and strength of the prevailing power." P. 169.

The observations principally refer to the mistaken notion that a union of the members of the Church of England with sectaries is friendly to vital religion. This opinion Mr. B. shews to be founded upon ignorance of the constitution of the Christian Church,—which is a regular society under officers duly authorized to govern it, according to certain fixed laws and ordinances; and does not consist of a number of distinct sects, differing from each other in many important points both of doctrine and discipline, and most of them governed by rulers of

their own appointment. The danger of taking partial views of religion is also noticed as an error of the highest moment.

Mr. B.'s attention being from accidental circumstances turned to the defectiveness of the religious instruction and controul of the moral conduct of the rising generation in our schools and universities, which he traced to the neglect of private prayer and of reading the Scriptures, he published some remarks on this subject; in which he discussed the propriety of banishing some of the classical authors, and of clearing others of those impurities by which they might be rendered as safe as they are delightful.

In 1816 a letter was addressed by him to the Chancellor of the Exchequer, in which, after mentioning that he had joined in a request to Lord Liverpool to take into his consideration the general want of church room, he proceeds to state in glowing terms the magnitude of some evils which public authority alone could remedy; the principal of which are lotteries, the multiplication of judicial oaths, the profanation of the Lord's day, by Sunday newspapers and stage coaches. We have now to congratulate the country that the first of these legalized evils, *lotteries*, are no longer permitted. Mr. B.'s last days were brightened with the tidings of the abolition of the lottery: he roused at the sound, exclaiming, "Oh! it dies with me."

The domestic sorrows which called into action the patient submission and cheerful resignation of this true Christian are next detailed—the lingering illness of a son and daughter, who died within a few years of each other, leaving a pleasing remembrance of whatsoever is pure, and lovely, and of good report. The son was known to the world for a few short years during the commencement of his legal career, and his sentiments were after his death made public in two volumes of Essays and Letters. His character, and that of his sister, sketched in this volume by the hand of one so intimately acquainted with their real opinions, are extremely interesting.

But to return to Mr. Bowdler's exertions in the cause of the church—and it is in this point of view that he is to be considered as an object of general regard—we are now to observe him befriending that portion of it, which in consequence of adherence to the line of Stuart, had been labouring under severe laws, passed against the Scottish Episcopalians in the former half of the preceding century. In 1788, at the death of the last scion of that unfortunate house, the clergy resolved to acknowledge the reigning monarch, and to pray for him by name in the public service; in consequence of which, the laws against them were repealed: they subscribed to the

articles of the English Church; and obtained a formal declaration of their faith; thus a way was opened for their union with the English ordained Clergy, who officiated in Scotland, without being subject to any ecclesiastical jurisdiction. These persons had till then been little known, but their merits and wants were by this union brought to light, and a committee being formed in England to manage a subscription set on foot for the establishment of a permanent fund for their relief, Mr. Bowdler was named among the members, and took an active part in the measures which were proposed.

“ From this time his attachment to this very interesting portion of Christ's church seemed gradually to increase: he was in the habit of continual and intimate correspondence with several of its most distinguished members; he was well acquainted with its wants, and always ready to give advice, and, as far as possible, to afford relief; by his exertions he raised up many valuable friends to the church, and assisted largely in the relief of the poorer clergy and catechists, particularly in the northern dioceses, in the building or repairing of chapels and schools, and in the translation of the Prayer Book, and some religious tracts into the Gaelic language; and his name has been blessed by many a poor but pious worshipper in that country, who has by his means been relieved from the pressure of want, and been enabled to worship his God in the edifying form of our liturgical service.” P. 221.

The Episcopal Church of Scotland, a sound and pure part of the Catholic church of Christ, is, as our readers will learn from our “*Historical Sketch*” of it, most highly interesting, both as to its former and its present circumstances. Without any aid from the protection of the state, without courting the eyes of men, it offers a pure and holy service acceptable to God, and edifying to its members. Its Clergy, having in seasons of depression and distress steadily persevered in the practice of their sacred duties, continue, now that they are retrieved from the pressure of penal enactments, to exhibit the pure spirit of the Gospel, of a Protestant Episcopal Church, in an earnest zeal for their little flocks, in a firm adherence to their own principles, and a mild conciliatory disposition towards those who differ from them—still struggling, as many of them do, against the evils of poverty and neglect.

In the decline of life, Mr. Bowdler removed to Eltham, where he passed the remainder of his days, exerting himself to forward the establishment of National Schools; presiding over a district committee of the Society for Promoting Christian Knowledge; and taking an active part in the concerns of the Society for the Suppression of Vice. But the object which more than

all others Mr. B. pursued with assiduity, was the providing of accommodation to enable the lower orders to attend divine worship. To the want of this he had been accustomed to attribute, in a great degree, the increase of error and dissent, and in a letter which, conjointly with three friends, he addressed to the Bishop of London in 1814, he requests his Lordship's sanction for calling a private meeting to digest some plan for the erection of churches and chapels.

In 1815 a memorial, framed by Mr. B. and signed by about 120 laymen, whose approved worth, and known attachment to our Constitution in Church and State, were likely to afford a just representation of the general feeling upon this subject, was presented to Lord Liverpool: but his Majesty's Government, under the general cry for a remission of taxation, felt themselves compelled to postpone an application to parliament; and no consequences seemed likely to arise from the memorial. The friends to the measure, however, urged by the importance of the subject, did not despair amid unpropitious circumstances: they summoned a meeting in 1817, at which, through the exertions of Mr. Bowdler, and some intimate friends, the outline of a society was formed for providing additional church room, especially for the lower orders; and having received the patronage of the highest authorities, civil and ecclesiastical, the Society, under proper officers, was in all due form instituted early in 1818. The rules and regulations were originally drawn up by Mr. B. receiving additions and alterations at the subsequent meetings. The accomplishment of this object was one of the most ardent desires of his heart;—he lived to witness its active and successful operations,—and his last hours were cheered by a flattering testimonial from the members assembled at the fifth annual meeting of the society, expressing the obligation due to Mr. Bowdler, and the general regret with which the loss of his assistance was contemplated by those who best knew how to appreciate it.

When increasing infirmities induced him to withdraw from social and from busy scenes, it was with no feeling of disappointment or discontent: he retired, expressing a devout thankfulness for the blessings which had been vouchsafed him, and the comforts he was still permitted to enjoy.

“ Mr. Bowdler had been through life an early riser, and continued to be so in his latter years. The first hours of the morning were employed in reading the Scriptures and in private devotion; his family and servants were regularly called together to prayers in the morning and evening, and he attended the service of the Church on all days which were appropriated to public worship.” P. 252.

A few favourite authors, particularly on religious subjects, engaged much of his attention ; but useful employment for the benefit of others being best suited to his character and taste, he published in 1821 a collection of poems, divine and moral, many of which had never before been printed ;—a useful, pleasing, and interesting volume, in which perhaps few pieces of real excellence are not to be found, and much is inserted which is new and valuable. The hour of death this vigilant Christian had so long anticipated—he had so carefully set his house in order—that had it come suddenly it would not have surprised him unawares. Delayed as it was, through the divine mercy, it afforded him occasion to express strongly his gratitude and submission. He thus writes to a friend :

"My head fails as much as my body. I am no longer fit for any business, and I have more writing than is good for me ; I wish, however, to say, God be with you, and your wife, and your children I am free from pain and sickness, can feel the kindness of my friends ; relish my food, can walk a mile, sleep pretty well ; my eyes serve me as well as for many years past ; what can I say more ? Oh how thankful I ought to be, when beside, and beyond all these comforts, I can look up to heaven, and, relying on my Saviour's merits, entertain a humble, but firm hope, that I shall be admitted as a door-keeper in the house of my God." P. 258.

He gradually sunk into the repose of the grave, retaining to the last his self-possession and unaffected piety : having in the days of health been a constant attendant upon all the means of grace, he was in the hour of sickness and decay abundantly supplied with spiritual consolation. Having already arranged his worldly concerns, with a prudent foresight, his time was entirely at his command ; his mind was easy and free to bestow itself upon any subject which came before it, particularly on those of everlasting interest. But he was also alive to the events of the passing day ; his faculties remained unimpaired, and the warmth of his affection appeared to glow with brighter lustre, as his bodily powers declined. He drew his last breath with a slight struggle on the 30th of June, 1823.

"A great perceptible change—a crisis such as many devout persons have looked for, Mr. Bowdler never experienced ; but his mind was calm, his faith strong, his hopes elevated, his language full of animation, and his going down was like that of the summer sun, when, after a long and busy day, sometimes darkened by clouds, and sometimes wet with rain, he breaks forth in glory, lights up every tear-drop that stands upon the leaves, and sheds an exhilarating smile over the whole face of nature." P. 278.

Some days, or even weeks, after he had sighed over his inability to be useful, Mr. Bowdler was enabled to dictate an address to his friends on behalf of the Scotch Episcopal Church, which, according to his directions, was printed after his death, and circulated among them. Its object was, by a short statement of the merits and wants of the Episcopal Clergy in Scotland, to excite the supporters of pure religion to take an active interest in their welfare—those who are able to afford pecuniary aid, to give it; and those who are not blessed with such means, to give their countenance and protection.

Such is the picture of *religious* life presented in this Memoir—a picture honourable to the memory of the deceased, and to the religion which he professed,—affording a salutary counterbalance to the rhapsodies of presumptuous enthusiasts,—and proving by example that pure and undefiled Religion is sober, righteous, and godly—that her ways are ways of pleasantness, and that her paths lead infallibly to peace.

After the circulation of the “Memoir” of Mr. Bowdler among his friends, and previous to its publication, Mr. Thomas Bowdler, brother of the deceased, followed his worthy relative to the grave. Some account of this gentleman’s life and literary labours, especially those in the service of virtue, is added in a Postscript.

Mr. T. Bowdler was born in 1754, and gave early proofs of abilities above the common rank, and of a disposition amiable, engaging, and industrious. After having laid the foundation of a good classical education, he studied at St. Andrew’s and at Edinburgh, to qualify himself for the medical profession, for which he was designed. He spent four years upon the continent, in enlarging his stock of useful knowledge, and cultivating his taste; and then entered on the practice of medicine. The profession of a physician was not, however, adapted to his frame of mind; and he pursued it during the life-time of his father, out of filial respect to his wishes,—but no longer.

The talents and character of Mr. T. Bowdler obtained him admission into the highest circles of literary and scientific society in London, where he for some time resided; but his occupations were not confined to intellectual enjoyments: he partook largely of the family propensity to be of practical use to others, and accordingly a great part of his time was employed in the promotion and management of public Charities, and patriotic Institutions. He first became an author in 1788, when he published an interesting account of the political struggle which had recently taken place in the Low Countries, and into the particulars of which he had made a personal and minute enquiry.

For ten years Mr. T. Bowdler resided at St. Boniface, in the Isle of Wight; and in that delightful retirement was still engaged in contributing to the temporal comforts, and moral improvement, of his poorer neighbours. After a short sojourn at Malta,—a place endeared to him by the memory of Lieut. Gen. Villettes, with whom he had formed an early intimacy;—he took up his abode for the remainder of his life near Swansea.

In 1814 Mr. T. Bowdler published a *Memoir of General Villettes*; and in some "Observations" appended to it, on the prevailing rage for emigration to France, we find the following sensible and seasonable conclusion to his remarks.

"I sum up the whole with saying, that, in my opinion, the great advantage to be derived by Englishmen from a view of foreign countries in general, and of France in particular, is to increase their attachment to their native land; to make them duly sensible of what they owe to Him who placed their existence in this happy island; and of course, sensible of that degree to which it is incumbent on them to act a part worthy of the station which his merciful Providence has assigned them."

It is, however, for the two works which engaged Mr. Bowdler's attention during the evening of his days, that he will be best known, and most gratefully remembered. They were both undertaken with the purest motives; and if we may anticipate the success of the one which is not yet before the public, from the manner in which the other has been received, we need not hesitate to pronounce them both executed with singular ability and judgment. To divest the writings of Shakspeare and Gibbon of all that rendered them disgusting and pernicious, and yet to retain all their beauties and excellencies, was no easy matter. Seven years have now elapsed since Mr. Bowdler's "Family Shakspeare" made its appearance; and notwithstanding all that critics could urge about false modesty, and expurgated editions, the strong moral sense of the public has declared unequivocally in its favour. The "Decline and Fall of the Roman Empire," in an unexceptionable state, is now in the press, finished by the same hand; and as we trust that we shall shortly have an opportunity of estimating its merits, we shall defer till then our observations on the effect of that stern principle of Christian morality, which seems to have actuated Mr. Bowdler, and which will not allow that the minds of our youth may be poisoned, rather than cut away the corrupt parts of a justly favourite author.

The last scene of this active Christian's pilgrimage was in perfect consistency with his former course; and at the age of seventy, he tranquilly resigned into the hands of that merciful

Creator to whom he was deeply grateful for many blessings, a life which had been chiefly spent in promoting the temporal and spiritual welfare of his fellow-creatures. In him "the poor lost a generous benefactor, his neighbours a bright example, and those who were more intimately connected with him, a kind and valuable friend."

Sermons on Faith, and on other Subjects; BY ROBERT NARES, M. A. F. R. S., &c. Archdeacon of Stafford, Canon Residentiary of Litchfield, and Rector of Allhallows, London Wall. Pp. 360. 10s. 6d. London. Rivingtons. 1825.

Few subjects have given more frequent exercise to the pen of the theologian,—not any within the intire range of divinity has been the parent of a greater aggregate quantity of sound sense, on the one hand, and of extravagant absurdity on the other—than "Faith." By one party, Faith, the saving faith of St. Paul's epistles, has been represented as a term synonymous with the secret assurances of the Puritans of Cromwell's day, or the Revivalists of our own; as a virtue so excellent in itself as to supply the place of every other virtue, public or private; as the mere gift of God, bestowed at random, so to speak, upon the most dissolute as well as upon the most pure in mind and morals; as a thing frequently denied to the humble enquirer for half a century, and frequently granted to the abandoned criminal on the scaffold; and yet, with all this, as the necessary precedent of human salvation, without which, in the peculiar sense affixed to it by themselves, eternal misery must be the fate of all. By another party the very opposite extreme is held. These persons affect to embrace the sentiment of the poet,—

"For forms of faith let angry bigots fight,
His creed cannot be wrong whose life is right:"

and so, treating faith as a thing illusory and unprofitable, they ascribe the salvation of such as shall be saved, wholly to the effects of their general conduct on the welfare of mankind. In the eyes of the politician, the last will no doubt appear a preferable species of doctrine to the first; but we need not add that it is not the doctrine of Christianity. By a third party, again, faith is confined to the mere act of believing in

God, as he is set forth in holy Scripture, and in the redemption of the world by the death of Christ. Those who restrict the meaning of the term within these narrow bounds, very properly contend that, unless it be accompanied by holiness of life, and purity of morals, it will avail nothing to the salvation of him who professes it. Whilst a fourth party, alarmed at the idea of ascribing any merit to good works, maintain, that however necessary good works may be, as far as the individual himself, or his fellow mortals are concerned, they are valueless in the sight of God, who has promised to bestow upon faith, and upon faith alone, the reward of eternal life. In our humble opinion, one and all of these parties are in error; though certainly they err not to the same extent.

The First party err, because they mistake for a rational and sober faith, the wild workings of a disordered imagination. Faith—real, solid, and living faith, can hardly be acquired in a moment, without the operation of a miracle. When a man is under the excitement of any violent impression, such as that produced by terror, by astonishment, by joy, or even by sorrow, a skilful manager may, perhaps, persuade him to profess a belief in any thing, which tends to keep up the excitation, or to divert it into an agreeable channel. Thus the criminal who is about to suffer death, and whose past life may have been one of utter ignorance and vice, if he be assured, as is frequently the case, that all who obtain so much faith as to produce an internal conviction that Christ died for them in particular; and that the anticipation of salvation here, will be followed by actual salvation hereafter,—seldom fails to work himself up into the state of mind required of him. But is this faith? or are that man's prospects the more bright, because in his last moments he has presumptuously dared to pronounce God a liar, who has promised to judge all men according to their works? Surely not. In what respect the Second class of reasoners err, we need not repeat. Their creed, or rather their want of creed, will find no support in that volume which distinctly says, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Of the Third and Fourth classes it may be sufficient to observe, that they err by considering either faith or morality, or even both combined, as in any degree the *cause* of man's salvation. Faith and good works are unquestionably the *conditions* on which an admission into the kingdom of heaven has been promised to man; but between the conditions of obtaining any benefit, and the operative cause of that benefit, there is the widest possible difference. The divines, therefore, who from a fear of ascribing

any merit to good works, ascribe the intire merit of salvation to faith, fall into the very same error with those from whom they differ. There is no more merit in faith, however we interpret the term, than there is in good works, considered with reference to human salvation; eternal life being, after all, to the most pious and faithful of our race, "the gift of God, through Jesus Christ our Lord."

We have read a good deal on the subject of *Faith*, as well what has been written by our old, as by modern divines, but we certainly never met with any exposition of the term Christian Faith, which has given us more satisfaction than that now before us. We like the book, not only because we cordially agree in all that the Archdeacon asserts, but because it is written throughout in a plain and unaffected style; such as the fastidious critic will not condemn, and the half-lettered peasant may fully comprehend. The view taken of the question by our author may be stated in few words; and his mode of supporting it, cannot be too generally studied.

He draws a broad and marked line of distinction between the terms Faith and Belief; showing that there may not exist one particle of the former where the latter abounds. Belief he describes as an assent to propositions which we cannot deny; and too truly observes, that it is held, in the matter of revealed religion, by vast numbers, who have nevertheless no claim to be considered as faithful. Faith, he says, implies that kind of trust in God and in Christ,—that unshaken and unshakeable reliance upon the whole declarations of Scripture, which operates at all moments, and under all circumstances, upon the mind, with force sufficient to defend him who entertains it from the assaults of temptation, and to comfort and support him in trials and difficulties. "Such a faith was held," he continues, "by all the saints of the olden time, from Abel, the first martyr, down to the apostles and fathers of the church; and such a faith will still be held by those who are really *faithful*, and not mere *believers*." The following may be taken as a fair specimen, both of the language and matter of the volume. After bringing forward, from the history of the Old Testament, numerous instances where *faith* has been tried, sometimes to the advantage, sometimes to the disadvantage of the tempted, Mr. Nares goes on to say—

"These are great examples: but in common life also there are trials by which the steadiness of a sound faith is put to the proof. Suppose a person rightly instructed in youth, and taught to know both what he ought to believe, and in what to trust; his faith will then be tried, through life, by various tests adapted to his successive situa-

down, and varying circumstances. His first great task will be, to resist the temptations of the world, and restrain his passions within the bounds of propriety and morality. In these efforts his success will of course be proportioned to his firm reliance on those truths with which his mind was stored by education: supposing always the preventing and assisting grace of God, which in every part of life, and under every kind of trial, must be sought, and which will never be denied to those who rightly seek it. It must be further proved, as he proceeds in life, that he has the steadiness to adhere to what he knows to be the truth, in defiance of the scorn of those who ridicule, or the sophistry of those who strive to undermine, his faith. Or if he meet with no temptation to deny the truth, he may meet with many which will urge him to depart from the integrity, purity, uprightness, or other proofs of obedience which a true faith prescribes.

“Or it may please God to prove him by afflictions of various kinds; disappointment of worldly hopes, the loss of friends, poverty, disease, pain of body, or distress of mind; under any or all of which afflictions, if his faith and trust in God and Christ do not so far support him as to be made manifest in patient and resigned submission, the issue of his trial cannot be deemed favourable. Yet there is mercy with God; and after any, or even many failures, how far that mercy will extend to pardon frailty, is known to God alone. Sincere repentance will do all that can be done; accompanied by faith and trust in Him who died for our deliverance, and whose abundant merits can compensate for the worst of our defects.”

We subjoin a brief description of the Christian life, because we look upon it as most rational and sound.

“By this view it will be seen that the Christian life is properly a life of faith. A life of reliance on the truths revealed in the Scriptures; reliance so firm as either to prevent transgression, however strong the temptation, or to recover the offender from it, and enable him to gain new hopes by the means prescribed in the Gospel. Sincere endeavours to do well, with sorrow and repentance no less sincere, whenever the deceitfulness of sin may have baffled those endeavours: these are the conditions, without the due performance of which, hope must be delusive, and confidence presumptuous; the confidence, not of the faithful, but of those who set aside the laws of God and Christ, to make new precepts and conditions for themselves.”

The Archdeacon's conclusion we shall give in his own words:

*I have thus endeavoured to refute and to expose the chief errors which have prevailed, or do now subsist, respecting faith, by showing, in the first instance, that it is not mere belief, but something much more difficult to be attained. Belief may come spontaneously by proof, or certain knowledge, but faith must be supported by many other virtues;

particularly by humility and patience, prepared to submit themselves in all things to the will of God. Secondly, it has been shown, that if *faith* could subsist without accompanying virtues, it would be absolutely of no value or efficacy towards obtaining salvation. The case of the thief, pardoned on the cross, which has often been grievously misapplied, teaches only, what we ought otherwise to believe, that Christ could discern true penitents, even under the most suspicious circumstances. But our uniform persuasion should be, that in order to live by our faith, we must also live according to it; which is to live, as far as may be possible, according to the example of our Lord. If we look to that, we cannot but be assured that all iniquity must be as far from his approbation, as it was from his practice, and that if he suffers guilt to hope for pardon, it is to encourage repentance and amendment, not to give licence to an obstinate continuance in sin, or to the abuse of that very mercy which we adore."

To all this we give our most cordial assent. It were well, if preachers in general, when treating of the matter of Faith, would adopt such sentiments, and imitate such language.

We regret extremely that our limits will not allow of our making quotations from any of the occasional sermons in this volume. They are all excellent in their way; and they are full of that happy and cheerful tone, which never fails to accompany vital religion.

Subjoined to the whole is an admirable Charge, delivered to the Clergy of Stafford in the year 1812. In conclusion we unhesitatingly affirm, that the present publication of Mr. Nares, while it may, and we trust will, prove of great benefit to society, detracts nothing from the previous reputation of its author, as a scholar and a divine.

The Doctrine of the Church of Geneva illustrated in a Series of Sermons, preached by the modern Divines of that City. Edited by the Rev. J. S. PONS, one of His Majesty's Chaplains at the Dutch Chapel, St. James's Palace; and Minister of the French Episcopal Church, called Eglise des Grecs. Pp. 368. 10s. London. Treuttel. 1825.

THE Church of Geneva has for several years past been labouring under the charge of Socinianism; and it seems to be the object of the Editor of these Sermons to adduce evidence in proof that the charge is unfounded. For this purpose, he has selected twelve discourses, from the productions of ten of those whom he considers the most venerated ministers of the National

Church, and has prefaced them with about twenty pages of eulogy, in honour of the exemplary manner in which the parochial clergy perform the duties of their sacred calling.

"From the foregoing data," says Mr. Pons, "the reader will be enabled to form a judgment for himself, and it can hardly be an unfavourable one, respecting the clergy of Geneva; and the discourses brought together in this volume, are, the Editor humbly thinks, calculated to confirm that impression: conscientiously attached to the doctrines of the Church of England, and a sincere friend to her venerable establishments, he has long felt an earnest desire to introduce more directly to the notice, and to recommend to the liberal judgment of its members, a clergy inconsiderable indeed, as far as regards numbers, but still a national clergy." Preface, p. xxix.

The Sermons contained in this volume, are:—

I. On the Christian Faith, by J. T. S. Cellerier.

II. On the Incarnation of our Lord Jesus Christ, by C. E. F. Moulinie.

III. On the Nature and Necessity of Repentance, by S. R. L. Gaussen.

IV. On the Nature of Repentance, and the only method of attaining it, by S. R. L. Gaussen.

V. On the Nativity of our Lord Jesus Christ, by Ph. Monchon.

VI. On the Nativity of our Lord Jesus Christ, by Ph. Monchon.

VII. On the Holy Ghost, by P. de Joux.

VIII. The Cross of Christ the Glory of the Christian, by A. A. E. Diodati.

IX. On the Condition of Justification, by A. Thouron.

X. On Beneficence, by P. Picot.

XI. On the real Obstacles to a Holy Life, by L. Ferriere.

XII. Christ washing his Disciples' Feet, a Lesson of Humility, by J. El. Cellerier, jun.

Now, without going into the merits of these Sermons, (some of which we esteem to be rather equivocal in point of doctrine,) we must say at once, that so small a selection cannot possibly illustrate the doctrines of a whole Church; nor can the opinions of ten ministers only be received as the sentiments of the national clergy of Geneva; more particularly as three out of these ten, Messrs. Cellerier, Gaussen, and Moulinie, refused to sign the well-known Arrêté of 1817, in which "the venerable company of pastors" declared themselves hostile to a public exposition of those articles of faith, which are essentially Christian.

The venerable company of pastors, twenty-five in number, are considered as the organ of the Church of Geneva: they ordain

ministers, they determine what tenets shall be preached from the pulpits of the Canton; and from their decision there is no appeal. From what then are we to gather the doctrines of the established clergy? from the sermons of a few individuals, or from the declarations of this body? Most undoubtedly from the latter; and we therefore refer our readers to the decree issued by the venerable company, on the 3d of May, 1817, which imposed the following obligation on themselves, and on all who should hereafter present themselves as candidates for Ordination.

“ Nous promettons de nous abstenir, tant que nous résiderons, et que nous prêcherons dans les églises du Canton de Genève, d'établir, soit par un discours entier, soit par une partie de discours dirigé vers ce but, notre opinion.

“ 1. Sur la manière dont la nature divine est unie à la personne de Jésus-Christ.

“ 2. Sur le péché originel.

“ 3. Sur la manière dont la grâce opère, ou sur la grâce efficace.

“ 4. Sur la prédestination.”

If a church, which thus forbids its clergy to preach upon the divine nature of Christ, or to expound the doctrines of original sin, and the efficacy of grace, be not anti-trinitarian, we are at a loss to know what to call it. M. Chenevière is one of the venerable company of pastors, and theological professor of the academy of Geneva; and this divine, in a publication printed in 1819, and entitled “*Causes qui retardent chez les Réformés les Progres de la Théologie*,” declares himself thus: “On est heureux de pouvoir se dire, j'ai réprouvé selon mes forces cette *manie Athanasienne*.”

As long as such sentiments as these are avowed by the body, to which the people and government of the Canton refer all matters of religion, and by the authorities who hold the most important situations in the university, we shall not be inclined to consult the sermons of individuals for an illustration of the doctrines of the Church of Geneva. Nor can we exactly call these productions the sermons of the *modern* divines, when we remember that one half of the number at least, that Cellier, Gaussen, Moulinié, De Joux, and Picot, are among the oldest of the national clergy, and generally considered as the upholders of the ancient Helvetic creed, in opposition to the more recent opinions.

As we ourselves, however, take as much pleasure as Mr. Pons can possibly do, when we find what we esteem the pure doctrines of Christianity advanced by any of the parochial ministers

of Geneva, we select the subjoined passage from the sermon of De Joux, in defence of the Godhead of the Son and of the Holy Ghost: but we must again observe, that we take it rather as the doctrine of the individual, than of the national church to which he professes adherence.

"Lastly, the Holy Ghost is expressly joined with the Father and the Son in the divine sacrament of baptism, and a coequal authority is ascribed to him: 'Teach ye all nations,' saith Christ to his apostles, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' And in the solemn benediction with which St. Paul closes his epistle to the Church of Corinth, the Holy Ghost is understood to communicate powers and gifts indispensable to the happiness of believers: 'The grace of our Lord Jesus Christ,' writes the apostle; 'and the love of God, and the communion of the Holy Ghost, be with you all.'

"These expressions, my brethren, as well as many others to be found in our sacred writings, cannot certainly be employed to designate any mere creature; and therefore they prove incontestibly, that the Holy Ghost partakes the same authority, the same perfections, and the same nature, with God the Father. We know, notwithstanding, that there is but one God, that there cannot be three Supreme Beings, that there is no being, inferior to God, who has a right to our adoration; 'Thus saith the Lord God of Hosts, There is no God but me. Have I not declared it? Ye are even my witnesses. Is there a God besides me? Yea, there is no other God. I know not any. Before me there was no God formed, neither shall there be after me. I am the Lord; that is my name: and my glory will I not give to another. Thou shalt worship the Lord thy God; and him only shalt thou serve.'

"It is clear, from all these passages, as well as from reason, that there is no plurality in the Divine nature; whilst at the same time, in the Apostles' Creed, the Son and the Holy Ghost are made to partake of the divinity with God the Father. Whence it plainly follows, as we profess to believe that the Father, the Son, and the Holy Ghost, are essentially united in a manner ineffable and incomprehensible, and that 'these three are one,' according as it is declared by St. John, and by our sacred Liturgy, which saith of Jesus Christ, that he 'liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end!'" P. 173.

If M. De Joux wrote the sermon from which this extract is taken, after his signature to the Arrêté of 1817, we cannot easily reconcile his engagements and his practice. If it was composed and published before the Arrêté, it is no exposition of the modern doctrines of Geneva, of which that instrument may more properly be termed an illustration.

Sermons, by the REV. THOMAS FROGWALL DIBDIN, M.A. F.R.S. Minister of St. Mary's, Bryanston Square, and Vicar of Exning, in Suffolk. 8vo. pp. 462. 15s. London. Harding. 1825.

OUR readers will certainly expect from us some account of the theological productions of a gentleman, who is already known to them as a zealous prosecutor of studies of less obvious utility. They will be curious to discover the influences of the mechanical on the intellectual department of the art of writing; the connection of criticism Bibliographical with criticism Biblical; the aid which the spirit derives from the letter; how far the study of book-binding conduces to success in book-making; and what new readings and luminous interpretations have resulted from the learned Bibliologist's researches among old MSS. and rare editions. It is this naturally prevalent curiosity which has induced us to bestow some attention on Mr. Dibdin's volume of Sermons; but we find that, notwithstanding it is printed on handsome paper, and in elegant type, there is little in it to call for notice. It is obviously the work of a writer who never made the science of sacred eloquence his study. Novelty of subject or of argument is scarcely now to be expected in a sermon; but force, accuracy, and elegance may be reasonably required; and in all such qualifications these discourses appear to us to be miserably deficient. There is a careless laxity about them all, which seems to render the texts and sermons almost all mutually convertible.

"Abhor that which is evil: cleave to that which is good," is an excellent compendium of Scripture ethics; but congregations require that good and evil should be clearly and definitely understood. A preacher, for the most part, should be engaged in settling their nature and limits; and as it is quite impossible for this to be completed in a single sermon, each of his public discourses should be occupied in ascertaining their distinctions *in some specific case*. He who surveys from a mountain the boundaries of an extensive territory may have a general idea of its figure and extent: but he whose interest it is never to transgress the line will not content himself with this cursory view. He will visit in succession every point, and satisfy himself of the real demarcation. A general glance over the wide region of faith and practice may be useful, and even necessary; but this will prove altogether ineffectual, where the Christian does not accompany his guide round the border, and accurately possess himself of its details. This moral empire is to be found

in the Scriptures ; and of these every person in this country possesses sufficient knowledge to be acquainted with the broad distinctions of good and evil, and of the rewards and punishments with which they are respectively encouraged and denounced :—but the misfortune is, that, in a very great number of cases, ~~here mankind are content to rest.~~ Either they will not closely examine the Volume in which right and wrong are limited with the unerring finger of God ; or they suffer themselves to be misled by the sophistries of their own hearts, which raise mists and obscurities about the very points, the precise situation of which it is their first interest to ascertain. The labour of the preacher can never be unprofitably directed to the dissipation of these clouds of error. His discourse may not benefit every individual in his congregation, (as in what case can it ?) but he may reckon on extensive and solid utility. It was this minuteness and rigorous restriction to individual points which formed the charm and the power, as it did the characteristic, of our Lord's discourses ; and wherever he delivered a general precept, it was something so definite as well as comprehensive, that the auditor could not fail instantly to perceive where the line of demarcation had been drawn. It must be this which still gives the preacher such hold on the attention and the minds of a congregation as enables him to work substantial good : we should therefore consider *that* as the best discourse which enters most particularly on some important *point* of evangelical doctrine or practice ; and *that* as the best Volume of sermons which embraces the most complete *detailed* view of the whole scheme and practice of Christianity.

In this opinion, we apprehend, we are countenanced by all the most illustrious ornaments of the English pulpit in the early part of the last century, and that which preceded it. Taylor, Barrow, and Tillotson, all very original, very powerful, and very different in style from each other, are agreed in this method of *particularizing*. This gives their writings an interest wholly independent of the erudition, the eloquence, and the piety which they display. The mind is irresistibly arrested by the strong light thrown around some point in the “wisdom unto salvation,” which it probably could never have been said to have properly discerned before. The attention once engaged, the reader is not content until he has made a more perfect acquaintance with the general subject ; he proceeds from sermon to sermon with increasing interest and attention, till the whole mind is at once riveted and enlightened. We are far from insensible of the difficulties necessarily attending a close imitation of the fathers of the English Church. The customs

of their times, and the exuberance of their learning, induced sometimes a character both of argument and illustration, more suited to the closet of the scholar than to the promiscuous assembly. Much of the edification which they might have produced was thus lost; and although, as *works*, their writings will ever form treasures of theology and standards of composition, as *sermons* we should not, without qualification, commend them to the student of pulpit oratory. Their learning alone forms a decided objection, when they are viewed in the light of purely popular exhortations. But their clearness of detail, their occasional perfection of argument, and felicity of illustration, should certainly be studied; and were these generally adopted as models, we should expect to find modern sermons universally intelligible, forcible, convincing, and impressive.

Intelligibility, indeed, is the first requisite of a sermon: we do not deny that there exists some difference between the style to be adopted at Exning in Suffolk, and that which is destined to soothe the critical ear of the polished meridian of St. Mary's, Bryanston Square; but it is a great mistake to suppose that the preacher cannot be at once intelligible and eloquent. Simplicity is frequently the sublimest eloquence, as the parables and discourses of our Saviour sufficiently testify; and if we were to give an illustrative example of our idea of the perfect modern preacher, we should select an instance, alas! no longer invidious. Rich in the stores of Scripture and theological oratory, he "brought out of his treasures things new and old;" fervent and eloquent as Taylor, but close and convincing as Barrow; at once simple and beautiful, elegant, and clear,—he fixed the attention of a large and promiscuous congregation, from the highest noble to the meanest artisan: all listened, all felt, as the warm influence of his mild but irresistible eloquence played on their hearts, and melted the obdurate sinner with the patience and mercy of his God; he "knew the terrors of the Lord," and well was he able to "persuade men." Such was he who now shines among "those who turn many to righteousness," "as the stars for ever and ever,"—the great, the good, the honoured, the lamented Gerard Andrewes!

Mr. Dibdin's style is not strongly marked with positive faults; but as far as sermons can be negatively faulty, we think his are so; inasmuch as they possess none of those qualifications to which we have above alluded, as constituting the essentials of excellence in pulpit oratory. We have not room for extracts to justify the opinion we have expressed, but will give one taken from the first sermon in the volume, which has created some attention, as it ~~was~~ preached at the consecration of

St. Mary's, of which church the author is minister; and affords on the whole, as we think, the best specimen of his abilities in composition. The text is, Psalm cxliv. latter part of 15th verse: "Blessed are the people who have the Lord for their God." It would be impossible to attempt to methodize this production, which does not appear to lay the slightest claim to arrangement: but the following passage, we apprehend, will present our readers with a just, certainly not an unfavourable view of Mr. Dibdin's manner.

"We hear on all sides complaints perpetually made, and conclusions as frequently drawn, of the success of the wicked, and of the adversity of the good; and perhaps if our minds were not seasoned with some portion of scriptural knowledge, and our hearts comforted by some portion of scriptural faith, we might as readily draw the same inferences as many who surround us. The truth is, that we admit that the Almighty is good and gracious; and that we ourselves are weak and defenceless; but we take not fit opportunities of invigorating our understandings, and comforting our depressed spirits, by seeking a communion with Him who has told us only to ask and we shall have, only to knock and the door shall be opened. In other words, we are depressed at the prosperity of the wicked, but we go not into the *Sanctuary of God* to have our intellects strengthened, and our apprehensions dissipated. The sanctuary of the Almighty is indeed the receptacle, as well of the broken and contrite, as of the joyous and contented heart. The Spirit from on high equally visits the lowly and the lofty. We are, in all places of public worship, to draw near with faith—to make our wants and wishes known—to lay open our inmost thoughts—to confess our manifold offences—and to pray earnestly, and from the heart, for a portion of that heavenly instruction which is to make us wise unto salvation. The wants of the body, which are few, and easily supplied, should be forgotten in the necessities of the spirit. The welfare of our immortal souls should alone concern us here: and whatever may have distracted our thoughts, and disturbed our repose, in the intervening period,—however our own misfortunes, or the prosperity of the wicked, may have staggered our faith, it is only by a communion with our Maker, and a prostration of our heart and soul before the throne of mercy, that such excitations can be soothed, and such afflictions removed. The world, immense, various, and inexplicable as it may appear, is under the government of an omnipotent and omniscient power. Ambition may sweep away the property of the innocent, to gratify its lust, and to extend its dominion—perfidy, and rapine, and violence may, for a while, make havoc with the good—yea, scepticism and infidelity may, for a season, undermine our faith, and cause our confidence to waver: We think to understand all these things, but they prove too hard for us: until we go into the sanctuary of God, and then we

understand that they have only been permitted, as tests of our faith, and as trials of our obedience. Thus you observe, that the principle of *piety* becomes a principle of *wisdom*; and that the more, in places of divine worship, we ally ourselves with our Maker, the greater will be our security, our confidence, and our comfort." P. 7.

The other discourses are on the following subjects :

Last state of Sin worse than the first, — the Man Christ Jesus, — Delight in the Law of the Lord, — Forgiveness of Trespasses, — Ash-Wednesday, — Our Saviour's Agony, — My sin is ever before me, — Confirmation Sermon, — Charity Sermon for St. Mary's National School, — Rich Man and Lazarus, — Whitsunday, — Pharisee and Publican, — Sin of deserting Christ, — The Prodigal Son, — Joy in Heaven over the Repentant Sinner, — Galileans not Sinners above all others, — Obedience a Blessing, Disobedience a Curse, — A clean Heart and a right Spirit, — The fruit of Sin, — To love one another, — Peace at the last, — The Sacrifice of Isaac, — Not to fall out by the way, — So run, that ye may obtain, — A legitimate Fame, — On Hypocrisy, — Advent Sunday, — Riches a Temptation and a Snare, — Hope, Tribulation, and Prayer, — Hope laid up in Heaven, — The Last Day."

There are some expressions to be found in these pages which we hope Mr. Dibdin will reconsider. In his Consecration Sermon, for instance, we read, "As population and dwellings have increased, so temples of worship have been raised to receive the congregations of not only THE FAITHFUL, but of all classes of CHRISTIANS who choose to resort thither." Whom does Mr. Dibdin understand by *the faithful*, who are so honourably distinguished from Christians? Mr. Dibdin, we are sure, from the whole tenor of his writings, is too charitable, and too genuine a Protestant, to exclude any from the number of "the faithful" who put their trust in the atonement and merits of Christ, and believe the Holy Scriptures: and yet here a distinction seems to be drawn, which, if it have any meaning at all, goes not far to generate self-congratulation on our deliverance from the spiritual thralldom of Rome. Again, the following passage conveys a meaning most distant, we are persuaded, from Mr. D.'s intentions. It is from the Sermon on Ash Wednesday.

"God grant that the present and all similar seasons of occasional abstraction and prayer, may be seasons, not only of warning, but of reformation and REGENERATION. An eternity of never-fading bliss is surely cheaply purchased by the observance of a *few such* seasons: and while the gospel of Christ neither encourages nor inculcates that gloomy and splenetic seclusion, which prevents us from mingling cheerfully with our fellow-creatures, for mutual comfort and happiness,

so also doth it tell us, that if we live the *slaves* to this world's caprices and follies, we shall find ourselves setting out on the great road of eternity, without oil to our lamps, and without a Saviour to befriend us in the hour of darkness and dismay."

Now, we apprehend, Mr. Dibdin is one of those who consider the word *regeneration* to be strictly applied only in speaking of the spiritual grace attendant on the sacrament of baptism: but the contrary would appear from his words. We must, however, protest most loudly against what follows. We do not mean to deny that "an eternity of never-fading bliss, would be cheaply purchased by the observance of a few such seasons as Ash-Wednesday;" but surely Mr. Dibdin can never mean to say that it is so purchased. The rites of the church are ordained for edification, and to this object they powerfully contribute; he therefore who neglects to use them, exhibits no very anxious zeal for his own growth in grace: but they are not, blessed be God, the *price* of heaven. What that price is, Mr. Dibdin need not be told: but we do think, that in popular addresses on important points of Christian instruction, language so ambiguous, to call it no worse, should be diligently avoided.

To conclude: although *we* do not esteem Mr. Dibdin a great divine, we are sincerely rejoiced to see him appear in his professional character. His volume, with all its defects, is calculated to do more honour to his heart and his head than all the bibliomaniacal trash which he has written. He is employed in doing his endeavours to be useful,—and more than this no man can do. This is deserving of higher praise than Eloquence: but as eloquence is a powerful instrument, we hope Mr. Dibdin will apply himself to its cultivation for sacred purposes, discarding for ever, not "profane learning," but the catalogue-making in which he has hitherto been too much engaged. It has been asked, "Do any persons read divinity books except ecclesiastics and old women? Young ones, (it is said,) do not, nor the laity." We trust the sentiment discoverable in this question will not influence Mr. Dibdin. He need not fear being "too heavy."

Sermons on various subjects : with an Appendix containing an Examination of certain supposed points of analogy between Baptism and Circumcision. By the Rev. JOHN EDWARD NASSAU MOLESWORTH, A.M. Curate of Millbrook, Hants, and formerly of Trinity College, Oxford. Author of the Passover, a Sermon, &c. 8vo. pp. 450. 10s. 6d. London. Rivingtons. 1825.

THIS volume, written in an impressive and pleasing style, bespeaks its author to be conscientious and zealous as a parish priest,—as an individual Christian, fervently but rationally pious. The Sermons, two or three excepted, have reference to appointed services for the several Sundays on which they were preached : an arrangement highly to be commended, as directing attention to the instructions offered by the Church, and as pointing out the connection which subsists between the parts of the same service, and between the services of succeeding Sundays. This is especially observable in the Advent Sermons, in which the texts being taken from the respective Epistles for the day, the subjects of the petitions in the appropriate collects, their reference to each other, and the duties to which they oblige us, are severally considered.

“ We are enjoined,” says Mr. Molesworth, “ in the rubric, to repeat the Collect for the first Sunday, together with *each* of the succeeding Sundays in Advent : and one reason for this direction, I conceive to be, that, in this Collect we pray generally for the important objects, to which the petitions of the Collects have reference, and are in fact subservient. We pray for God’s grace to enable us to ‘ cast off the works of darkness, and put upon us the armour of light,’ and those things for which we pray in the three following collects, are so many *means* all tending to the accomplishment of these important objects.

For, if we pray, that we may duly and profitably read the ‘ Holy Scriptures,’ that God’s blessing may be on his ‘ ministers,’ to enable them to explain and enforce this word, and that the impediments occasioned by our sins and wickedness may be removed ; what are the ultimate purposes for which this knowledge, these graces, and these assistances are implored ? Are they not that we may cast off the works of darkness, and put upon us the armour of light ; now in the time of this mortal life in which Christ came to visit us in great humility ; and that in the last day when he shall come again in his glorious majesty to judge both the quick and dead, we may rise through him to the life immortal ?” P. 78.

The practical conclusion in the last sermon is thus drawn :

“ If your prayers in all the cases here enumerated have been offered

with sincerity; if you are, with these feelings and dispositions, endeavouring to cast away the works of darkness and put on the armour of light, in order to celebrate the advent of the Redeemer, what should cause you on that day to be absent from the holy table? The prayer for the grace of God, the casting away the works of darkness, and putting on the armour of light; the doing these things with faith in Christ Jesus, and with a thankful remembrance of his death; all this is the sum and substance of the preparation for the Lord's Supper? Why then refuse the invitation? You are enjoined to partake of it by those very 'Scriptures' to read which with profit and sincerity you profess to have prayed. You are bidden to it by those 'ministers' of Christ and 'stewards of God's mysteries' upon whose preaching you have implored his blessing. You celebrate in it the 'sacrifice' of that Redeemer by whom satisfaction has been made for your sins; you receive in it the pledges of his love; you are admitted in it to the 'holy mysteries ordained by him through whom alone you can expect deliverance from those sins and before whom you must all stand when he shall come again in his glorious majesty to judge the quick and dead." P. 85.

The Sermon on Regeneration for Christmas day, has also reference to the Collect, not only as suggesting the recollection of our spiritual birth, when by Baptism we were admitted into the Church of Christ, but as intimating the nature of our Christian life; that

"though regenerate we require to be daily renewed by the Holy Spirit, co-operating with our diligence, to make our calling and election sure. This Collect speaks conformably to the sense of the Church expressed in the ninth article, 'And this infection doth remain yea in them that are regenerated.' It intimates the prevalence of temptation, the responsibility of trial. . . . Regeneration places us in a state of salvation, from which we *may* fall, but shall not fall unless from our abuse or neglect of the advantages which it confers upon us." P. 88.

That Baptismal Regeneration is the doctrine of our Church, Mr. M. shews from the language of her several liturgical services; and to an unbiassed mind his proofs must be satisfactory. The question is considered more at large, in an appendix, where the arguments against baptismal regeneration, which are supposed to be deducible from certain points of analogy between baptism and circumcision, are refuted. This is done upon the ground that the passages of Scripture, supporting these analogical reasonings, are erroneously interpreted, and, when considered with their context, will not bear the construction put upon them.

After a Sermon for St. Stephen's day, we find one "on the last day of the year"—a trite subject as we all know,—and yet it is by no means a common-place sermon. The text from St. Matt. xxiv. 38, 39, which describes the avidity with which

mankind prefer their temporal to their eternal interests, gives rise to the question,

"How has this year been spent? With what reasons does it present you to conclude that you are not, as many others are, in the broad way that leadeth to destruction? What precise points in your conduct can you recollect which discriminate you from those described by our Lord? Have you been less solicitous than such persons about your pleasure or profit; and more earnest in working out your salvation? Have you been more ready to refer all your actions to the glory of God and more eagerly bent upon striving to enter the strait gate? Have you, more than others, sought the good things of this life rather as talents which you must improve and for which you are to account, than as means to be applied entirely to your own gratification?" P. 144.

The King's Accession affords an opportunity for recommending, on Christian principles, and in conformity with the Apostle's injunction, obedience to "the powers that be." In this Sermon Mr. Molesworth discusses the nature of the submission due to Government, and the benefit resulting from it; and further suggests some considerations which should dispose us to render our obedience cheerfully. This very judicious, useful discourse makes us regret that the subject is not more commonly explained and enforced from the pulpit by enlightened and temperate men, who might, under the divine blessing, contribute to the increase of peace and quietness; and promulgate loyalty upon those grounds which alone can render it permanent or stable,—without running the hazard of being taxed with delivering political discourses.

We could willingly notice several of the sermons which follow, not only on account of the judicious selection of the subjects, but of the sensible, unaffected manner in which they are generally treated. Especially we should be glad to give our readers an analysis of the discourse for the eighth Sunday after Trinity, on "the Witness of the Spirit," as being a remarkably satisfactory discussion of a difficult topic;—but we must stop.

Enough has been quoted from these sermons to shew the spirit in which they are composed. Interesting as this volume must be to every Christian, it will probably be doubly so to those engaged in parochial duty, as the Sermons appear to have been the result of intimate acquaintance with the modes of thinking and habits of life which are prevalent amongst the lower orders. Though the language is suited to the most refined congregation, the style is calculated to make impression upon the most unlearned, because it *applies directly* to the conscience and the feelings. The rich and poor may here truly meet together—and find one rule, one hope, one end, one ground of acceptance in this world, one promise of reward hereafter.

A Practical View of the Redeemer's Advent. In a Series of Discourses. By the Rev. JAMES HALDANE STEWART, M. A. Minister of Percy Chapel, St. Pancras, and Chaplain to the Most Noble the Marquis of Bute, and the Right Honourable the Earl of Breadalbane. 8vo. Pp. 408. 10s. 6d. London. Seely. 1825.

We differ in many particulars from Mr. Stewart. We hesitate in receiving some of his positions, and in consenting to his inferences, we often doubt the accuracy of his interpretations; we do not always like his phraseology;—but we bear willing testimony to the spirit of piety which discovers itself throughout his volume. We fully concur in all he expresses of the beauty, the pleasantness, and the efficacy of our holy religion. We deplore with him the general remissness in prayer and watchfulness, which is too observable in the present day; but whether or not this has arisen principally, as he supposes, from the loss of a particular operative principle, which influenced the early Christians,—an expectation of the second Advent of our Lord,—we are not prepared to decide.

“Entirely distinct from all sentiments respecting the millennium—upon which he desires to give no opinion—the object of the following discourses is to place before the Christian Church, the substance of that which is revealed in the Scriptures, upon the second Advent of our Lord. It is done with no design of establishing a mere theory or fanciful opinion, but with a view to Christian edification in these remarkable days.” PART.

Accordingly, the practical instruction to be derived from these sermons, is equally useful, so far as it arises from the subject, even if we withhold assent from the premises.

The work is divided into four unequal parts. The First Part discourses of the events which render “the Redeemer's Advent desirable to his friends,” in four sermons:—On “Conformation to the image of Christ, in body and in spirit; Full communion with the righteous and the holy angels; The sight of the Redeemer; The new Heavens and the new earth.” The Second Part, on the Advent being terrible to the enemies of Christ, is comprehended in two sermons, on “the occurrence of dreadful temporal distresses, and the close of the offers of mercy; Final judgment.” The Third Part details the “reasons for expecting the Redeemer's Advent,” in “The general doctrine of the second Advent; The signs of the times.” The Fourth Part, occupying nearly half the volume, points out “The course of conduct be-

coming an expectation of the Redeemer's Advent," in ten sermons—on "Readiness for his coming; The necessity of inward meetness; Assurance of readiness; Holding fast our profession; Earnest prayer for Divine aid; Active zeal in spreading the Gospel; Vigilance against Satan; Watchfulness against the dangers of the present times; Dwelling in love; Patient waiting for Christ."

This last portion of the book is perhaps the best adapted to general readers; but it is unsatisfactory: it dwells exclusively on certain parts of Christian duty, and is, therefore, less profitable than it might be. As a favourable specimen, however, of our author's manner, we take a passage from the sermon on "the new Heavens and the new earth."

"Let the cause of the blessedness of this abode be much considered. Wherefore, my Christian friends, are the new Heavens and the new earth so delightful a habitation? It is that 'therein dwelleth righteousness.' Oh, then, as you cannot yet enjoy those mansions of your Heavenly Father, strive to make this earth as much as possible a similar residence. Seek after higher degrees of excellence. Fix it as a principle in your mind, that holiness is happiness; that freedom from sin is true felicity. Rank, and wealth, and fame, and worldly honours have no place in this happy city. The blessed inhabitants strive not for riches, nor covet popular distinction. It is to be with Jesus, to behold his face, to serve him, to receive the rays of his glory, to drink from the chrysal stream that flows from the throne of God and the Lamb—these, these are their pursuits. As far then, as the duties of life will permit, let these pursuits be yours also; convert your duties into privileges. Consider your station as appointed for you by Divine Providence, 'that his will may be done on earth as it is in Heaven.' Let 'holiness be written on the bells of the horses;' or, let your common employments be sanctified by doing whatever you do to the glory of God." P. 76.

Our object being rather to cull what may be useful and acceptable to our readers, than to find all the fault we can, and having already said that we by no means think with Mr. Stewart on many points—we shall extract a part of his sermon on "the dangers of the present times," which contains a piece of sober and excellent advice;—and with this we shall conclude.

"The last danger I shall notice, though others might be mentioned, is neglecting personal religion, amidst the activity of public duties. It is a striking confession of the Church of Christ, 'They made me the keeper of the vineyards, but mine own vineyard have I not kept.' For there may be so entire an occupation in the religion of others, as to leave little time for the cultivation of our own. This is a day in which we are more peculiarly liable to fall into this error, and particu-

larly in this great city, for here we are at the fountain-head of benevolence. On every side useful institutions are forming institutions, whose plans all sincere Christians must approve, to whose advancement they would desire to give every encouragement. But how is this best to be done? By first taking heed to ourselves: for, by doing this, we shall proceed in these pursuits with a similar vigour with which men engage in their common occupations who attend to their health; they have then strength to perform, in a few hours, more labour than if weak and debilitated, they could execute in many days. It is thus in spiritual things: he who takes time for retirement, for earnest prayer, for Divine meditation, when he comes to his active employment comes with the Comforter with him. His mind is under Divine teaching; his temper calm, his spirit heavenly: so that the aid he gives is real and effectual aid. But the temptation of the day is to another course, to forget retirement, and to be always acting. Hence it is that you sometimes meet with those who have much occupation, with little of the life and power of religion. Always upon the outside; depending upon external excitement, rather than communion with God; at the very time when they are sending the Gospel to the ends of the earth they need that Gospel to be brought with power to their own hearts. Let us watch against this peril, and, amidst activity for others, take heed that we advance ourselves." P. 361.

Lectures on the Essentials of Religion, Personal, Domestic, and Social.

By HENRY FOSTER BURDER, M.A. *Author of Lectures on the Pleasures of Religion.* 8vo. pp. 378. 9s. London. Westley. 1825.

MR. Burder informs us that he does not intend in his present publication to enter on a discussion of the peculiar doctrines of Christianity; but to exhibit and enforce the essentials of personal and social religion. This, however, is not giving an accurate description of the volume. What are the peculiar doctrines of Christianity, and where are they to be found, if faith, and justification by faith, are not to be reckoned amongst them? On these subjects Mr. Burder treats in two or three of his lectures.

Duties and doctrines may be separated in *theory*, and therefore in discussion; but the essentials of religion, in whatever light they are viewed, *necessarily* extend to points of faith as well as practice. However we may have occasion to differ from Mr. Burder, the whole of the volume happily shews, that we are in unison with him on these important points. It is therefore evident that the error to which we have alluded has

arisen from inadvertence. Repentance towards God—faith in our Lord Jesus Christ—holiness, without which no man shall see the Lord—are three subjects which are considered as *together* forming a full, though short outline, of the essentials of religion.

The First Lecture treats of the nature of Repentance. Retrospection, conviction, contrition, confession, and conversion, are the several stages that are said to be passed before the change of mind, *μετανοια*, is effected. Having considered the motives to repentance in the Second Lecture, Mr. Burder proceeds to enquire into the nature of Faith. It may be difficult to ascertain, as our author observes, whether repentance or faith be first produced in man by the agency of the Spirit. Now repentance, it is true, cannot be brought to perfection until the penitent has learnt from the cross the real nature of sin. It may, however, be produced in some degree by the fear of punishment, and the admonition of conscience. At all events repentance in Acts xx. 21, is placed first; and the preaching of St. John the Baptist, (if at least we consider his peculiar office,) argues that it is a fit mean for preparing the heart and mind for faith.

Mr. Burder complains that the doctrine of Faith has been much perplexed by the writings of divines. We think, however, when he says,

“That in the use of the nouns rendered faith and belief, and in the use of the verb which denotes the act of believing, there is a direct reference either to a communication made, or to the character and claims of one who makes a communication,”

his readers will have some reason for exclaiming, *Heu temere in nosmet legem suncimus iniquam*. We can see no grounds whatever for this distinction; but the sentence might contain something like a definition of faith, if the disjunctives *either* and *or* were expunged, and the connective *and* introduced.

The history of Abraham is justly referred to as affording an illustration of the subject under discussion. From the memorable words in St. John's Gospel, “ye believe in God, believe also on me,” Mr. Burder concludes, that the faith which Christ requires to be exercised in himself is of the nature of trust and confidence.

We pass on now to the definition of Faith in the Epistle to the Hebrews: “Now faith is the *confidence* of things hoped for, the *conviction* of things not seen.” This is considered an adequate definition of faith. It may be so; but surely we should have but imperfect views of the nature of faith, if this were the only passage of Scripture to instruct us.

We quite agree with our author in many of the observations which he makes on a right and a wrong faith. We may believe the evidences of Christianity, and yet, such is the inconsistency of human nature, have no faith in its doctrines. "No man can by any possibility believe on Christ, because no man can by any possibility comprehend the character of Christ as a Saviour, who has not right views of the character of man as a sinner." All this is very properly correcting faith with repentance. If they be once separated, the evils which we introduce are incalculable. On these grounds we would expostulate most earnestly with Mr. Burder on the impropriety of addressing any Christian congregation in the following terms:

"Christ died for the ungodly. He invites, he pardons, he saves the ungodly. Trust in his propitiation, in his righteousness, in his love, in his promise, and *you are safe*. *You may be safe to-day*. *You may be delivered from condemnation this very hour*."

How can this language be reconciled with the Apostle's precept "to work out our salvation with fear and trembling?"

The connection of Faith with Justification is the next subject discussed. Our author complains that theological writers attempt to illustrate religious truth by referring to the common concerns of life. He forgets what high authority there is for the practice; or he would not have said that illustrations borrowed from the usages and transactions of men render at best but very slender assistance in the attempt to conceive aright of the divine procedure. The act of justification is stated to be

"A solemn, judicial, and irreversible decision on the part of God, declaring the individual to be righteous, and consequently entitled to the full reward of righteousness, so that no charge whatever can be substantiated against him."

Mr. Burder surely does not mean "declaring the individual to be righteous," but declaring that he is *considered* as righteous. If the decision alluded to be the solemn sentence to be passed on the day of judgment, every one must approve its being called irreversible. But if, as appears from the whole tenour of the Lecture, it be understood as referring to that act of Grace by which we are in this life received into the favour of our Maker, the term irreversible is highly objectionable, because it tends to establish the position that it is not possible to "receive the grace of God in vain." We disclaim all pretensions to human merit,—as such. Our only hope is in that doctrine of the Gospel, so full of comfort, that Christ Jesus came into the world to save sinners. We magnify the Grace of God for his goodness in vouchsafing to enter into a covenant with his

fallen creatures; well knowing that nothing can *reverse* the decree which is already passed in our favour, except our not fulfilling the conditions which are imposed upon us. This is in part our view of the doctrines of Scripture; and does not that Scripture bear us out in asserting, that those who have already believed are *still* in a state of *trial*, and will continue so, as long as they live? We conclude that Mr. Burder thinks differently, for though he is frequent in his admonitions of the necessity of having faith, he says nothing of the danger of losing it.

Mr. Burder has also laid himself open to the censure of the judicious Waterland, who observes, that the Sacrament of Baptism has been too often omitted, or but perfunctorily mentioned in treatises upon justification. We refer our readers to the writings of that sound divine for a most perspicuous and scriptural view of the doctrine now under discussion. We shall only mention one passage which bears on the point,—the case of St. Paul. “The Apostle had been a true believer from the time when he said, Lord, what wilt thou have me do? But he was not yet justified; his sins remained in charge for three days at least longer. For it was so long before Ananias came to him, and said, ‘Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ Baptism was at length his grand absolution, his patent of pardon, his instrument of justification, granted him from above: neither was he justified till he received that divine seal, inasmuch as his sins were upon him till that very time.”

Mr. Burder has indeed but a slight opinion of the benefits derived from Baptism. It is remarkable that he has alluded in *three* different parts of the volume to the New Birth, and Birth of the Spirit, St. John iii. 3, 5.; and has in *neither* of these places used the expression “born of water.” We say it is remarkable, because it is a tacit acknowledgment that that expression militates against the opinions which he wishes to inculcate on the subject of the New Birth.

Differing as we do from Mr. Burder on these important points, and on others respecting the Unity of the Church, at the end of the volume, we are still happy in admitting that he has taken a comprehensive view of the practical duties of a Christian;—particularly we observe one lecture on the government of the temper. Though he has not discussed this subject in the way we could have wished, we are glad to see it brought forward at all. Of this we are certain, that, to mention no other advantages, a well regulated temper tends greatly towards “adorning the doctrine of God our Saviour in all things.”

A Charge delivered at the Primary Visitation of the Diocese of Gloucester, in the months of June and July, 1825, by CHRISTOPHER, Bishop of Gloucester. 4to. Pp. 30. London. Rivingtons.

THE charge before us contains much valuable matter, and is in every respect worthy of the station, the talents, and the judgment of its distinguished author.

In the commencement Bishop Bethell bears honourable testimony to the merits of those who have gone before him in the high office to which he has been appointed;—and shews much anxiety to promote the residence of Incumbents on their benefices, where it is practicable; or when that object cannot be attained, the residence of stipendiary Curates. The Right Rev. Prelate regrets, at the same time, that the practice of dispensing with the second service on the Lord's day is too prevalent in the diocese.

"Where livings are consolidated," his Lordship observes to the Clergy present, "the practice is necessarily legalized; but with this exception, I conceive, after due reflection, that the poverty of the benefice is almost the only just excuse for this omission: It is no sufficient plea that the parishioners have not been accustomed to, and will not attend a second service; for their negligence or lukewarmness does not change the nature of your duties, nor cancel your obligations."

It was remarked (we think by Dr. Hammond) that the labours of a whole life have been well spent, if they have been the human means of saving a single soul. This remark, it will be seen, leads in fact to the same conclusion, though on a different view of the question.

The next point adverted to is the too prevalent custom of giving "what are called friendly, but are in fact fictitious titles to Orders;" in which case the Curate sometimes does not receive, by agreement, his full stipend. But it is justly said "such agreements are null and void, and are no better than disingenuous attempts to evade the law, and to impose on the Diocesan." This part of the charge concludes with enforcing the necessity of adhering to forms, and of punctuality in matters of business between the Bishop and his Clergy. All these observations, however, are only preliminary, but they are so important, and so judicious, that they ought not to pass unnoticed.

Concluding that his reverend brethren had learnt their pastoral duty from the Scriptures and the ordination services, the Bishop thus signifies his present purpose:

"Some considerations on the ministerial office, as it connects you with the world, with the Church of Christ, and the congregations committed to your charge, and with your fellow ministers, will not I trust be unseasonable."

The substance of these considerations may be acceptable to many of our readers. We are told that a Clergyman's character is exposed to public view, "like a city that is set on a hill;" and hence arises the necessity of circumspection with regard to his conduct. For the eyes not only of his friends, but of the world in general are fixed upon him; and neither the one nor the other are disposed to extenuate his failings. But though a minister be placed in so conspicuous a station, still he has his own place of action which is appropriated to him, and to which he must confine himself, without presuming to thrust his sickle into his brother's harvest. Nothing in a general point of view is to be done without unity,—unity of views, wishes, and opinions. This unity is to be obtained, 1st. by studying the Scriptures, not with a design of accommodating them to our preconceived opinions, but for the sake of discovering the truth as it is in Jesus. 2ndly, The same rule is to be observed in the study of the Articles; and the best way to ascertain their true meaning is, by examining the works of those authors by whom they were compiled. This advice is indeed judicious, but it would have been more complete if some books had been recommended for assistance and direction in this branch of theology,—such, for instance, as the writings of Archbishop Laurence.

Another method of promoting unity is a strict adherence to the forms, canons, and rubrics of the Church: and care must be taken "to speak the same language, and to teach the same doctrines in the pulpit, which the Church prescribes in the reading desk, at the font, and at the Communion table." P. 91.

The foregoing remark involves a censure of the use of hymns, which are sanctioned by no authority; and also of the custom of introducing into the pulpits of the diocese, the advocates of Societies, "whose merits and claims upon the support of Churchmen are not generally admitted.... Charity sermons should be confined to local purposes, and such cases as are recommended by the king's letter."

Another mean of promoting unity would arise from the general support of all those Societies which are in strict accordance with the principles of the Established Church; that is to say, the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting the Building and Enlargement of Churches and Chapels. So long as Societies such as these are in exis-

tence, the Church has an unquestionable right to expect that they will be upheld by the cordial co-operation of her ministers and friends.

The other Institutions which the Right Reverend Prelate mentions as highly deserving of patronage, are—the Charity for the Widows and Orphans of Deceased Clergymen, and that admirable establishment the Clergy Orphan School.

Towards the conclusion of this Charge, we find the following passage, any commendation of which, we are sure, our readers will consider superfluous:

“As it is my heart's desire, and prayer to God for you, that you may strive together with one mind for the faith of the Gospel, so it shall be my endeavour to maintain, and set forward among you quietness, peace, and love, the unity of the Spirit in the bond of peace, a wise and seasonable moderation, a regard for your own professional character, and for the reputation of those who are workers together with you, and a just sense of the weight and dignity of your ministry; as feeders of Christ's flock, as messengers, stewards, and watchmen of the Lord. “Keep that which is committed to your trust, avoiding vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith.”

Catholic Principles of Union in the Church of England compared with the Principles of Union maintained in the Church of Rome; in a Charge delivered to the Archdeaconry of London, May 10, 1825. By JOSEPH HOLDEN POTT, A.M. Archdeacon of London, and Vicar of Kensington.
8vo. pp. 36. London. Rivingtons.

THE plea of unity being the most popular and prevailing argument on which the Church of Rome justifies herself in limiting the hopes of salvation to the pale of her communion, Archdeacon Pott proposes in the Charge before us to try the merits of these pretensions. Having betrayed some apprehensions lest our cause should suffer from our own weariness of spirit, he observes, that Christian churches act wisely in using reciprocal forbearance, where *fundamentals* are not concerned. But there must be no compromise of principles, no sacrifice of truth. In short, the Roman philosopher seems to have fully expressed the venerable Archdeacon's wishes and meaning: “*Mea quidem sententia, pace quæ nihil habitura sit insidiarum, semper est consulendum.*” Overtures for peace can safely be made, but we cannot accept them so long as the Romanists expect that

deference to be paid to their inventions, which we can alone bestow on the written word of God. There can be "no other ground of unity in all the world than that which God hath laid." It is argued, on the part of the Romanists, that there cannot be one faith except there be some infallible authority to determine what that faith must be. To which our answer is a short one, "that they who advance this claim may as well make the rule of faith itself, as presume to place their own decisions on a level with it." Perhaps, as may appear to us, some infallible authority might be desirable to resolve our doubts, and direct our judgment; but this would limit man's probation, and contradict the analogy of the divine dispensations in other cases. In matters of practice we must be content with God's commandments; and if a doubt occur here we have no infallible oracle to direct us, but we must trust to reason and conscience. The same observations apply to matters of faith:—the Church need not necessarily be exempt from *all* error, so long as she does not require her members to build their faith upon her authority, but is perpetually referring them to the fountain head of divine truth.

Our notion of union is, to use the Archdeacon's words,

"The union of the Church universal with its ever-living head: it is the bond of faith, fellowship, and order, established in the word of God. We deem it every where sufficient for the purpose of this concord to give the Church its own place, as the pillar fixed upon the ground of truth, and bearing on its own branches, and its golden sockets, the never-dying light of that word which came by the inspiration of God's Holy Spirit, and contains in it all things needful to salvation, with the sanction for every salutary power and ministry, except such as would controul its own authority." P. 12.

Let it be remembered at the same time that the question is to be decided, not by the letter, but by the sense of Scripture. This sense is to be discovered by the use of the fittest means; among which the testimony of the Church in all ages has its place, the judgment of the fathers is to be respected, and the soundest proofs are to be sought. But still we acknowledge only *one* source of *infallible* authority, and on this ground we make our proposal of peace: but so long as the Romanists acknowledge *two*, they cannot accept them.

But does not this plea to infallibility seem unwarrantable when we direct our attention to the first ages of the Christian Church, when we recollect the disputes in the matter of the Gentiles, and with what difficulty they were suppressed even by an *Apostle*? If the divines of Trent condemned the practice of the

Church in the matter of infant communion; are we to be excluded from the Church for "restoring to the lips of all the cup which Christ so plainly blessed for all?"

Keeping our station on the same ground,—that is, referring to the Scripture as the only infallible authority, and assigning to the testimony of the Church its due place, we can set aside all pretensions urged in favour of Papal authority. St. Peter possessed no *supreme* authority; therefore he could not transmit it down to others. The Church of Rome has no right to consider herself as the Mother Church; because she is not first in order of existence. The Nicene Council settled the order, and the precedence of the patriarchal churches in early times, but says not one word of the sole prerogative of the Roman Church. No claims of universal authority were advanced by Gregory the Great; and when an Eastern Bishop urged these claims in behalf of himself, this eminent patriarch of Rome condemned his pretensions, and the whole practice, with the utmost indignation. We can agree then to no terms of union which have for their basis the acknowledgment of Papal supremacy, though we dispute not the honour due to the Apostle St. Peter; and we deny not that the ministerial function contributes to preserve the bond of union in the Church. There is an assent due to the proposals of the Church and the teaching of its pastors, who by virtue of their commission are to lead and govern, to admonish and instruct those of whom also they shall give account. We follow those who are given for our guides with *just confidence* but *not blindly*,—for there is a reservation always to that Word which is addressed to all.

But what will be said when we hear that the Church of Rome is not at unity with herself, on this grand point of infallibility? In one age this pretended privilege was vested in the Papal chair: another gave it to the Councils. The Council of Constance promised better things when it declared that the unity of the Church was to be taken from the respect it bore to Christ;—but this self same Council spoiled all this by taking the cup of the eucharist from the laity.

On a view then of the whole subject—our separation from the Church of Rome was a step in no wise to be avoided: but still we should show a disposition to return to her communion, when she does to correct her errors.

We have endeavoured to give our readers an abstract of Archdeacon Pott's Charge, without interspersing any observations of our own, though here and there we have ventured to transplant. It abounds with satisfactory arguments, and close, though perhaps not altogether perspicuous reasoning. There

is a peculiarity in the style;—but whatever defects the composition before us may have, we are quite sure that want of matter is not one. It is evidently the result of much thought; it embraces a great deal in a little space, and will not only bear, but require a second perusal.

A Sermon preached at the consecration of Christ Church, in the Parish of North Bradley, on the 2d of September, 1825. By the Reverend C. DAUBENY, LL.D., Archdeacon of Sarum, and Vicar of North Bradley. 8vo. pp. 32. 2s. London. Rivingtons. 1825.

PSALM cxxxii. 14. "This is my rest for ever: here will I dwell; for I have a delight therein." From this text the Archdeacon takes occasion to consider the omnipresence of the Deity, and to enquire into the nature of that "more immediate presence" which was manifested in the Ark, and in the Temple at Jerusalem,—and which the Christian worshipper trusts to experience in the house of God. The subject is treated of historically, and it is argued that such an especial connection between the divine presence and places set apart for worship has existed in all states and ages of the world.

"Every part of our first parents' residence in Paradise, we may reasonably suppose to have been in some way benefited by the divine favour. But there was doubtless some particular place distinguished by a more visible display of the divine presence in glory, to which the inhabitants of that seat of original innocence occasionally resorted for the purpose of offering up supplications and thanksgivings to their great benefactor. At the same time we read that Cain, after having committed the first crying sin in the murder of his brother, 'went out from the presence of the Lord;' an expression which was afterwards made use of to denote the manifestation which God made of himself in the Temple. By this expression, therefore, it may be understood that Cain turned his back on that place, in which the divine presence was more immediately manifested; refusing, it may be, to join any longer, in the services appropriated to it; and thereby made himself the first infidel upon record." P. 12.

There is, however, considerable difficulty in defining accurately the real nature of what the author calls the "more immediate" presence of God; nor are we sure that this is completely, if it be at all, surmounted in the Archdeacon's discourse.

The difficulty is in some degree expressed by these classical lines of our countryman Gray, in his ode at the Chartreuse:

"*Presentiorem conspicimus Deum,
Per invias rupes, fera per juga,
Clivosque præruptos sonantes,
Inter aquas nemorumque noctem;
Quam si repostus trabe sub citrea
Fulgeret auro, et Phidiacæ manu.*"

The solution is to be found in the words of Revelation,—in the express promise that prayers offered in community of worship shall be more readily heard, more graciously accepted. The following passages give Dr. Daubeny's view of the subject:

"We are well aware, had not St. Stephen assisted it, that, literally speaking, 'The Most High dwelleth not in temples made with hands:' and that consecration of places set apart for religious worship is not *indispensably* necessary to render the supplications of faithful people acceptable to the throne of grace. It may be said, that God has been served, and served acceptably in any Church, and without a Church. But that association of ideas which is inseparable from our nature, leads us to transfer to the place, where the services of religion are performed, a portion of that reverence which the services themselves demand. On this account it becomes both reasonable and proper that the dedication of places to the administration of religious ordinances, should be accompanied by certain appropriate religious forms. It is true we do not, at the consecration of churches, behold the great Jehovah taking visible possession of them, by filling them with the cloud of his glory, as He did the temple of Solomon; but are we from that circumstance justified in concluding that God is less present with Christians than He was with His people Israel? or that the Christian Church is less honoured than was the Jewish temple?" P. 17.

"Should a doubt possibly exist, we have the word of the great Founder of the Church for our satisfaction on this point, where speaking to his Disciples He expressly said, 'Where two or three are gathered together in my name, there am I in the midst of them.' The glory of the Lord is indeed as invisible to the eye of sense as the operations of the Holy Spirit are incomprehensible to the human mind. But Christians, who profess to live by *faith* and not by *sight*, may be enabled by the effect produced by the ordinances administered, to realize to themselves the presence of God in this Christian temple." P. 19.

A Sermon preached in Lambeth Chapel, on Sunday, March 27, 1825, at the Consecration of the Right Rev. John Inglis, D.D., Lord Bishop of Nova Scotia. By ANTHONY HAMILTON, A.M., Rector of Lough-ton, Essex, Secretary to the Society for the propagation of the Gospel in foreign parts. 4to. pp. 20. 2s. Rivingtons. 1825.

MR. HAMILTON having, in the commencement of his Sermon, alluded to Episcopacy, as a divine institution, expresses his surprise that persons should be found "who would venture to advance their own crude views of ecclesiastical discipline, in opposition to the acknowledged practice of the earliest ages of Christianity, and to introduce the innovations of man in preference to the ordinances of God." A stronger proof, indeed, of the original design and custom of the Apostles, the inspired founders of the Christian Church, is no where to be met with than in the words addressed by "the Apostle to the Gentiles," to one of his first bishops, Titus i. 5,—which are taken as the text on the present interesting occasion. We learn from them that St. Paul appointed his "own son after the common faith" to "set in order the things that" were "wanting, and ordain elders in every city" of the island, or diocese, of Crete. Hence it may fairly be concluded that no valid Ordination in that province could be derived from any other source; and that the provisions then made for the regulation and continuance of the Church "forbid the presumptuous intrusion of unauthorised pretensions, and the scandal of a self-ordained ministry."

The Church of this country, it is well remarked, being founded on the rock of ages, on the purest model, and on apostolical authority, would stand firm on its own basis, and "have all its due weight and influence with the well disposed Christian who seeks for wisdom and instruction under the mild government of an ecclesiastical superior," even if it were not upheld and cherished by the state. But still it would not be in a condition, without that support, to assert its claims to the general consideration and obedience to which it is entitled.

The union which, happily, exists between the Church and State is, indeed, productive of the most beneficial consequences to both. Hence the Church obtains a proper maintenance and rank for her clergy, and is protected against her many enemies, and the designs of those who are too unprincipled to be subject "for conscience sake."

The State, on the other hand, receives in return for mainte-

nance, protection, and rank, not only the benefits arising out of a faithful discharge, by the great body of the clergy, of all the duties connected with spiritual care and instruction,—but that also on which the national character is, in a great measure, dependant,—the education of her youth in all the walks of higher life,—as well as among the poorer classes, whose children are especially indebted to their pastors for the blessings which they derive, throughout the kingdom, from being brought up “in the nurture and admonition of the Lord.”

The main object of Mr. Hamilton's discourse is, to use his own words,

“To exhibit in plain and unexaggerated statements some of the many advantages derived from the cordial union subsisting between the Church and the State in this country—to show that the protection afforded by the one is amply repaid by the other in the fulfilment of every duty implied in the due discharge of the ministerial office; and from thence to draw no inconsiderable argument in recommendation of the same happy connection in all the foreign dependencies of the Crown.” P. 12.

The preacher declines, therefore, entering particularly into the distinction between those offences which are cognizable by human laws, and those which can be judged only at the bar of heaven; but he shows that many of those transgressions against the peace and happiness of society, which are not punishable by the civil power, can only be repressed by the influence of the clergy,—who, at the same time, are best qualified to cultivate all the domestic charities and milder virtues of social life. It is argued, that this constitutes a valuable return to the State for the advantages enjoyed by the Church from the constitutional connection which the wisdom and piety of our ancestors have maintained between them.

Beyond the shores of this favoured land the Church has carried its efforts to diffuse the pure doctrines of the Gospel, and to establish that form of ecclesiastical discipline which we believe to be best calculated to advance the cause of true religion. In this benevolent and momentous work the Society for the Propagation of the Gospel in foreign parts, has for many years taken a distinguished share. To the persevering and judicious exertions of this Society it is unquestionably to be ascribed not only that the colonies of North America have received long since the boon of a regular Church Establishment, but also that a provision has recently been made for the West Indian islands..

It is no small praise that the Society has done its utmost to remove the stigma from our Church, which has not unfrequently

been set upon it by its adversaries;—that we who assert the apostolical institution of Episcopacy, and so highly estimate the peculiar functions of the Order, yet allow many branches of our church to subsist for years without the means of participating in these benefits;—that we allow thousands of children to be baptized into our communion, and yet take no care that they shall be brought to confirmation; although the last paragraph in the Baptismal Office requires the sponsors to bring the child to a Bishop to be confirmed so soon as he is capable of understanding his responsibility;—that we allow churches and chapels to be built and even encourage the building of them, in places where they cannot receive consecration, because no Bishop is at hand to confer it.

We may hope to live to see the day when these and many other evils springing out of the anomaly of an Episcopal Church remaining without a resident Bishop to superintend it, —without the episcopal ministrations which are essential to its character and welfare,—shall be done away; and our Church establishment be made perfect in all its parts.

The great obstacle which is likely to oppose the appointment of Bishops in all the British dependencies, is the expence incurred by such appointments. But if it were deemed expedient to consecrate Suffragan Bishops, to whom no greater salary need be assigned than is given to colonial archdeacons, if no temporal rank were attached to them which should require a large expenditure in its support,—this main obstacle would be at once removed.

But it may be said, that Suffragan Bishops, or more properly speaking, Chorepiscopi, are unknown in our Protestant Church; and therefore it would be an innovation to admit them; that being subordinate in rank to the present Bench, and devoid of the usual title conferred on the colonial Bishops they would fail to obtain the respect and confidence essential to their possession of a beneficial influence over the clergy or laity. To the first objection it may be replied, that even if no fresh consecrations of Chorepiscopi have taken place since the Reformation, there were those among them who embraced it; and that we are actually indebted to a Suffragan Bishop (Hodgkin, of Bedford) for the transmission of valid Orders to the Protestant Church; he being, as is well known, one of the four prélates by whom Dr. Parker was consecrated Archbishop of Canterbury, the first newly created Protestant Bishop. Suffragans are, then, not unknown in our Church; though for reasons which do not appear, they have been disused.

With regard to the second difficulty, we should say, that the

spiritual character of a Bishop is not more or less venerable on account of temporal title or possessions ; and that in the Colonies there is not *always* the same necessity for his being placed in so exalted a rank as in England and in some of her foreign possessions ;—because the society does not consist in general of persons above the middle classes ; and the work of a Christian missionary among the lower, is not advanced by wide distinctions. The Scotch and American Episcopal Churches furnish abundant instances of the Right Reverend personages who preside over them enjoying the utmost confidence and respect of their clergy, and having all the influence with the laity which can be expected or desired.

We are much confirmed in these sentiments by the conclusion of Mr. Hamilton's Sermon, in which he throws out a suggestion of considerable importance. He says—

“ I would venture to add one single observation to those which I am apprehensive may already have occupied too large a portion of the time.

“ By the late happy determination of the Civil Authorities, our Colonies and Dependencies enjoy that form of Church government which, from the earliest period of the establishment of Christianity in this country, has been cherished as a valued inheritance from the days of the Apostles.

“ The higher dignitaries of the Church, though in due subordination to their metropolitans, act in perfect independence in their respective dioceses ; uniformity of proceedings being secured not only by a consistency of principle and an identity of interest, but by that frequent intercourse which the nature of their duties imposes upon them.

“ The great advantages derived from this personal communication are manifest, and inasmuch as their value is appreciated by us, so far must we be sensible of those inconveniences arising from a separation which forbids mutual and personal intercourse.

“ To guard against these possible evils, which might introduce principles of action at variance with those which govern the present ecclesiastical authorities ; and to secure to the younger members of the Episcopal order (insulated as they must be) the benefit of the collected wisdom and advice of their elder brethren, it would be highly expedient to devise some channel of communication, which would open to them resources derived from the experience of others.

“ Thus would the Church, in the administration of its rites and the interpretation of its doctrines, speak with the voice of unanimity, and assume a character of uniformity in all its proceedings, no less in the distant dependencies of the empire, than in the more immediate sphere which gave form and regularity to its establishment ; and thus may generations yet unborn, in lands far remote even from those which occupy our present cares, have cause to bless the provident hand which

first extended beyond the limits of the parent state these divine institutions, and introduced on the vast regions of the Western Hemisphere the same spiritual jurisdiction, which under the grace of God has continued to spread its happy influence over the most flourishing country of the Old World." P. 18.

Now if this uniformity and co-operation are to be expected, as doubtless they are, from a judicious plan of personal communication among the Colonial and English Bishops, a still greater security for such agreement would be obtained, wherever Suffragan Bishops are appointed in subordination to certain Prelates in the mother country, or to those already stationed in the East and West.

It appears, then, that no greater burthen would be laid upon the State, and no more danger of insubordination would arise, if Suffragan Bishops,—with none but spiritual rank,—were to be placed in the Colonies which are still beyond the reach of Episcopal ministration. That the benefit to the Church, in such situations would be very great, none can deny, who advocate the cause of Episcopacy upon the ground of its usefulness, as well as of its origin.

We cannot conclude our notice of the Sermon preached by the zealous and efficient Secretary of a Society which has done so much for the honour and interest of our Church, without advertng to the occasion on which it was delivered.

The present Lord Bishop of Nova Scotia, the son, but not the immediate successor of the first prelate in that Colony, selected by Government we cannot doubt, not less on account of his personal qualifications, than for his intimate acquaintance with the concerns of the diocese, and consecrated at Lambeth, carries with him across the Atlantic the high esteem of all who have known his exertions for many years in the cause of sound religion. On such appointments we may well congratulate the friends of our Establishment, and more especially those who have contributed to the extension of its blessings to our Colonial Churches.

A Sermon preached in the Cathedral Church of St. Paul, at the Anniversary Meeting of the Stewards of the Sons of the Clergy, on Friday, May 21, 1824. By the Reverend JOHN BANKS JENKINSON, D.D., Dean of Worcester. 4to. pp. 42. Rivingtons. 1825.

THE text of this Sermon is taken from Gal. vi. 10. "As we

have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The Sermon begins by stating, that though the Philosophers of the Pagan world had *some* knowledge of the duty of benevolence, their principles upon the whole, in this respect, were defective, "and allowed but little room for that sympathy with others in distress, which the Christian law requires." The benevolence of a Christian must resemble the benevolence of our Creator,—it must be universal. But, in our author's words, as our power is too limited to enable us to extend our kind offices to every object in distress, however distant and unconnected with us, and as our obligation to this duty cannot reach beyond that power, the precept is accompanied with a condition, teaching us that the actual exercise of our benevolent affections must be regulated by the opportunities we possess. We are to do good to all men as we have opportunity.

The text also teaches, that though our *feelings* of charity should be universal in our actual relief of distress, we should be always anxious to select proper objects. The view thus taken is applied by the preacher to his present purpose, by shewing that the widow and the fatherless, both from the reason of the case, and the declarations of Scripture, have the strongest claim on the beneficence of their Christian brethren.

It is stated, that Public Charities are capable of the most extensive operations; whilst the burthen of supporting them, being divided among many, can be productive of inconvenience to none. It follows from hence, that they have on many orders of society a claim, which ought to be practically acknowledged. The Sermon concludes with an earnest appeal, in behalf of the charitable objects of the meeting.

A Sermon on the Vice of Gaming, preached in the Parish Church of Farningham, Kent, on Sunday, April 24, 1825. By the Reverend B. SANDFORD, LL.B., Vicar of Farningham. 12mo. pp. 24. Rivingtons. 1825.

THE preacher draws the attention of his audience to the circumstance of the Roman soldiers casting lots for Christ's vesture, which he explains to have been "gambling with the *aleæ*, or dice, unlawful even by the Roman laws, which forbade all games of chance whatever." This he applies with considerable force to shew the evil of this horrid and debasing vice.

"Brethren! If any thing were fitted more than another, to stamp the vice of *gambling* with deeper infamy and abhorrence, it is the striking fact, that among all the other bad passions of the human heart, among all the other atrocious deeds of human depravity, which were let loose by the power of darkness, at that awful hour, to aggravate and embitter the dreadful sufferings of Jesus upon the Cross; *gambling* contributed its share of outrage and indignity; *gambling* insulted his last dying agony with the thoughtless merriment of unfeeling avarice, as if to shew the real nature of gaming in its truest light, as if to warn mankind of the vile baseness of that vice, and of the diabolical malignity of its genuine character." P. 10.

In pointing out the evil of this vice the preacher shews how indistinct it is in its first advances,—so that it is difficult to mark the *first* stages of its malignity; and implores the attention of those who have suffered their feet to stray into the haunts of gamblers, and have been seduced into *gambling* practices, to the sure and certain consequences to which they must eventually lead.

Mr. Sandford adopts freely the sentiments, and in some instances the language, of the Dean of Winchester in his powerful discourses on this subject, making them his own by applying them to the case of a more humble audience than that to which they were addressed. He warns the young and unwary that they be not made first the dupes, and then the partners of the baseness of gamblers. He asks,

"What natural affection can he pretend to have who squanders in *gambling* that money, which ought to support his own family? Are you *married*? then you wrong your wife and children—who possess an undoubted claim, by every law of God, by every law of man, upon that property which you are wasting and scattering to the winds. Is your heart, then, become already so dead to the feelings of conjugal affection, to the impulses of parental love, that you can coolly contemplate their future poverty and want, their cries of hunger, their wretched and reproachful looks of misery and disease, which, together with your own ruin, temporal and eternal, must be the certain consequences of your present infatuation? But, perhaps, you say, that you are *unmarried*. What! have you no parents, whose age and infirmities will one day require your support? No sisters, who possess a claim upon your kind protection? No brothers, no other relations, towards whom you may exercise your liberality? Or, in default of these, have you not the poor always with you; and when ye will ye may do them good?" P. 18.

We are sorry that any practices should exist which call for the rebuke of the parochial Clergyman, and for a warning voice to be addressed to those who may fall into the snares of vice.

But this, we fear, must be the case, when we every day see incentives held out to the thoughtless, and temptations offered on every side.

The present discourse is calculated to produce a beneficial effect; and as there is no tract upon this subject at present on the list of the Society for Promoting Christian Knowledge, except Dr. Woodward's "Dissuasive," perhaps with a few alterations it may be deemed fit for admission there,—as being adapted to the style and feelings of the present day.

A Caution to Protestants, and a Warning to Catholics. A Sermon preached by the Rev. W. MARSH, M.A. at St. Peter's Church, Colchester, on Sunday, January 9, 1825, in behalf of the Sunday Schools, and Religious Book Societies for Ireland. 8vo. Pp. 44. 1s. 6d. Hatchard.

Mr. Marsh, though labouring under the disadvantage of being obliged to discuss in a small compass, a subject handled at large, almost daily during the last year, by the most powerful writers, has done a service to the Protestant cause,—or, which is the same thing, to the cause of genuine Christianity,—by the publication of the Sermon before us. The prejudices which are proof against reasoning, may be, it is hoped, often overcome, by an honest statement of facts, such as are detailed in this sermon, on the origin, progress, and character of the Church of Rome. A concise account is given of some of the chief enormities of that Church, as they affect the personal faith and conduct of its members. It is indeed, in some respects, an imperfect summary; but is useful as far as it goes, because it presents a view of the question which is too much neglected:—the evil to be apprehended to vital religion from the renewed ascendancy of Roman Catholic influence. Whether there be any such danger, and how far the danger extends; or whether, on the other hand, as some suppose the concession of political power would tend to the obliteration of religious differences, may be a point involving many difficult considerations, but of all the questions arising out of the subject, it is the one most interesting to a *Christian Statesman*. We cannot, then, but regret that its very mention should have been heard with indifference, if not with ridicule, in an Assembly, the first object of which should be still, as in former times, that peace and happiness,

truth and justice, religion and piety may be established among us for all generations.

The subject and the text are thus introduced by the author:

"That which we have long uninterruptedly enjoyed, we are too apt to undervalue and overlook. Hence, if personal comforts, ease, health, faculties, and limbs have been continued, how seldom do we offer up praises and thanksgivings for the same! Thus it is with our national favours. Annual returns of fruitful harvests, freedom from tremendous judgments, and peace and liberty, do not call forth, in a suitable manner, our devout acknowledgments. And thus, alas! it is also with our spiritual blessings: the free use of the Holy Scriptures, the faithful preaching of the everlasting Gospel, and the strivings of the Spirit of God, do not lead us to adore and magnify the Divine mercy with our lips and in our lives. How justly then might we be deprived of that for which we do not give thanks, or which we regard as no special favour, or of no great moment! May we all yet know the time of our visitation, and thankfully embrace the things which make for our peace!

"Amongst the means of grace, or rather as leading to a free enjoyment of them, the Reformation from Popery is never to be forgotten. And the present occasion affords an opportunity of reminding you of it, and of the view which our Reformers and the translators of our Bible took of the Church of Rome, as indicated by their inserting, in capital letters, the words of my text, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." P. 5.

Amongst the documents quoted the following, which occurs in the Appendix, p. 43, is curious and well worthy of notice:

"An Extract from the Bull of Indiction for the Jubilee of the year 1825, issued on May 24, 1824.

"We have decreed, according to the authority which is divinely committed to us, to open, as widely as possible, that heavenly treasure, the distribution of which being purchased by the merits, passions, and virtues of our Lord Christ, of *His Virgin Mother and of all Saints*, the Author of human salvation has entrusted to us.

"By the authority of the *Omnipotent God, and of the blessed Apostles Peter and Paul, as well as by my own*, We proclaim and publish the universal and great jubilee. During this year we mercifully, in the Lord, grant and impart the most plenary and complete indulgence, remission, and pardon of sins to all the faithful in Christ, who are truly penitent and have confessed, provided they shall have devoutly visited these Churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and that of Mary Major; and shall have poured forth pious prayers for the exaltation of the Holy Church, and the extirpation of heresies, &c."

The Reunion of the Wise and Good in a Future State. A Sermon preached in the Old Jewry Chapel in Jewin Street; on Sunday, June 19, 1825, on occasion of the Death of the Rev. A. Rees. D.D., F.R.S., F.L.S., &c. who departed this Life on the 9th of June, in the 82d Year of his Age. By ROBERT ASPLAND; to which is added, the Address delivered at the Chapel over the Body, on Saturday, June 18, 1825, previously to its Interment in Bunhill-fields. By THOMAS REES, L.L.D., F.S.A. London. Longman. 1825.

No dialect is more uncertain than the Theological. The same words are, amongst different parties, symbols of very opposite opinions. Hence arose the minute interrogatories which are instituted in the case of candidates for the Wesleyan ministry, and form a conspicuous feature of the Ecclesiastical polity of that sect. Hence arose the Calvinistic explication of the XXXIX Articles to which, together with the Articles, assent is required in the Calvinistic seminary at Cheshunt. Hence the endless controversy on Justification by faith alone. Hence the terms Mediation and Redemption have been used, as in the Sermon before us, in a general and indefinite sense; whilst the Calvinist includes in them the imputation of sin to Christ, and salvation through an eternal covenant, formally agreed upon by the Father, Son, and Holy Ghost. A specimen of such indeterminate Theology is given us by Mr. Aspland in the following passage:

"Where Christ is, there must be happiness, in a degree not to be measured by our earthly experience, nor conceivable by our present limited faculties; for there is Heaven's choicest blessing, there is finished virtue, there is wisdom derived from the bosom of God, there is a Saviour crowned with the success of his glorious enterprise, and there are the myriads of the ransomed of the Lord, who sing the new song, scarcely understood on earth, saying, *Thou art worthy; for thou hast redeemed us to God by thy blood, out of every kingdom, and tongue, and people, and nation; and hast made us unto our God kings and priests.*" P. 7.

The concession of the preacher in p. 11., should not be passed by: a similar one from Dr. Priestly has been noticed by Dr. Nares "on the Three Creeds." "The mind of man is a mystery to itself, and can it be deemed wonderful that the mode of spiritual existence hereafter should be incomprehensible?"

"Substitute matter for mind, and our inquiries are scarcely more satisfactory. We define matter chiefly by negative properties. We

know nothing of essences, and but little of elementary combinations. The progress of discovery is an uniform correction of past errors."

Of Christ's Mediatorial office Mr. Aspland (in P. 19) thus speaks. "He still acts on our behalf upon earth by means of his doctrine; and is, in this respect, made to us righteousness, sanctification, and redemption; and his personal agency may, in numberless unknown ways, be for our protection and salvation." But when it is remembered that, upon the Unitarian hypothesis, the doctrine which Christ taught, originated no more in him, than in the Apostles, but only from the Father, nothing peculiar or characteristic remains in this view of the Mediation of Christ. By it the Scriptures understand justification by faith, or the imputation of sincere faith to the Christian for righteousness, which benefit he receives through the death of Christ,—in consequence of which men are so brought, upon repentance, into the Divine favour. The Scriptures represent our sanctification by the Spirit, and all the promises of God, with respect to our renovation in this life, and immortality in future happiness, as given to us in consequence of the obedience of the second Adam, through whose death a method of forgiving sins, upon a sincere acceptance of this method, is devised by the Divine Mercy, which has given to us a Mediator, so to be our righteousness, sanctification, and redemption.

Christ's power over the dead is asserted;—at first, with apparent hesitation, afterwards in the strongest terms. "His office it may be to receive the departing spirit, and procure for it an entrance into Paradise."

"His ministry begins where that of the Shepherd's of the Church upon earth ends; his care of the souls that the Father has given him is for ages of ages; and in his keeping they are safe, and must for ever prosper. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for he shall feed them, and lead them into living fountains of waters."

There is in this view unspeakable importance in the Mediation of Christ, which, if we mistake not, confers a peculiar character upon the Gospel, making it worthy of all acceptance, and reducing to a fearful condition those who are guilty of its wilful rejection, and of renouncing the only name given under Heaven amongst men whereby they can be saved.

"Let them that can stand before God in the strength of their own reason and virtue, disclaim an intercessor; be it our comfort and dependence that we have an advocate with the Father; and that He who never prayed in vain, whom the Father heard, because He did always those

things that pleased him ; has supplicated for us ; that we may be with him to behold his glory, the glory of being the minister of universal, endless, mercy."

Such is the language of as able and inveterate an enemy to the most moderate forms of orthodoxy, as this age has produced :—one who, before Carpenter, or Belsham, or any other of the Unitarian writers, is, in fact, what the latter of those persons has been improperly styled, the Coryphæus of modern Unitarians.

The subject of the Discourse, "the reunion of the wise and good," is well described and illustrated by the sayings and deaths of different individuals, amongst others Baxter, and Firmin, who, although sometimes classed amongst Unitarians, retained a Trinity in some sort, and expressly affirmed upon his death-bed, his hope of salvation through the merits of Christ.

With regard to the spirits of the departed, Mr. Aspland uses this hesitating and uncertain language.

"It may be that even now, while we speak of them and mourn their loss, in some mode of existence which we understand not, they are absent from the body to be present with the Lord ; and their departure, however grievous for a time to us, may be an immediate blessing to them ; for an Apostle has taught us that, with regard to the individual, it is far better to be with Christ than to fill the highest seat of usefulness and honour upon earth.

"Whether they wake or sleep, it is well with them, for they are in the arms of Omnipotent Mercy." P. 27.

In the latter part of the discourse we are informed that Dr. Abraham Rees was the son of the Rev. Lewis Rees, a dissenting minister in Wales,—that he received his education under Drs. Jennings and Savage, and whilst at the Academy over which they presided, was appointed resident Tutor there, which office he retained for twenty-three years : at the end of that period the Academy was dissolved. In 1768, Dr. R. was unanimously elected to succeed Mr. Read as pastor of the Presbyterian congregation at St. Thomas's, Southwark. Here he remained fifteen years, when he became minister of the congregation in the Old Jewry, in which engagement he continued forty-one years, from 1783 to his death. Among his predecessors in that place was the celebrated Dr. Chandler. During a period of some years he was engaged with his friend the late Hugh Worthington in delivering winter evening lectures at Salter's Hall. He frequently referred to the writings and sentiments of Dr. Price, as being nearer his religious creed, than any other standard. That he maintained the tenet of universal restoration, is incorrect. He disavowed both it and the doctrine of necessity,—a doctrine at present inculcated in the principal Unitarian

seminary. It should be added, that Dr. Rees was exceedingly strenuous in maintaining the doctrine of man's Redemption, and of Divine influence,—upon which subjects several of the English Arians, have written in a decisive and Scriptural manner, with the same moderation as appears in Butler's Analogy, Ludlam's Essays, Balguy on Redemption, and other works of a similar description. Dr. Rees was not distinguished as a classic, but upon subjects of general literature he was well and deeply read: his industry and perseverance are attested by the Cyclopædia, and it may be said of him that he is the last of the Dissenters whose death may be denominated a *public* loss.

NOTICES.

Letters to a Sceptic of Distinction in the Nineteenth Century. 12mo.
pp. 148. 4s. London. Holdsworth. 1825.

To whom these Letters are addressed, or by whom they are written, we are entirely ignorant; though from the first of them we learn that the sceptic is (*or was*) “a nobleman residing in a venerable paternal mansion, in the centre of princely domains in the north:” and in the fourth it is further intimated, that he is “accustomed in his *official capacity*, to poise with even hand the *balance of justice*.” What is more material, is, that his scepticism yields to the force of the arguments which his correspondent adduces in these letters. His answers are not given: but such we are informed, in the last of the series, was “the happy result of his laudable examination of the evidences of revealed religion.”

The Letters are short, and but thirteen in number; but they contain several of the leading arguments in favour of Christianity, stated with clearness, accuracy, and force;—such as, the the internal, external, and collateral evidence of the genuineness and authenticity of the Scriptures. The subjects of prophecy and miracles are also discussed: and the facts of the resurrection of our Saviour, and the rapid propagation of the Gospel, in defiance of all opposition, and contrary to all human probability, are very properly insisted upon, as of the greatest weight in determining the question.

In the Eleventh Letter two difficulties of his Lordship are noticed, “respecting the time of Christ's appearance, and the partial diffusion of Christianity.” The former is satisfactorily

accounted for, though more might, perhaps, have been said upon it. The latter, which is a point of considerable moment, is not discussed at all: it is barely intimated that from analogy, "it seems to have been the will of God, that the advantages of Revelation, like those of civilization and literature, should be *progressive*."

Upon the whole, we are of opinion that the book is creditable to its anonymous author, and is calculated to do good, should it fall into the hands of any persons, whose scepticism is not of that kind which is absolutely invincible.

Facts, Arguments, and Observations, tending to prove the Truth of Revelation. By the REV. R. WALKER, M.A., Vicar of St. Winnow, in Cornwall. 12mo. pp. 268. London. Rivingtons. 1825.

THERE is much that is praiseworthy in this work; but we reluctantly confess, that, on the whole, it has disappointed our expectations. The introduction contains observations which sufficiently shew, that Mr. Walker has carefully considered his subject; but the body of the work is ill arranged, and not well calculated to convince the unbeliever, though it contains much valuable matter, which cannot fail to be of use in confirming the faith of the believer. The first seven chapters are employed on the Old Testament—the remaining six on the New. The present volume, the author informs us, constitutes only the first part of his plan, the full execution of which will depend upon the reception given to the portion now laid before the public. If Mr. W. should publish again on the same subject, we trust he will first review his MSS. more severely than we have been disposed to do his printed work—on account of the good-intention which prompted it, and the degree of talent which it evinces.

The Lay of Truth: a Poem. By the REV. JAMES JOYCE, A.M., Curate of Hitcham, near Maidenhead. 8vo. pp. 98. 6s. London. Hatchard. 1825.

WE fear Mr. Joyce will have but few readers compared with those he might have had if he had chosen another subject. The very first words of his preface will draw on him the disapprobation, if not the contempt, of a numerous class of readers.

" It is written with a view to assist in checking the progress of a certain class of infidel sentiments, which have of late been assiduously enforced, and recommended by the highest embellishments of poetry."

It is also written with considerable poetical talent, and with a love of truth and virtue, which will secure the good opinion of those, whose suffrages we should apprehend Mr. Joyce would most wish to obtain.

Hymns for Private Devotion for the Sundays and Saints' Days throughout the Year. By the REV. SAMUEL RICKARDS, Curate of Ulcombe, and late Fellow of Oriel College, Oxford. 12mo. pp. 128. 8s. 6d. London. Hatchard. 1825.

THE author " does not scruple to say that he has taken pains." We wish he had either taken more or less. His prose is very tolerable; his verse, not unfrequently intolerable. The subjects of the hymns are taken from the Collects of the Sundays and Saints' Days throughout the year; and the principal use of the work we believe will be, to make those who peruse it the more gladly return to the unrhymed prayers of our admirable Liturgy.

A Course of Sermons for the Year: containing two for each Sunday, and one for each Holy-day: abridged from the most eminent Divines of the Established Church, and adapted to the Service of the Day. Intended for the use of Families and Schools. By the REV. J. R. PITMAN, A. M. Alternate Morning Preacher of Belgrave and Berkeley Chapels; and alternate Evening Preacher of the Foundling and Magdalen Hospitals. In two Parts. 8vo. 18s. London. Duncan. 1825.

THERE is no question which the Clergy are more frequently asked, and to which they find it more difficult to give a satisfactory reply than this, What sermons would they recommend for the use of a private family? There are so many circumstances which render the greater part of modern discourses totally unfit for the purposes of domestic instruction, and the old standards, unmodernized, are so little intelligible to common ears, that it is no easy matter to point out any set of dis-

courses, embracing a sufficient variety to excite attention, at the same time forcibly inculcating the pure doctrines and practical precepts of Christianity, which is adapted, in all respects, to the reader, and the usual circle of-listeners met on the Sabbath evening for prayer and edification. We really think that Mr. Pitman's work bids fair to supply the deficiency, which has been so much regretted. The business of abridgment, in these sermons, seems in general well executed; the selection, and appropriation to the day, are very judicious; and the authors placed under requisition are confessedly of the first rank. Some three and thirty Divines, besides the Editor, have severally contributed to the completion of the course; and amongst these there is perhaps but a single name, or at most two names, against which we should except.

An Address to the Rising Generation, on the Truth and Excellency of the Bible, and the Blessing of Christianity, principally meant for young Persons between fourteen and twenty-one Years of Age; with a short Advice to Parents. By W. C. BORN. pp. 40. London. Baynes. 1825.

THE title-page sufficiently explains the nature of this tract: it can only be necessary to add, that the subjects mentioned are treated soberly and seriously.

Sermons Scriptural, Practical, and Occasional, preached in 1813, and the following years. By A. COUNTRY CURATE. 8vo. pp. 384. 10s. 6d. London. Longman. 1825.

OUR author adopts rather a singular method of dividing, or, to speak more correctly, of describing his discourses. Prudence requires that an author should be especially circumspect in drawing up his title-page and introduction. But of this enough.

Several of these Sermons were preached on particular occasions—one on the death of Queen Charlotte—another on the death of his late Majesty—and a third, for the benefit of the National Society for the Education of the Poor. We are sorry, however, that it is not in our power to speak favourably of the contents of the volume in general.

We cannot, indeed, express in too strong terms our disapprobation of the manner in which our author on one occasion

addresses the female part of his audience. It is so unbecoming the dignity of the pulpit, and so contrary to all the principles of good taste, that we are unwilling to offend our readers by repeating it.

Nor must we omit to notice that there are some unguarded reflections in another part of the volume respecting the future state of the heathen in another world. We ought to be very cautious in encouraging within our own minds, or in communicating to others any conjectures on this momentous subject. They cannot possibly be productive of any good, but obviously they may be the occasion of much evil. Let us content ourselves with the general promises of Scripture to the faithful; and as far as we are able to procure an interest in them for ourselves and others. *Shall not the Judge of all the world do right?*

Sermons preached before a Country Congregation. By WILLIAM BISHOP, M.A., Rector of Upton Nervet, Berks, and late Fellow of Oriel College, Oxford. 12mo. pp. 330. 5s. London. Rivingtons. 1825.

NOTWITHSTANDING the great number of sermons which the press is continually sending forth, it but rarely happens that we meet with a volume altogether so completely answering to its professed character as the one before us. The subjects of the discourses, (twenty in number) are well chosen, and judiciously treated, in language singularly well adapted to the generality of country congregations. We have great pleasure in recommending to the attention of our readers a work which has afforded us much satisfaction; and trust this will not be the last time that we shall be called upon to notice the productions of the same author.

Discourses of a Father to his Children, on some of the leading Doctrines and Duties of Christianity: which may also be useful for Domestic Reading in general. 12mo. pp. 190. Oxford. Vincent. 1825.

THIS little book, containing nine well written sermons, on important subjects, may safely and profitably be put into the hands of young persons, and deserves to find its way into schools as well as into private families.

(No. II.)

St. John denominates him *ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ*, i. e. *אִישׁ מֵאֵלֹהִים*, which was one of the ancient titles of a true prophet; and accordingly the next verse sets forth his office, which was to bear witness to the light. The earlier writings of the Jews had described the Messiah as "A GREAT LIGHT;" and St. John introduces him under this epithet. But the place of the Baptist's manifestation is said by St. Matthew to have been the wilderness of Judæa, by which the plains of Judæa, adjacent to the lake Asphaltitis and the Jordan, are implied; for these are called in the Old Testament *מִדְבַּר יְהוּדָה*. Rechenbergius and others, however, incline to a different opinion; yet, as St. John mentions Bethabara in particular as one scene of the Baptist's ministry, we derive no unimportant assistance to our inquiry from the description of this place by Josephus. The mountains of Judæa, which were his native place, are called in the Talmud *הַר הַמֶּלֶךְ*, or *מִדְבַּר הָרִים*; and Bynæus, de Natali Jesû Christi, (p. 339.) writes: "In montanâ parte, ipsum montanum Judæ, quod *הַר הַמֶּלֶךְ* regalem montem vocant Talmudici, est notissimum, cujus pars desertum Judææ, in quâ Beerzebah, Hebron, et urbes aliæ. Falluntur enim, qui desertum Judææ in solitudinem convertunt, ut jamdudum docuerunt viri doctissimi."

The evangelist Matthew appeals to the prophecy of Isaiah, which foretold his appearance: and the Codex Nazareus, which professes to detail the doctrines of his followers, makes mention of the **לִבְיָהּ**, or *immane desertum*; and, in these words, alludes to the prediction cited by the Evangelist:

לא תסור חסדו אזת ומה חסדו
לא תסור חסדו ומה חסדו

"A voice was in every land, a most brilliant splendour was in every city, and the Herald of Life was made known, and THE VINE was seen in Jerusalem."

We are now arrived at a curious part of our inquiry: the dress and food of the Baptist. The garment of camels' hair, or of other animals, was the usual dress of the ancient prophet, who was, on that account, styled by the Rabbinical writers *אִישׁ בֶּעַל שֵׁשׁ* (cf. Zach. xiii. 4; and Brauning, concerning the dress of the Hebrew Priests, l. 1. c. 4.) Raucoulf the traveller mentions rough garments made from the skins of asses or goats, as frequent in the Desert; and Said Ibn Batric pretends, that Melchisedek wore the same dress as the Baptist. Eustathius on the Iliad records, that such was the primitive clothing of mankind; and Wetstein has adduced many examples in corroboration of the statement.

It is however certain, that John assumed the prophetic dress, and Elijah is represented in the Old Testament with a similar costume. Balthassar, Stollberg de Victu et Amictu Johannis Baptiste, records the controversy, whether this vestment was of camel's hair, or of coarse yarn, (*κρίναιλος*); but this is to be referred to monkish ineptiae, which would claim an authority for some of their peculiar dresses from thence. Yet we may argue from St. Matthew xi. 8, that it was composed of coarse materials; and Chardin has assured us, that the quality of the hair varies very much in different parts of the camel's body; some being very soft, some very coarse. Coarse garments, in all ages, have been the badge of the ascetic: the Dervish still affects them, as indications of superior sanctity. And to this day, in the East, the poorer orders make garments from the coarse hair, which annually falls from the camel. One sort was called by the Hebrews *עֵרְמֵל*; and in Lev. xix. 19, Deut. xxii. 11, it was forbidden to mix it with the wool of sheep. *Ælian*, Var. Hist. l. 17. c. 24. and *Ctesias*, c. 10. notice these cameline garments as the dresses of the Persian priests and nobles. Theophylact conceives that of the Baptist to have been *στέφανος ἐρίμινος*.

The leathern girdle was worn likewise by the Jewish prophets, and is denominated (2 Kings i. 8.) *חֲגֹרֶת עֹר*: it still forms an essential part of Asiatic dress. A quotation, which we shall shortly produce, shows that the followers of the Baptist imitated his habiliments. Morier, in his second journey to Persia, (p. 46) writes:

"Indeed the general appearance of St. John, clothed with camel's hair, (rather skin) with a leathern girdle around his loins, and living a life of the greatest self-denial, was that of the older prophets, (Zach.

xlii. 4.); and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the Dervishes and Gousheh-nishins (sitters in the corner), who are so frequently met with in Persia; a set of men who hold forth their doctrines in open places, sometimes almost naked, with their hair and beard floating wildly about their head, and a piece of camel or deer-skin thrown over their shoulders."

Chrysostom instances Peter, Paul, and Elijah, as ἐζωσμένοι, which is a puerile remark, since this was the general custom of the nation. The Orientals and Greeks, from time immemorial, made use of zones; and Diana's epithet, λυσιζώνη, had reference to an Asiatic practice. Sir Robert Ker Porter, (vol. i. p. 143.) observes, that the Circassians bind the leathern girdle round the bodies of their infants; and that others, of more ample dimensions, are worn by women until their marriage, when they are cut at night by the swords or scimitars of their husbands. And every traveller who visits different regions of the East, may witness existing proofs of this probably patriarchal custom.

But a long controversy has been agitated concerning the locusts, which the Baptist ate,—some determining them to be animals; others fruits, or succulent shoots of trees. The arguments urged in favour of the latter, are merely founded on his eremitical life, and want higher authority to corroborate them. Although we read frequently of Eastern devotees retiring for purposes of meditation to thick parts of forests, and feeding upon roots and fruits, yet we have historic testimony, that locusts were ordinarily eaten by the poorer orders, and those who denied to themselves luxuries. Pliny indeed (Nat. Hist. l. xxii. c. 25.) mentions a sort of barley or wheat called by this name, of which Dioscorides (l. ii. c. 87.) gives a description, saying, that it bears on the tops ὥσπερ ἀκρίδια δικωλα, in the beards of which the seed is found; but this proves nothing. Perotius and Isidorus Pelusiota decided in favour of the tops of plants; the words of the latter are: αἱ ἀκρίδες, αἷς Ἰωαννὴς ἐτρέφετο, ἡ ζῶν σίον ὡς τινες οἶονται ἀμαδῶς κινδάρεις ἀπεικότα. Μὴ γένοιτο· ἀλλ' ἀκρέμονες βοτανῶν καὶ φυτῶν. Others interpreted the word ἀκρίδες ἢ ἄκρα δρυῶν. Strange fancies have been indulged in this enquiry: the Ebionitish Gospel read ἐγκρίδας; some καφίδας; and others ἀχραδῆς. The Ebionites evidently borrowed their idea from the Septuagint version of Exodus xvi. 31, which some have collated with the words of Athenæus, πηματίον ἐφόμενον ἐν ἐλαίῳ, καὶ μετὰ τῷ μελιτώμενον. But Epiphanius has particularly mentioned, that, in this instance, they wilfully perverted truth. Among the multitude of fables, we observe that some imagined them to be small birds with red feet,

(ἰσχυροπόδα); and others, among whom was Druthmar, that they were fishes caught by him in the Jordan, (cf. Hes' *in voce* *κάραβος*.) Nicephorus, and many of the Byzantine writers, detailed similar frivolities. These ideas may have, in some degree, originated in the tree called the locust tree; or plant, from its fancied resemblance to the animal: the Arabs mention one under the name of *رجل الجراد*, which has been supposed to be the blitum, or the rapunculus, and imagined by Knatchbull to mean the pods of the Ceratonia, or Pseudo-Acacia. We may remark, that *جراد* signifies the locust, and *جريد* any tree that is deprived of its leaves and boughs; probably in allusion to the devastation caused by this animal. In Dobrizhoffer's Account of the Abipones, (vol. ii. p. 344.) the tree called Alfaroa, which is common to South America, Africa, and other places, has been denominated "ST. JOHN'S BREAD," which strongly shews the extent of this opinion.

Let us now examine the more valid reasons, which lead us to argue that St. John ate locusts, properly so called. In these we have a formidable array of supporters from all antiquity: the Asiatic and Libyan *ἀκριδοφάγοι*, many living on the shores of the Red Sea, and all attested by modern travellers, afford arguments too powerful to be invalidated by the absurd speculations of theorists. Strabo and Agatharcides detail a nearly similar account of them; the latter adds: *ἀπὸ τήνδ' ἐν τῷ ζῶντι τρέφονται πάντα τὸν χρόνον, ἄλλως τε τοῦτοις καὶ τεταριχευμένοις χρώμενοι*.

The eleventh chapter of Leviticus demonstrates, that they were permitted to the Jews: and the species, according to Hebrew ideas of natural history, was divided into clean and unclean. *ארבה* is their most common Hebrew name; but various sorts are described in the Rabbinical writings: the words of the Legislator, (v. 22.) *אֶת־אֵלֶּה מִהֶם תֹּאכְלוּ אֶת־הָאֲרֵבָה לְמִנּוּ וְאֶת־הַסֵּלֶעַם לְמִנּוּ וְאֶת־הַחֲרָגִל לְמִנּוּ וְאֶת־הַחֲרָגִל לְמִנּוּ*

Michaelis is probably correct in conceiving the different sorts to be different periods of the growth of the animal; for the Arabic writers suggest the same idea. Hottinger de Jure Heb. Leg. cites eight sorts accounted clean by the Talmudists, viz.

1. *חגב*, cicada, or bruchus.
2. *רבנית*, a variety of it.
3. *דניל*, cantharus.
4. *עצרביא*, a variety of it.
5. *ארבה*, the common locust.

6. *צפורת כרמים*, *avis vinearum*, a variety of it.
7. *סלעם*, bombyx.
8. *חנא ירושלמית*, a variety of it*.

* Jahn, in his *Archäologie*, (vol. i. p. 186—189.) has ably entered into the

Besides which, the Talmudical Hebrew abounds with many other names of it, some of which are analogous to the biblical, e.g. עוף-צלצל-ילק-חסיל-חנמל-גזם-גובי or גוב, &c. &c.; but for חנב, the Samaritans read חנב. Some writers have confounded them with the quails, which are שולי or שלי, which we likewise find named פסיונו and שכלי. Ludolf imagined the שליו to have been locusts; and Niebuhr affirms, that the Jews, living among the Arabs, interpreted the word thus. But, from Damir and Arabic Lexica, it appears that סמני and סלוי are names of the quail, which, from the sound which it utters, is also called قطا; of which there are two sorts, accurately described by Eastern naturalists,—the كدري and the جوني. Hence the paranomastic proverb in Meidani, ليس قطا مثل قطي, which implies, that great things are not to be compared to small things. The Æthiopians make a distinction in their version of the Old Testament, between the locust and the quail; the former is called አገገገ: the latter, አርአር: and it is surprising how any mistake or confusion could have arisen.

We find an immensity of words applied to the locust in Arabic, having reference either to its sort or colour, its age, or state of gestation. Among these are the سرعوف, or long locust; the جندخ, or heavy locust; the برقان, or variegated; the مجردم, or green, with a black head; the كدم, or black, with a green head; the جراد الأحمر, or red, (which is migratory); the حبشان, or the sort more frequently found in Abyssinia; the

subject. He thus writes on their species: "ארבה ist der allgemeine Name, scheint aber bisweilen auch eine besondere Gattung zu bedeuten; סלעם eine kleinere art ausgewachsener heuschrecken, gryllus eversor; חרנול ungeflügelte ausgewachsene Heuschrecken, gryllus Gurgus; חנב, heuschrecken mit sehr langen flügeln, und langen fühlhörnern, Gryllus coronatus; צלצל, gryllus stridulus, Schnarrheuschrecke; גזם, gryllus cristatus; kammeheuschrecke; ילק, gryllus hamatopus, rauhhaarige heuschrecke mit sehr langen fühlhörnern; חסיל, gryllus verucivorus; —גב-גב, Zugheuschrecke; doch, die Bedeutungen dieser Namen sind sehr streitig."

جراد مكن, or that found on the sands of Aligi; the جراد مكن, or red locust, (when plump, according to some,) besides many other distinctions peculiar to the countries where they are found. Naturalists likewise differ as to the force of these names: according to Damir, when the locust has just proceeded from the egg, it is called دبا; when its wings are grown, غونا; when it assumes various colours, جراد. Other writers maintain, that when they leave the egg, their proper name is بياني; but this has mere allusion to colour, and is not a name; when they begin to crawl, that it is زحاف; when they spring on the ground, and are not as yet quite able to fly, that it is تاشع; and that, when they are able to fly, it is طائر; but this distinction appears fanciful, being simply expressive of these different stages, and as applicable to other animals as to the locust. The Kāmūs cites an edible sort, called مختلف, and gives another account of the epithets of the species.

The locust in a state of gestation.	Preparing to lay her eggs.	Laying the egg.	After depositing her eggs.	The young.
مركوت	منج or منج	مر or مر	صفرا	قصب
	or	or	because	صبر
	مضيت	سيرة	she is then	دبا
	زبر	قصم	yellow	
	قنر	مكن		

In addition to this list, we read of the رانف, or locust with the short tail, the جلاب, the جلدب, the خيفن, the جراد البحر, or canmarus, the ام عوف and ابو عوف, which is the same as the سرعوف, the صرياح, or long locust, the عنظب, or thick-bodied locust, and many others, which derive their appellation from their habits or qualities; such as the حاب, the برشوان

* We dispute the authority of these Eastern writers, who make the جراد مكن either a distinct species, or the red sort, when plump: it is the name of the locust, when depositing, or about to deposit, her eggs, as the Smiths and Sibah remark. Hence مكن implies the female.

the **حاجب**, &c. which terms are not necessarily peculiar to the locust. The males are generally called **عصفور**, **عظاري**, and **عمقول**; and the females **دبابا** and **عيسا**. Burckhardt, in his *Travels in Syria and the Holy Land*, says, that in Syria the **نجديات**, **نجديات**, or flying sorts, are distinct from the **جراد**, or devouring sort: "The former have a yellow body, grey breast; and wings of a dirty white colour, with grey spots; the latter, a whitish grey body, and white wings. They are caught, at the beginning of April, by the Bedotins, and roasted on an iron plate (**ساج**) dried in the sun, and put into sacks, with a mixture of salt. Their natural foe is the bird **مفرور**, of the size of a swallow, who devours them by wholesale."

(Pp. 236, 239.) According to this traveller, a small locust, with six long legs, is still found near the sources of the Jordan, denominated **صل على نبي**, (which is a colloquial corruption for **صلي على النبي**), "pray to the Prophet," (p. 42.) Damir mentions the locust as commonly eaten, and records, **ان يحيى بن زكريا كان ياكل الجراد**, "that John, the son of Zachariah, was wont to eat locusts." The **دبابا**, however, was not eaten, on account of a violent diarrhoea, which it caused; and those which were salted, are affirmed to resemble the taste of small shell-fish. Strabo, Diodorus Siculus, Solinus, and a multitude of authors, treat of the custom from the most early times: and Saubert (*De Sacerdotio vet. Heb. c. xviii.*) asserts, on the authority of Epiphanius, that the followers of St. John continued to eat **exodas**. In Nornberg's preface to the *Codex Nazareus, sive liber Adæ*, there is an extract from an anonymous Arabic work, containing this remarkable sentence:—
و ما هم يهود ولا نصاري بل ديانهم هي ما بين الاثنين و هذه عوايدها كهنتهم يلبسوا في وقت الصلاة ثوب من جلد الجمل و يقدّموا العسل و الجراد

"This sect is neither Jewish nor Christian: their religious institutes are between the two. These are their ceremonies: the priests, when they preside over sacred things; put on a garment made of camel's hair, and consecrate honey and locusts."

Morier, in his *second Journey to Persia*, (p. 44.) observes, that locusts are sold at Bushire, as food, to the lowest peasantry, when dried, and that their taste is like "that of stale de-

cayed shrimps. The locusts and wild honey, which St. John ate in the wilderness, are perhaps particularly mentioned to show, that he fared as the poorest of men." Dobrizhoffer (vol. i. p. 347.) informs us, that the Abipones roast and eat female locusts, but loathe the male; and (vol. ii. pp. 344, 345) that all the savages of Paraguay eat them, when roasted, with immense avidity. There can, therefore, be no doubt, that the Baptist ate the animal, not the fruit or shoots of the tree bearing the name: for if we consult the ancient versions of the New Testament, we shall perceive*, that such was the opinion of the translators.

The locusts are cited by Joel and by St. John in the Apocalypse, according to Oriental ideas. From the vast bodies in which they move, and from the desolation which marks their progress, they have been described under lofty metaphors, and conceived to be the scourge of THE ALMIGHTY. An † anonymous naturalist in Damir compares them, in the following particulars, to ten animals greater than themselves: they are said to have وجه القرس, *the face of the horse*; عين الفيل, *the eyes of the elephant*; عنق الثور, *the neck of the bull*; قرنا الایل, *the horns of the stag*; صدر الأسد, *the breast or chest of the lion*; بطن العقرب, *the belly of the scorpion*, (for which others read بطن العقاب, *the belly of the black eagle*, since the scorpion is less than the locust); حناح النسر, *the wings of the vulture, or condor-eagle*; فخذا الجمل, *the thighs of the camel*; رجلا العنقاء, *the feet of the ostrich*, and ذنب العیة, *the tail of the serpent*. Cazvini's Ajaieb' el Maklucât commences a description of them, similar to the sacred account.—

جراك — اورا به پارسی ملخ کویند و آن در صیف باشد سوار و پیاده و سوار آن بود که در هوا بر و پیاده آن بود که جهد چون بهار بود کیه بخورد (فیکذکت)

جراك. This is called in Persian ملخ. In summer there are two sorts; the equestrian and pedestrian. The equestrian is that which flies in the air; the pedestrian that which hops

* The Syriac renders ἀκρίδες, صخری, the Arabic الجراد, the Æthiopic አንጋሳ, the Persian ملخ, and the Coptic ορυγχε; concerning not one of which any dispute can arise.

† Cf. Bocharti Hiorezoicon—ed. Rosenmüller.

about at the commencement of spring, destroys the grass," &c. &c.

Thus, they are depicted in the Scriptures *as horsemen going forth to battle*: the Koran also calls them *the army* of THE ALMIGHTY; and the Kámús interprets the word المنظوم الجماعه من الجراد — "*the army of locusts.*"

Their annual ravages naturally made them continued subjects of allusion to Oriental nations: and connected, as they were; with the signal judgments which preceded the departure of the Jews from Egypt, they might be expected to have found a place in the writings of their poetic prophets. The land before them is described, with great force of imagery, as the garden of Eden; behind them, as a desolate wilderness. Travellers of all ages are unanimous as to the darkness caused by their flight, and the offensive smell of their dead bodies. Their appearance in Paraguay is described as that of a dark cloud, pregnant with rain; and the Abipones are said to snatch up their arms, and place themselves in battle array, from the idea that it is a cloud of dust occasioned by an approaching enemy. (Vol. ii. p. 344.)

There is likewise a considerable dispute respecting the wild honey, which has been confounded with manna. The Ebionitish Gospel contained these words: Το βρώμα αὐτοῦ * μέλι ἄγριον, ἢ ἡ γεύσις ἦν τῆ Μάννα, ὡς ἐγκρίς ἐν ἐλαίῳ; which latter part suggested the cavils concerning the ἀκριδες, which we have already noticed. These πέμματα (cf. Athen. Deip. l. xiv. c. 14: citat. suprâ) would not be at all consistent with the self-denying life, which John is represented to have led; and the account which Hegesippus has given of the manner of life adopted by James the Just, bears a striking analogy to that of the Baptist †.

‡ But from the description which Burckhardt. (Travels in Syria, p. 392, 393.) gives to us of the عسل بيروق, or wild honey of Beyrouk, which is stated to be a juice dropping from the leaves of the tree غرب, on which it forms a dew, and then falls to the ground, being collected in the months of May and June, we readily perceive how easily the two may have been confounded. The same is produced, in the same months, on the thorny tree ترشش. But this traveller conceives, that the

* Cf. Epiphan. Hær. xxx. §. 13.

† Cf. Routhii Reliquias Sacras, vol. i. p. 192.

‡ See Paul Rabe's discussion on the μέλι ἄγριον.

manna of the Israelites was collected from the ^{طمان} *Tamariak*, the exsudation of which is, to this day, denominated

^{ماني} *Mani*, or manna, (p. 468.) The Bedouins of Mount Sinai having cleared it from the dirt and leaves, which adhere to it, boil it; and after having strained it through a coarse cloth, place it in leathern skins; thus preserving it until the period of its re-appearance in the following year. In this state they use it, as honey, with their bread; and like that recorded in the Pentateuch, it dissolves as the sun acquires strength, and is only in abundance during years of copious rains. We may thus, if we be inclined to decide in favour of the manna, explain the process by which the Baptist was provided with it throughout the year.

But there is a wild honey totally distinct from it; as distinct from it, as the wild honey of Jonathan was from the Israelitish manna. Strabo and Diodorus Siculus write concerning a sort that had a very bitter taste; and the Greek authors mention a ^{μέλι θραϊον} *μέλι θραϊον*, which is made in hives; and a ^{μέλι έρεϊκαϊον} *μέλι έρεϊκαϊον*, which is dropped on heaths, &c. Bunting says of the latter, "Das die immer im herbst machen aus einem kräutlein, das die Græci *ερείκη* nennen, welches unserm Rosmarien an der Blumen und Gestalt nicht ungleich seyn soll." This bitter honey has by some been identified with the ^{δρυσόμελι} *δρυσόμελι*, or *ros mellis*; of which Buthner gives an account, like to that of Burckhardt: "Quod in arbores defluat, et postea coagulatus sed duratus aliquantulum in grumos, pellibus excipitur, colligaturque." Such may have been Jonathan's honey. The Persians speak of a wild sort, named ^{ترانکبین} *ترانکبین*, which some conceive to be the manna; and the wild honey of Mazenderaun is of well known celebrity. Strabo (Geog. l. ii. c. v.) notices its abundance: ^{εν δε τοις δένδροις σμυγνυργείσθαι και των φύλλων απορρέειν μέλι υπερ γίνεσθαι μὲν και της Μνδεας εν τη Ματτιανη, και της Αρμυνίας εν τη Σαμασινη, και τη Αραξινη.} Hippocrates asserts, that wild honey, unless it be mixed with other honey, is very debilitating; and Theophract mentions it as exsuding from rocks and trees. There is a species called by the Arabs ^{عسل نادر} *عسل نادر*, which, as its name imports, is supposed to be the sort commemorated in Scripture. Jahn, in his *Archæology*, defines wild honey to be ^{יְעַת וְדִבֵּשׁ} *יְעַת וְדִבֵּשׁ*, (cf. 1 Sam. xiv. 27.) and declares it to be different from that which bees deposit in the clefts of rocks, (which is the ^{דִּבֵּשׁ מַסְלָע} *דִּבֵּשׁ מַסְלָע* of Deut. xxxii. 13. and Ps. lxxxi. 17.) as well as from the manna. In most hot countries, bees make honey in the hollow

parts of high trees; yet it must depend upon the plants, from which they prepare it, whether or not it varies from that made in hives. Herodotus notices a homied composition, which resembles that from the ^{طرب} detailed by Burckhardt: *ἐν τῇ* (Καλλάττηβῳ) *ἄνδρες δημοεργοὶ ἐκ μυρικής τε καὶ πύρου μέλι ποιοῦσιν*. This is the ^{کرانکین} of the Persians. Schultz, Maundrell, Lichtenstein, and other travellers in the East, observed the wild honey, and almost unanimously concluded, that it was the food of the Baptist. Diodorus (xix. 104.) says, that the Nabathæans mixed it with water, and drank it; and to this practice we find repeated references in the poetry of the Asiatics. Whichever, therefore, was the *μέλι ἄγριον*, no difficulty exists in the sacred history; for either is adapted to the eremitical life of St. John.

We now proceed to other particulars in the third chapter of St. Matthew. At v. 6, the converts were declared to have been baptized by John in the Jordan, and to have confessed their sins. Although total immersions were practised in warm climates, and were connected with religion, both by the law of Moses and the Pagan systems, yet the term *βαπτίζειν*, or *βαπτίζεσθαι*, was applied likewise to partial ablutions. We do not deny that the primitive Christians were wholly immersed in the water; but that which was expedient in one climate, may be detrimental in another: and although the symbol of the Sacrament may vary, yet the Sacrament itself remains in equal force and vigour. But all the lustrations of the ancients were not total: thus the Scholiast on the Ajax of Sophocles, v. 663, remarks*: *ἔδος ἦν παλαιῶς, ὅτε ἡ φόνον ἀνδρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς καθάρσιν τῷ μιάσματος*. And in proof that *βάπτω*, in its Hellenistic sense, does not *invariably* imply immersion, we cite Dan. iv. 30, *ומשל שמיא נשמה יצטרע*, which the LXX have rendered *καὶ ἀπὸ τῆς ἐρώσεσ τῆ ἐράνου τὸ σῶμα αὐτῷ ἐβέβη*, which words are repeated in both, at c. v. ver. 23; from whence we arrive at the certainty, that *βάπτω*, *βαίνω*, and *βαπτίζω*, were often accounted equivalent to *צָבַע*.

Pfochenius, §. 97, has shewn, at v. 7, that *μελλόντων ἔργη* is pure Greek; yet it is a phrase that was habitual to the Jews†. Thus we read in Zephaniah i. 15. *יום עברה היום הזה*; and in Avoda Sara, f. 18. §. 2. *ומאין עברה אלה נהנים*; which is an explanation of the term according to Jewish ideas. Likewise, in v. 8. *κάρπος* has been shewn by Wetstein to have been used

* Cf. Kuinoel in loco.

† Cf. Schoettgen, in loco.

in a similar manner by the Greeks, notwithstanding it cannot but recal to our minds the פירין קדיש of the Rabbinical writers. Thus, in Coloss. i. 10. the Just are exhibited as ἐν παντί ἔργοις ἀγαθοῖς καρποφοροῦντες; and that it was not an unusual expression in the East, we infer from Ferdausi's verses on Kaiomers and Siyamak :

ز کیتی بدیدار او شاد بود
که بس بارور شاخ بنیاد بود

"Every one in the world delighted to see him (Kaiomers),
Because he was the stock of that fruitful plant" (Siyamak.)

At v. 11, there is an allusion to Jewish and Gentile phraseology, in the baptism of fire. The Jews continually asserted it in their writings, as the passage quoted by Schoettgen from Rabbi Afhu proves, (עיקר מבילותא דנורא הוא), which idea they founded on Numbers xxxi. 23. Plutarch (Prob. Rom. 1.) says, τὸ πῦρ καθαίρει καὶ τὸ ὑδὼρ ἀγνίζει: hence we find the epithet καθάρσιον frequently applied to it. Some have imagined ἐν δια δύοιν to be in this verse, and that it is equivalent to πῦρ πνεύματος ἁγίου; but this will entirely destroy the allusion, which is to a passage preserved in Sanhedrin, f. 39. §. 1. In the Gentile mysteries, the aspirant was forced to pass through the fire; and this custom prevailed in the rites of Moloch. Philostratus (Vit. Apollon. l. iii. c. 14.) observes: πλησίον δὲ τῆς (φρέατος) κρατῆρα εἶναι πυρὸς, οὗ φλόγα ἀναπέμπεσθαι μολύβδωδη, καπνὸν δὲ οὐδένα ἀπ' αὐτῆς ἄττειν, οὐδὲ ὀσμὴν οὐδεμίαν, οὐδὲ ὑπερχυθῆναι ποτε ὁ κρατῆρ οὗτος, ἀλλ' ἀναδιδόσθαι τόσουτον, ὥς μὴ ἐπερβλύσαι τοῦ βόθρου. Ἐνταῦθα Ἰνδοὶ καθαίρονται τῶν ἀκουσίαν ὄθεν οἱ σοφοὶ τὸ μὲν φρέαρ, ἐλέγχῃ καλῶσι, τὸ δὲ πῦρ, ξυγγνώμης. Thus Ovid, (Fast. iv. 788.)

"Omnia purgat edax ignis."

And Virg. (Æn. vi. 741.)

—————"Sub gurgite vasto

Infectum eluitor scelus, aut exurit igni."

Hyde (Rel. Vet. Pers. l. xxxiv. p. 414.) writing of the baptism of the Gabrs, gives this striking account of the practice.

"Pro infantibus non utuntur circumcisione, sed tantum baptismo, seu lotionem ad animæ purificationem internam. Infantem ad sacerdotem in ecclesiam adductum sistunt coram sole et igne, quâ factâ cæremoniâ eundem sanctiorem existimant. D. Lord dicit, quod aquam ad hoc afferunt in cortice arboris Holm: ea autem arbor reverà est.

هوم المجوس Haum magorum.... Aliàs aliquando fit immergendo in magnum vas aquæ, ut dicit Tavernier."

Here we perceive both water and fire necessary to the rite; and Chrysostom says, οἱ δὲ Αἰθίοπες ἐν τῷ βαπτισμῷ τῇ πυρὶ κίχρηται. But, in the Old Testament, fire is metaphorically represented as a purifying agent; and many of the expressions relative to human actions, and God's transactions with men, are figuratively borrowed from the metallurgical process. If we compare, therefore, these separate passages with each other, the βάπτισμος τῷ πυρὶ may allude to the tribulations which the first Christians underwent, as trials of their faith, which they were bound to exemplify by unshaken perseverance in good works; since these, in another part of Scripture, are denominated "*the fiery trial that awaited them.*" With respect to the allusion in the first part of the verse, it is only necessary to add, that the disciples of the Rabbin, and the newly-purchased servants of Jews, (like those of the fakirs, of Indian ascetics, the Greeks and Romans) were bound to pour water on their preceptors' or masters' hands, whenever they sat down to meals, or rose from them, and to loose their sandals, and, occasionally, carry them.

Modern travellers, who have noticed the winnowing process of the East, assert, that the πτύον, at v. 12, answers to our shovel. Eustathius mentions a winnowing instrument (λικμητικόν), which was used to separate the wheat from the chaff; and Homer (Il. v. 588.) thus describes the operation:

Ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἄλων
Θρώσκουσιν κύμασι μελανόχρρες, ἥ ἐρέβινθοι,
Πνέῃ ὑπὸ λιγυρῆ, καὶ λικμητήρος ἐρωῇ.

The πτύον in these verses appears distinct from the λικμητήρ; and if we may identify it with the θρίναξ, on the authority of Hesychius, the passage quoted by Suidas will determine it to have been in the form of a trident; but from the description given by the former, we see no reason for conceiving it to be the fan itself, although we cannot decide, whether the statement of Morier and others will apply to Judæa: we should indeed rather suppose it to have been an instrument like a shovel, which was used to throw the corn in the air, for the sake of subjecting it to the operation of the fan or λικμητήρ.

Wetstein remarks on v. 16. "Cœlum ei apertum est: tria significat, tonuit, nubes discesserunt, et lumen effulsit." Michaelis compares this passage to the third verse of the first chapter of Genesis, where he understands מִן to imply the same as the Syriac ܡܢ, "se demittere, vel incumbere;" presuming that καταλαμβάνειν is its Greek version. Zohar (f. xix. §. 3.) refers the Spirit of God to the Messiah, stating, that

"when he moved over the waters of the law; redemption was accomplished." The metaphor of the dove was common in the Jewish writings: in Chagiga (c. 2.) the Spirit of God is said to have been borne over the waters; like a dove (דור) brooding over her young. It was the general emblem of the Holy Spirit; and it was used by the Greek poets, to express purity and meekness. Kimbœl understands the words, "*fitu et more columbe*:" adding, "*verba Lucæ l. c. σωτηριῶν εἰς referenda sunt ad fulmen, ad nubem lucidam fulmen emittentem.*"

The voice from heaven; at v. 17, has been identified with the דבר ה', about which innumerable fables exist, and with the דבר ה' mentioned in the Psalms. It is worthy of remark, that פהם are referred to *φωναί*, in the Apocalypse; and Gregory, in his New Testament, annotates on *φωνή*, "*ὡς καὶ φωνή*." Various legends pervaded the Pagan world, that the voice of the gods was heard in thunder. The Mohammedans pretended, that the mission of their prophet was attended with similar phenomena, of which Abulfeda gives the following his-

tory: *حقا انا كانت الليلة التي اكرمه الله سبحانه وتعالى فيها : جاءه جبريل عليه السلام فقال له اقرأ قال له لما اقرأ قال اقرأ بسم ربك تعلم بالقلم علم الايمان ما لم يعلم فقرأها ثم ان النبي خرج الي وسط الجبل فسمع صوتا من جهة السماء يا محمد انك رسول الله و انا جبريل فقبلي و اتقا في موقعه يشاهد جبريل نحي انصرف جبريل*

"As the night approached, in which the Glorious and most High God honoured him, Gabriel (on whom be peace!) came to him, and said to him, Read. He replied, What shall I read? Gabriel said, Read in the name of thy God, who created mankind from clay*. Read, thy God is worthy of honour, who instructed men, by means of writing, in that which they knew not before. Having read these words, the prophet went to the middle of the mountain, and heard a voice from heaven, saying, O Mohammed! thou art the envoy of God, and I am Gabriel. Looking round him, and turning himself to the place, whence it proceeded, he beheld Gabriel, until he vanished."

The words which were heard at our Saviour's baptism; are taken from Isaiah xlii. 1. with a slight alteration. From a collation of the LXX, it has been supposed that *ἀνάντης* answers to *טין*, and implies *μονογενής*; but sufficient reasons for collating that version, in this instance, do not appear.

* Reiske translates *علق* *grumus sanguinis*: it also signifies clay.

DEBATES IN PARLIAMENT

RELATIVE TO THE CHURCH.

Report of Proceedings in the Session of 1825, continued from p. 217.

CATHOLIC EMANCIPATION BILL.

THE long delay, which took place between the first discussion of this Question in the House of Commons, and its final disposal, afforded a favourable opportunity for the people of England to give the subject their deliberate consideration, and to express their sentiments by the constitutional mode of presenting petitions to Parliament in favour, or in disapprobation, of the proposed measure. At first there appeared but few Petitions against the Bill, but when certain Members in both Houses began to exult in this silence, and to interpret it as the tacit intimation of the popularity of the Bill, then the voice of the multitude could be restrained no longer, and numberless Petitions were poured in from every quarter, praying that no farther concession might be made to the demands of the Roman Catholics.

With the exception of the Unitarians, there were but very few even of the dissenting congregations, which did not address Parliament in language of the strongest assurance, that they had every reason to fear for the cause of religious toleration, if the Papists should be admitted to additional privileges or power. When the Roman Catholic Emancipation Bill was printed, and the people saw distinctly what invasions of the Constitution they would have reason to expect, if it should pass; it became manifest, from the loudness of their remonstrances, that they did not deserve the charge of apathy, which was brought against them, while they hesitated for awhile to declare themselves.

HOUSE OF COMMONS. *Tuesday, April 19.*

SECOND READING OF THE ROMAN CATHOLIC RELIEF BILL.

Mr Francis Burdett moved the order of the day for the second reading of this Bill. *Mr. Brownlow* rose and declared that he no longer entertained his former sentiments

upon the subject before the House. Many of the grounds of opposition to Catholic Emancipation on which he previously stood were now gone; and many of those arguments, which he was once in the habit of using were removed or weakened. He no longer supposed that the Roman Catholic Religion affected the discharge of social duties, or detracted from allegiance; and he could hardly reconcile his present notions with the identity of those which he formerly held. All the alarm, that had existed in his mind, had been completely silenced by the evidence before the House. The honourable member then referred to the evidence of Dr. Murray, Dr. Doyle, and Mr. O'Connell, and proceeded to examine the proposed measures of making a provision for the Priesthood, and controlling the exercise of the elective franchise. He would incorporate the Roman Catholic Clergy closely with the State, and would take away political privilege from a class of persons to whom it had been unwisely entrusted, and bestow it on property, station, and character.

Mr. Banks opposed the Bill, and stated that the additions which were to be tacked to it, rendered it ten times more objectionable. The object seemed to be to raise the Roman Catholic Church to an equality with the Protestant Established Church. In Ireland there were 2500 parishes, and if all the priests were to be provided for, it would make a considerable draft on the Consolidated Fund. He concluded by moving as an amendment, that the Bill be read that day six months.

Mr. W. Peel seconded the amendment. If he might be allowed to judge of the public feeling on the question from that which prevailed in Staffordshire, where he principally resided, he would venture to say that it was as much against the measure as ever. It was only to observe the influence which the Catholic priests had over the minds of their flocks, to look forward with terror to the time when numbers should be admitted to take their seats within those walls. He thought the proposition to make provision for the Roman Catholic Clergy, was one of the most monstrous that could be suggested. If such concession were to be made to the Papists how could it be refused to other sects?

Colonel Bagwell briefly supported the Bill.

Mr. Dawson expressed his dread of consolidating the strength of a party in Ireland which was hostile to the religious establishment of this country, which was full of rancour for past triumphs, and ready to make the worst use of future concessions. He thought his honourable friend (Mr. Brownlow) had been dazzled by the eloquence, and misled by the specious moderation of several eminent and intelligent persons who had given evidence before the House. It was impossible to reconcile the turbulence and vehemence of Mr. O'Connell in Ireland with his moderation and forbearance before the Committee; it was impossible, upon any rational grounds, to reconcile the exaggerated statements in his speeches with his palliations and admissions before the Committee; it was impossible on any rational grounds, to reconcile his political principles with his political remedies. He (Mr. Dawson) was at a loss to understand how the same person, whose opinions he had heard before the Committee, could also be a friend to the principles of the honourable member for Westminster (Sir F. Burdett); how he could be at the same time the friend of universal suffrage and of the disfranchisement of the people of Ireland (hear, hear.) He was still more astonished at the evidence of Dr. Doyle, because there was the greatest possible inconsistency between his evidence as a political writer and the evidence which he had given before the Committee (hear, hear, hear). It was scarcely possible to conceive that the evidence which Dr. Doyle had given, in his capacity as a political writer, and as a witness before the Committee of the House of Commons, could proceed from the brain of the same man. The meekness and moderation which he exhibited before the Committee, contrasted with the fury and rancour which pervaded his political writings, must excite the most lively apprehensions as to the truth and justice of a cause which a man of Dr. Doyle's great abilities espoused in those double characters. There was no doubt that Dr. Doyle was the author of several pamphlets written under the signature of "J. K. L." These pamphlets, together with Twelve Letters on the State of Ireland, were filled with such rancorous and virulent attacks on the Church, as must excite the most lively fears in every man who was attached to the Protestant interests. Whether Dr. Doyle was considered as a legislator, a divine, or a citizen of the world, every passage in his writings breathed the most rancorous hostility to the laws, the Protestant establishment, and the Protestant population

of Ireland. He trusted, that though his honourable friend was converted, other members would not follow his example, but that they would examine the two documents, and declare whether it was possible, that the same man, who wrote the book, and who gave the evidence, could be right in both instances. The mischiefs attending this double dealing were incalculable; they rendered the settlement of this question almost impossible. The honourable gentleman after examining Dr. Doyle's evidence at some length, proceeded to shew what were the effects, when the objects of the Petition then before the House were carried into execution in 1687. At that period the first step was to remove all Protestants from the administration of justice. Protestant Judges were changed for Catholic, Protestant Magistrates were struck out of the Commission, and Protestant Corporations were disfranchised and their Charters taken away. After these preliminaries were settled, the next step was to summon a Parliament, in order to give the colour of law to the complete extirpation of the Protestants. Accordingly a Parliament was summoned in Dublin in 1689; and from the care taken to send orders to the Sheriffs to return none but Papists from the counties, and from the complete possession of the corporations by the Catholics, it was just such a Parliament as the most sanguine Catholic could desire. The House of Commons consisted of 228 members, eight of whom only were Protestants. The House of Lords consisted of 49 members, eight or nine of whom only were Protestants. Behold the Roman Catholics in full power, and what was the use which they made of it? The first act was to repeal the act of settlement, an act passed in the reign of King Charles the Second, for confirming the titles of forfeited estates. Next followed the Act of attainder, and 2,500 were attainted: the Catholics then got the Diocesan schools in their hands, introduced Popish fellows into the University of Dublin, appointed a Popish Priest to be Provost of the College, and to give the finish, they placed 26 parishes in the diocese of Dublin in the power of the Papists. He drew these events from history, that persons might compare the examples of past experience with the scenes now passing before their eyes.

Lord Milton replied to the arguments of the former speaker, by saying that there were no longer any partisans of tyranny to frighten us, and no King James struggling to overthrow the liberties of the country. The people had been barbarized by Laws enacted during the conflict between Roman Catholics and Protestants, and it was high time to remove them.

Mr. North supported the Bill, and employed a torrent of eloquence to show that the grievances of which the Roman Catholic complains are not imaginary. He would take the country gentleman—supposing him a man of considerable influence in the country, distinguishing himself upon Grand Juries, and in all his undertakings, by calm good sense and sound discretion, and enjoying the esteem and confidence of all the gentlemen in his county. He is to derive from all those distinctions what privilege—what advantage? Nothing more than the poorest 40s. freeholder in the county. Let us next take the professional man; take, for instance, the case of a gentleman who has been so often alluded to in these discussions. You allow him to enter into an ambitious profession—you urge him on to spend the best years of his life in the tedious studies of that profession, and when at length he has surmounted the difficulties, and begun to acquire for himself the esteem of the public, and to enjoy the advantages which attend it; when he is flushed with success and burning to go on, he is impeded by your law in his honourable career, and held fast, whilst his Protestant competitor passes on to distinction. This was a grievance, harassing, vexatious and galling, such as no man of spirit could bear without complaint, and so long as such a system continues, the country must remain discontented (hear). The honourable gentleman concluded, by ridiculing the idea that the Catholics of the present day, held the same principles by which they were governed in former times, and by affirming that the dangers apprehended from concession were remote and imaginary, whilst those which must result from denying their claims were near and imminent.

Mr. J. Daly voted for the Bill, and declared his opinion, that the Catholics would go on gathering strength, till they were in a condition to take by force what was not granted by fair means.

Mr. Goulburn rose amidst cries of "Question," and after many ineffectual attempts to be heard, the further Debate was adjourned till Thursday, and the House separated at One o'clock in the morning.

HOUSE OF COMMONS. Thursday, April 21.**ROMAN CATHOLIC RELIEF BILL.**

Sir F. Burdett moved the order of the day for the House resuming the adjourned debate on the second reading of the above Bill.

Mr. Goulburn rose, and began by remarking that the contents of the Bill now before the House afforded evidence, that they would incur danger by adopting the course they were now called upon to pursue. He stated then, and he would repeat it, that he could not comprehend the necessity of introducing all the securities, unless danger was apprehended. He proposed to examine the nature of those securities, to see how far they were applicable to meet the danger which they were intended to guard against, and to inquire in what degree they were calculated to afford protection against the risks which were likely to be incurred. Those securities were of three descriptions:—first, the declarations which were contained in the preamble of the bill; second, the oaths required to be taken in certain cases; and thirdly, that which was considered the great security, the commission for the purpose of assuring the Crown of the loyalty of those who were hereafter to hold high situations in the Roman Catholic church, by superintending and controlling the correspondence between the Catholic bishops and foreign powers. With respect to the first class of securities—those contained in the preamble of the bill—they did not appear to him to be valid. The first part of the preamble relates to the Protestant succession to the throne of these realms, which it set forth, was “established permanently and inviolably.” At present, the Protestantism of the throne, and also the Protestantism of Parliament, were provided for; but the moment this Bill was passed, the Protestantism of the Crown being preserved, it was declared, that it would be of no consequence what was the religious persuasion of those who filled high political offices in the state. The next point to which the preamble adverted was the discipline of the Protestant Episcopal Church of England and Ireland. He did not think it was intended to place any other religion on a level with the Established Church, but he had no difficulty in saying, there was in the Bill before the House a recognition of the Roman Catholic Church of Ireland. The Protestant Church at the Union was permanently fixed as the Established Church, but now there was an attempt made to place on a level with it the Roman Catholic Church of Ireland. As to the security which would be derived from the oaths that were to be administered to the Roman Catholics, they applied only to temporal matters, but left untouched the spiritual and ecclesiastical authority of a foreign power. By former Bills it was provided, that all the Catholic Clergy should be bound to the State by certain oaths, but by this Bill, it should be observed, that Bishops and Deans only could be required to take the oaths. He would proceed next to the third security, and this was the appointment of four Catholic Bishops, for the purpose of regulating the intercourse with the See of Rome of his Majesty’s subjects in Ireland. He congratulated England upon the protection which was thus provided for her institutions, and for the security of her civil and religious liberties by the appointment of four Roman Catholic Bishops, as guardians of the Protestant establishment! To the proposition for paying the Roman Catholic Clergy in such a manner as befitted their rank and utility, the right honourable gentleman declared he had no objection, but he could not consent to recognize their several dignities, or to give them all the character and station of a regular establishment, for that would be allowing the existence of two Bishops of opposite principles in religion to each diocese, and would be giving rise to inconveniences which must ultimately be attended with danger to the country. The Bill before the House in its present shape gave the Roman Catholics a power of combining, which they did not at present possess, and without attempting to magnify this danger, it was enough to point out its existence to justify his opposition to any thing that might have even a remote effect of bringing the Established Church into jeopardy. From a sincere belief, therefore, that the ultimate object of the Bill was the subversion of those principles on which the reformation was

effected, and the Revolution established, he should give his decided negative to the measure now under discussion.

Lord Binning supported the Bill upon the conviction that the Established Church in Ireland would be strengthened by taking from its ramparts that which tended rather to weaken than to defend it. The truth of its doctrines, if properly enforced, would do more for it, than all the penal laws now in existence. He congratulated the friends of the Catholics on the great progress which their cause had made, and trusted that the House would continue to send up Bills like the present, to the other House, until the united sense of both would impose on Government the duty of doing that which Parliament in its wisdom and justice thought fit to enact.

Mr. Wallace opposed the measure, and was followed by *Mr. Portman* and *Lord Falletort* who spoke in favour of it.

Mr. Canning began his address to the House, by some remarks upon certain Petitions which had been presented to it against the present Bill, and expressed his opinion that the language of such Petitions was to be ascribed to an extreme ignorance of the merits of the question. The right honourable gentleman animadverted with particular severity upon the Petitions which had come from Dissenters, and then proceeded to examine the objections, which had been urged against the Roman Catholics; and as the theological turn which he gave to the debate had some very novel and extraordinary features in it, we will extract some copious extracts from that part of his speech. What was it, he asked, which kept the Roman Catholics from taking their seats in that House? The oath against transubstantiation. But did the House forget, there might be men amongst their members who believed in consubstantiation—the doctrine which had been avowed and taught by Luther? Did they believe that man a traitor whose creed embraced the one, but rejected the other? He did not say there was no difference between the two opinions; but was that difference of a nature to justify the political distinction? That man who could make it a ground for exclusion from political power, who should contend that the one believer was to be admitted, and the other excluded from a seat in that House, must have a minute perception of the niceties of ratiocination, for which he might be envied as a logician, but which was wholly useless for the purposes of common life. (Hear, hear) The next ground of objection was, that the Catholics held the doctrine of exclusive salvation. Why, almost all the churches were exclusive on some articles; and let not honourable members who urged this objection forget that the Church of England held the Athanasian Creed—a human exposition of the great mysteries of Christianity (cheers)—and held it with the expressed declaration that they who differed from it could not be saved. With this fact before them, could the Catholics with any fairness be excluded from the enjoyment of their civil rights on the ground of believing in the doctrine of exclusion? The doctrine of absolution was the next ground on which the opponents of the Bill rested. He would admit, that in the abstract that doctrine was absurd; but the evidence before the Committee of the House of Lords went to prove, that the absolution depended on the disposition of the party receiving it, and not on the abstract power of the person giving. It depended on the sincere repentance of the party who received it, on his disposition to amend, and on his resolution to repair, as far as he could, any injuries he might have inflicted. Was this an opinion confined to the Roman Catholic? Let any man read the instructions for the visitation of the sick, as directed by the Church of England, and he would find that the power of absolving might be exercised, and was resorted to, when the sick party desired it. There were points in which, essentially, there was very slight difference between the two religions. He did not mean to say there were no important distinctions between the Protestant and Catholic Creeds. There were, he admitted, many distinctions, and they were such as made him heartily glad that the latter had separated from them; but they were not such, as that the one should be refused that eligibility to power which the other possessed. He did not wish to be understood as saying that there was no very material difference between the Church of England and some of those Christians who dissented from it; but let it be remembered, that while some honourable members turned up their eyes in astonishment at the thought of admitting to the privileges of the constitution those who differed from them in some minor points, they made no scruple of sitting and voting and acting in constant and social fellowship with those who denied the divinity of our Saviour. If there was a difference which at all could merit exclusion, this

was certainly a stronger mark of it than any which could be discovered between the Established Church and the Roman Catholics. The next objection—and it was one which he could not expect to have heard—that the Roman Catholics attached an over-weening value to the merits of human actions. Why, that he should consider more likely to operate for the good of the state, than a contrary doctrine. Was it likely to make men better subjects to believe that good works were of no value, but that faith was every thing? For his part, he should prefer as subjects of a state those men who believed that good works were of some value, to the men who held that works were nothing, and that every one was fated to his lot. (Hear, hear.) Neither did he see any valid objection in the argument drawn from the belief in the spiritual supremacy of the Pope. The question was not, whether it was acted upon by the Catholics, but whether it was acted upon in such a way as to make it dangerous to the state. He did not on this subject rest alone on the evidence of Dr. Doyle, but he must contend that the insinuations thrown out against the testimony of that reverend divine were not warranted by the fact. It was said as another objection to the concession of any political power to the Catholics, that they were (in Ireland) under the guidance of men whom they regarded with a veneration bordering on idolatry. He admitted the fact; but he laid the blame on another quarter. If they were idolatrous in their devotion to their priests, we were to blame; if they bowed down before idols, it was our persecution which had set them up. We had left them no other objects of political reverence. (Cheers.) Let us, however, lift up the veil of the constitution, show them the idol which we worshipped, point out the benefits that we enjoyed, and make them partakers of those benefits; and we should wean them for ever from the imputed crimes of political idolatry and superstition. (Cheers.) The right honourable Secretary then proceeded to contend that it was in vain to deny that the Roman Catholics laboured under heavy grievances. The penal code was dreadful, it set father against son, and wife against husband; it enticed into, and disordered all the relations of social and domestic life—it impoverished, degraded, and debased, and threw a million of human beings into a complete state of moral and political misery. He had seen with disgust these ingenious devices of oppression, but he now looked upon them with pleasure, a pleasure caused by the hope that he was looking on them for the last time. He next pointed at the absurdity of supposing that men, who by great industry and active exertion, had possessed themselves of wealth, would, when they got possession of political power, use it for the purpose of destroying the constitution. We cannot follow him through all his observations upon this topic, or upon the disfranchisement of the 40s. freeholders and the provision for the Roman Catholic Clergy: it will be enough to report that he concluded his speech by saying, that for the sake of their support, he should be anxious, if he could, to vote for those measures, but in case they should not be carried, he would not say that he would withdraw his support from the present Bill. He did not pretend to wed himself for life to either of those measures, but to the great question, to that question which involved the tranquillity of Ireland, and the welfare of the empire, he declared that he was wedded for ever.

Mr. Peel expressed his regret at being obliged to differ from his right honourable friend in opinion upon this great question, more especially as he cordially agreed with him upon every other occasion. He then entered into a defence of those who had petitioned against the Bill before the House, and insisted that the Clergy of the Established Church were, in an especial degree, called upon by the nature of the measure to come forward with their remonstrances. When the clergyman, said he, is told that the doctrine discipline and government of his church are established permanently and inviolably, and yet sees that it is intended to erect a modified establishment for another church, which holds as articles of implicit faith, those articles which he condemns as contrary to the Bible, has he not reason for thinking that the time is come, in which his duty compels him to introduce into his petition, matter which touches closely upon theological discussion? He must confess that he was himself somewhat surprised at the two first clauses in the preamble of the present Bill. They were as follow:—“Whereas the Protestant succession to the Imperial crown of this United Kingdom and its dependencies, is, by the act for the further limitation of the Crown and the better securing the liberties of the subject, established permanently and inviolably: and whereas the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland,

and the doctrine, discipline, and government thereof, are, by the respective acts of union between England and Scotland, and between Great Britain and Ireland, therein severally established permanently and inviolably." Now, why were these two clauses introduced into this bill? There was no clause in it which provided for the permanent and inviolable security of the Protestant establishment. These clauses had some connexion with the first bill that was introduced by the late Mr. Cranston; for they were there followed by a third clause to this effect—"And whereas it would tend to promote the interest of the same, and strengthen our free constitution, of which they are an essential part, if the civil and military disqualifications under which his Majesty's Roman Catholic subjects now laboured were removed." That clause was omitted in the present bill; for to say that the privileges which it conferred upon the Catholics were intended to promote the interest of the Church of England, and to strengthen our free constitution, would be an absurdity too great for any man at this time of day to think of believing. He had some apprehension from these two clauses being still inserted in the preamble, that there was in the enactments of the bill something pregnant with hidden danger to the constitution. The right honourable gentleman investigated the other clauses of the bill, and maintained that the constitution was virtually altered by them, the bill of rights repealed, and the security of surrounding the throne with Protestant councillors removed. All the proffered securities, in return for these invasions of the constitution, he considered nugatory and delusive, he therefore preferred abiding by the bulwarks which the law had already provided, for securing the Protestant predominance of this Protestant government. When he compared the conduct at present pursued by this government, with that pursued by the legislature of a neighbouring nation, when a law was in agitation for inflicting death upon those who offered insults to certain mysteries in the Roman Catholic church, the firmer he became convinced, that the Protestant principle of predominance afforded a greater security than was likely to be provided by any other for the preservation of civil and religious liberty.

Mr. Brougham disclaimed any intention of troubling the House with any enlarged expression of his own sentiments upon this vital question. He only wished to have it clearly understood, on his own part at least, that he voted for the old, known, and not-to-be-misunderstood measure of Catholic Emancipation. The accompanying measures which were to be annexed to the bill were pregnant with difficulties, and the vote on that question to night, ought not to be understood to bind the sentiments of any member upon these ulterior plans. He had thought fit to express his doubts, upon each of the plans. He might be wrong in the views which he had taken, and he was prepared to hear the opposite case made out—but he was not singular in taking these views. He was quite ready for the discussion of the new topics; but he must be allowed to say, that they had no necessary connexion with the Catholic question. His opinion upon that question was clear from all doubt. On all grounds upon which he had ever heard it argued, on all motives of expediency, or dictates of policy, ever suggested, the question stood where it did before; nor could it be influenced by either of those considerations. Policy it was not at present, and still less could it be referred to expediency; it was rather necessity, for the safety of the empire depended upon the use which the Parliament might make of this, perhaps the last opportunity it would have, for granting as a matter of grace that which would otherwise be extorted from them in the hour of peril and adversity. There were, however, very good reasons to induce them to look forward from the effect of their own proceedings to a triumphant majority in that other house, where alone the question had been for many years rejected.

The House then divided.

For the original motion	-	-	268
For the amendment	-	-	241

Majority for the second reading	-	27
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HOUSE OF LORDS: *Monday, April, 25.*

CATHOLIC QUESTION AND THE CORONATION OATH.

His Royal Highness the Duke of York presented a Petition from the Dean and Chapter of Windsor, against acceding to the demands of the Roman Catholics. *His Royal*

Highness took the opportunity of delivering his own sentiments upon the question, nearly in the following terms:—I hold in my hand a petition from the Dean and Chapter of the Collegiate Church of St. George, Windsor, praying that no further concession may be made to the Roman Catholics. I am sure that any representation from so learned and respectable a body will be received with the attention which it deserves; and therefore I should not have troubled your lordships with any observations in support of it, if I did not feel that this was an occasion on which any man may well be permitted to address your lordships. I do this more readily on the present occasion, because, feeling that I have not the habit of taking part in your discussions, I will not interrupt the progress of the debate on the Bill to which the Petitioners refer, if it should come into this house. It is now 25 years since this measure was first brought into discussion. I cannot forget with what events that discussion was at that time connected. It was connected with the most serious illness of one now no more; it was connected also with the temporary removal of one of the ablest, wisest, and honestest ministers that this country ever had. From that time, when I gave my first vote on this Question, to the present, I have never seen any reason to regret or to change the line which I then took. I have every year seen more reason to be satisfied with my decision. When the question comes regularly before your lordships, it will be discussed much more fully and ably than I can do it: but there are two or three subjects on which I am anxious to touch: one is, that you place the Church of England in a situation in which no other Church in the world is placed; the Roman Catholic will not allow the Church of England or Parliament to interfere with his Church, and yet he requires you to allow him to interfere with your Church, and to legislate for it. There is another subject, still more delicate, on which I cannot, however, help saying a few words. I speak (I beg to be understood) only as an individual: I desire not to be understood as speaking for any body else: but consider, my lords, the situation in which you place the Sovereign. By the coronation oath, the Sovereign is bound to maintain the Church established, in her doctrine, discipline, and rights inviolate. An Act of Parliament may release future Sovereigns and other men from this oath, or from any other oath to be taken: but can it release an individual who has already taken it? I speak, I repeat it again, as an individual; but I entreat the House to consider the situation in which the Sovereign is thus placed. I feel very strongly on this whole subject; I cannot forget the deep interest which was taken upon it by one who is no more: and the long and unhappy life in which—(Here his Royal Highness was sensibly affected). I have been brought up from my early years in these principles; and from the time when I began to reason for myself, I have entertained them from conviction; and in every situation in which I may be placed, I will maintain them, so help me God.

The following is the clause in the Coronation Oath, to which His Royal Highness alluded in the course of his address to the House.

“Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, AND THE PROTESTANT REFORMED RELIGION ESTABLISHED BY THE LAW? And will you preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such rights or privileges as by law do, or shall appertain unto them, or any of them?” “All this I do promise to do.”

HOUSE OF COMMONS. *Friday, April 29.*

PROVISION FOR THE ROMAN CATHOLIC CLERGY OF IRELAND.

Lord J. L. Gower rose to move, “that it is expedient to make a provision towards the maintenance of the Secular Clergy of Ireland,” and introduced the subject by a long panegyric upon the Roman Catholic Priesthood. He would not enter into any minute details as to the proposition which he was about to submit, because his task was simplified by a sound precedent, viz. the present establishment of the Presbyterian Clergy of Ireland. That body had been supported by statute since its first settlement in the country. A direct salary was granted in 1652, and a *Regium donum* in 1719. He would estimate the parish Clergy in round numbers at 2000, and propose to allow to a certain number under the first class, 200*l.* a year each. To 800 under the second 120*l.* a year each; and to 1000 under the third class, 60*l.* a year each. He

would also allow four Archbishops 1500*l.* a year each, twenty-two Bishops 1000*l.* a year each, and twenty-six Deans 300*l.* a year each.

Colonel Bagwell seconded the motion.

Mr. Leslie Foster opposed it, and declared that he never could give his support to such a measure, unless the Crown had some authority in the appointment of the Catholic Bishops. Were there any consideration which would persuade him to adopt the proposition, it would be upon the understanding that the sums exacted of the peasantry should be given up.

Mr. Hume thought it impossible for any man to form a sound opinion as to the expediency of the noble Lord's motion amidst the mass of contradictory evidence before the House. It was impossible to say, after the examination of *Dr. Doyle* and others, whether the proposed provision would not be the means of exciting fresh discord in Ireland, instead of preserving peace and unity. But he would go further, and would not consent to the measure unless similar grants were made to the Dissenters. Was a paltry sum of about 14,000*l.* a year, all that was allowed to the Presbyterian Clergy, a sufficient precedent to call upon the House for 250,000*l.* for the Roman Catholic Priesthood? He concluded by moving an amendment, "That a select Committee be appointed to enquire whether the Catholic Priesthood, and all dissenting ministers from the Established Church of England and Ireland, and from the Established Church in Scotland, should be paid annual stipends."

Mr. William Banks opposed the original motion, as being unjust to Protestants of all denominations, but especially to Protestant Dissenters, who would have to pay three bodies of Clergy, their own, those of the Establishment, and the Roman Catholic.

Mr. P. Courtenay could not give his consent to the present motion, although he was always ready to support Catholic Emancipation. He did not think the Roman Catholics had any decided hostility to the Protestant Religion, or that they would subvert the Established Church to substitute their own.

Lord G. Cavendish was of opinion, that an ample provision for the Roman Catholic Clergy, such as would render themselves more enlightened, would enable them to enlighten their flocks, and to be of great benefit to the country.

Mr. Peel said that there was no instance of a State, in which they could find a sum of 250,000*l.* annually paid to support a Church over which there was no control; and therefore he considered that the House was not in a condition to vote for such an arrangement. How could Parliament call upon persons entering upon public offices to sign certain declarations, when they vote a sum of a quarter of a million to support the religion against which they protest? It appeared to him that the extreme precipitation with which this measure was urged on, in our imperfect state of information, was at variance with the principles of the constitution, and as such he should oppose it.

Mr. Wynn said, that one of the strongest recommendations of Catholic Emancipation he had always considered was, that it was likely to lead to a measure of this description. He considered the proposition as one abstractedly right, and *a fortiori*; if, by acceding to it, he could gain one additional vote in support of the measure of Emancipation, he should be most happy to give it the precedence, and pledge the House to its adoption. He would beg to remind his right honourable friend (*Mr. Peel*) that a measure of this nature had had the support of a Pitt, a Castlereagh, and a Cornwallis: he had heard *Mr. Pitt* say that "this and this only was the security he considered of importance; that he disapproved of securities depending on religious opinions; but that the best of all securities was to render the Clergy as connecting links between the people and the government" (hear); and this was a pecuniary provision for them. No man who advocated further concession to the Roman Catholics, had ever argued; none indeed but an idiot would assume that the mere measure of Catholic relief, if passed into law, would necessarily put an end to the turbulence and discontent which had, unhappily, so long prevailed in Ireland. Undoubtedly much benefit was expected to result—first from the accomplishment of that measure, followed up, as it was concluded it would be, by regulations and subsidiary measures, calculated to correct existing and local evils.

Mr. R. Martin had good reason to believe, that the Roman Catholic Clergy with the greatest sincerity did not wish for the measure, because their influence with the people would be diminished in proportion to their connection with the State. Why then, it would be asked, did he support the motion? Because he should have the satisfaction of stating in reply to any expression of discontent in consequence of certain assessments

laid on the Catholics, "True, we have called upon you to repair Protestant Churches, but recollect we Protestants are also taxed to support your religious institutions."

Mr. Spring Rice observed that he should support the present Bill. First, because he knew that the Roman Catholic Clergy of Ireland, were more powerful than the Clergy of any other communion, except those of the Established Church, and therefore it became more desirable to place them in an amicable relation with the State; and, secondly, because the population of that persuasion were the poorest in the empire, and who consequently stood more in need of relief from a contribution to their own pastors, being obliged by law to support the religion of that State (hear.) He would say, as a mere matter of finance, that no measure could apply more efficaciously, as a benefit to that population, than to be relieved from the maintenance of their own Clergy, always recollecting that the law had imposed upon them the necessity of supporting another Priesthood (hear.) And, speaking of the Catholic Clergy, he would appeal to the Irish Members of that House, whether in their capacity of magistrates and administrators of the law, they had not uniformly experienced the most active and zealous co-operation from the Roman Catholic Clergy in their respective counties? He should refer to the evidence of a most enlightened and venerable character, a relation to his own, Mr. Justice Day, late a Judge of the Court of King's Bench in Ireland, as to the conduct of the Roman Catholic Clergy. To remunerate such men by a fair and constitutional grant, must be productive of the highest benefit. The argument of economy would not, he was persuaded, weigh with the people of this country when they contemplated the greater good. And, as a gentleman and a magistrate, he most conscientiously assured the House, that if in either, or both characters, he was able to have upheld attachment to the laws, and the punishment of evil doers—and he believed he might take the credit of not being inefficient—he was, he declared, enabled so to act through the unwearied co-operation of the Catholic Clergy of his county (hear.)

Mr. Goulburn said he could not support a proposition like that before the House, unless they had further information to guide them. The Bill in his opinion made a provision for those who were not very anxious to receive it, and who would be especially unwilling to receive it hereafter, when they came to understand the conditions with which it was coupled.

Mr. Calcraft supported the motion, and thought it a little extraordinary that the two right honourable gentlemen who had the best opportunities of acquiring information on the state of Ireland, should be the loudest in complaining of their ignorance upon the subject.

Mr. Creevey declared his opinion that the Roman Catholic Clergy ought to be paid out of the funds of the Establishment.

Mr. Brougham supported the measure on the ground that the numbers of the Roman Catholics gave them a claim which no other Dissenting Sect could allege, but stated that he voted on the understanding that no increase should take place in the influence of the Crown.

Mr. Plunkett gave his assent to the Bill as a measure likely to cure the jealousy of the Roman Catholics, who could no longer complain of having to contribute to the support of a Clergy whose doctrines they disapproved, without the reproach being retorted upon them by the Protestants.

The House then divided.

For the Resolution - - 205

Against it - - - - 162

Majority - - - - - 43

The measure was afterwards abandoned, upon the loss of the Roman Catholic Emancipation Bill in the House of Lords.

HOUSE OF COMMONS, Friday, May 6.

ROMAN CATHOLIC RELIEF BILL.

Mr. Brougham moved the order of the day for the House resolving itself into a Committee of the whole House, on the Roman Catholic Relief Bill.

After *General Gascoyne* and *Sir T. Lethbridge* had spoken at great length against the principle of the Bill, *Mr. Peel* rose and declared that he still felt it his duty to enter his decided protest against the measure, but as an understanding prevailed in the House, that it should not be divided on the present occasion, he would not call for a division.

The House then resolved itself into a Committee. *Mr. Macdonald* in the chair.

The Bill having been read a first and second time,

The *Speaker* rose, he said, to occupy the attention of the Committee but for a very short time. After the recent and very elaborate discussion which this subject had undergone, he very much doubted whether any person could say any thing now with regard to it, and he certainly was not prepared to arrogate to himself the capability of doing so. He was perfectly aware, that according to the strict rules and forms of the House, the present stage of the Bill under consideration was neither the most convenient, nor the most regular occasion, for any member to state his opinion with regard to it; but as his opinion on the question remained entirely unchanged, and as this was the first opportunity, and perhaps it might be the last, on which he should be enabled to address the House on the measure, he trusted he might be permitted to say a few words. (Hear, hear.) Nothing, then, which he had heard or read had relieved his mind from the serious apprehensions with which it was filled with regard to this great, and, as he thought, most dangerous measure. (Hear, hear.) Having said thus much, he could assure the Committee that he had no amendment to propose, nor did he wish to press a division, particularly after the opinion of the House had been so decidedly expressed on that point. However painful it might be to him to differ from the majority of the House—however painful it might be to his feelings to differ from the opinions of those whose opinions he ought to respect, and on whose opinions he in almost every case placed the greatest reliance; and, above all, notwithstanding he felt that the course he was now pursuing was a great evil, and to be justified only by the necessity of the case, still feeling that a question of this kind admitted of no compromise, so long as he retained his conscientious objections to the question of emancipation, he should be ashamed of himself if he did not declare them (Hear). He hoped that the Committee would pardon him for having troubled them with these few words. He had, as he before stated, no amendment to propose, nor was he aware that it was intended to propose any, or to come to any division in the Committee. He had been anxious not to remain silent with regard to the present Bill, the only public measure with which he had interfered since he had had the honour to fill the chair (Hear, hear).

In the discussion of the different clauses of the Bill which followed, the construction of the qualification oath occupied considerable time.

Mr. Bransby Cooper professed himself at a loss to understand how any good Catholic could take the oath at all. *Mr. Brougham* observed, that it was to be exacted of those only who were to exercise some public function. *Mr. Peel* thought it rather extraordinary that the Roman Catholic should be relieved from taking the oath of supremacy, while the Protestant would be still called upon to swear "that no foreign prince, prelate, state, or potentate, hath or ought to have any power, pre-eminence, or authority, ecclesiastical or temporal in these realms." The same right hon. gentleman also objected to the legal recognition of the Pope's authority, and exposed the absurdities involved in that part of the arrangement, which enjoined the appointment of a Roman Catholic commissioner. "No Commissioner," said he, "would like to question the loyalty of a man, who had not been convicted of a disloyal act. There is nothing more vague than the idea attached to the words loyal and disloyal."

Upon *Lord Ennismore* expressing a hope that the Bill would not be pressed to a third reading until the Clergy Provision Bill was passed, *Mr. Brougham* contended that the measure for the maintenance of the Clergy would be quite out of the question, unless they first gave emancipation.

The Bill was ordered to be printed, and read a third time on Tuesday next.

HOUSE OF LORDS, Tuesday, May 17.

ROMAN CATHOLIC RELIEF BILL.

The *Earl of Donoughmore* moved the second reading of the Bill from the Commons in a very short speech.

Lord Colchester met the question by shewing the unreasonableness of the demands of the Catholics, and the danger of conceding to them. The property of Roman Catholics, as his lordship observed, was protected in the same way as the property of others. They were admitted to the full career of military honours, and now they insisted upon the full, free, and unqualified enjoyment of political privileges. Without multiplying allusions to former times, he would confine himself to examples of the period in which we now live, and prove from the present temper of popery, that Papists were not likely to make a good use of power. The most prominent person among the Roman Catholics for character, learning, and abilities, was Dr. Doyle, and one of the declarations of Dr. Doyle before the House was, that the Roman Catholics could not receive the doctrine of supremacy as held by the Church of England. The Catholic Bishops took an oath to hold sacredly "*consilium domini Papæ*." Was there to be one sort of allegiance for his Majesty's English, and another for his Irish subjects? As to the election of Bishops, a curious provision was made in the Bill: it was to be a kind of domestic nomination. The Sovereign was not to interfere. Much had been said of countries, where Protestants enjoyed civil liberty under Catholic rulers. This might be where princes are despotic, and can put an end to the influence of a dangerous subject at once, but it would not do in a state where the constitution is popular, and where a man of talent and address can elevate himself to a share in the councils of his Sovereign. He concluded by moving that the Bill be read that day six months.

The Marquis of Anglesey felt convinced that emancipation was not the object of the Roman Catholics, but that they aspired to Catholic ascendancy. They threatened a trial of strength, and if it must come to a struggle, he thought the sooner the matter was brought to an issue the better.

The Marquis of Camden was of opinion that the time had arrived when concessions should be made to the Roman Catholics, and entered with great feeling and earnestness into a description of the opportunities which he had enjoyed of witnessing the loyalty and zeal which the inhabitants of the south west of Ireland had displayed, when their assistance was required against the common enemy. He entertained great love and affection for Ireland. He was bound to it by strong ties, and he thought that its welfare would be best consulted by passing this Bill.

Lord Darnley agreed with all that had been said by the noble Lord (Camden) and thought it absurd to argue that any thing was to be feared from the measure while they had a Protestant King, a Protestant Commander-in-chief, and a Protestant army.

Lord Longford said, that he could not see how it was possible to draw the line between the points where spiritual and political influence began. The Catholic priesthood were always eagerly and jealously employed in quest of power, and the power they exercised over the people was unlimited. With all this influence they refused to submit to that control to which our own establishment yielded, and what view was to be taken of this refusal, when it was coupled with the fact, that they admitted of control elsewhere? Without a decided Protestant ascendancy, he could see no security for Protestant interests. He was satisfied that the right of the proposed change did not exist, that necessity did not exact it, and that expediency did not require it.

The Bishop of Llandaff declared his sentiments in one of the most argumentative and luminous speeches that were ever delivered before the House. He contended that the supposed benefits expected from the measure could not be obtained without the sacrifice of some essential principles of our Protestant Constitution and Government. The very preamble, said he, of the Bill sets forth that the Protestant Episcopal Church of England and Ireland are established permanently and inviolably, and make a direct acknowledgment not only that some religion is essential to the constitution, but also that it shall be Protestant and Episcopal. His Lordship then proceeded to argue that the Roman Catholics are not excluded merely on account of their theological tenets, but because they are what they do not choose to call themselves, PAPISTS. My Lords, said the Right Rev. Prelate, I beg it may be distinctly understood, that I do not mean to use this term as a term of reproach, nor with the slightest intention to give offence. I have too high a respect for the general body of the Roman Catholics, to intend any such thing. But it is necessary, it is unavoidable, in the course of argument I have to pursue, that this their fixed and (I believe) unalterable characteristic should be kept in view. If, therefore, I should happen to use the terms Popery and Papists more frequently than I may wish to do, or than may be acceptable to many who hear me, I trust it will be excused. I certainly will endeavour to abstain from them as far as circumstances will permit.

What then, is the distinguishing feature of the real Papist? It is, my Lords, the acknowledgment of the Pope's supremacy,—the acknowledgment, that, in certain respects, the Pope has an authority over the whole Christian world; and, consequently, that in whatever country, or under whatever government, the members of the Church of Rome are placed, they owe to him, as their supreme head, a special allegiance, and are bound, by an obligation paramount to all others, to render him homage and obedience.

His Lordship next examined the extent of the Papal pretensions and prerogative, and maintained, that under whatever definitions and limitations, and although spiritual in its purpose and effect, the power of a foreign Potentate cannot be exercised in this country without a palpable interference with the authority of the State, and cannot be carried into execution without a perceptible and powerful influence upon men's temporal interests. The learned Prelate fortified his assertions, that a divided allegiance only can be expected from those who acknowledge the Pope's supremacy, by a reference to authorities which are allowed to be unexceptionable; and after adducing examples from the evidence lately taken before Parliament to prove that the tenets of the Roman Catholics are unchangeable, his Lordship concluded by appealing to the House in defence of the position on which he set out. While these continue to be the avowed tenets of the Roman Catholics, again I ask, are they not really *Papists*? and can their admissibility to the same power and trust with other subjects be reasonably claimed, or safely granted?

My Lords, in making these observations, let me once more disclaim any sentiments of ill-will, any hostile or unchristian feelings towards those who are objects of them. My Lords, if I know myself, I am not of an intolerant spirit; and it is painful to me to seem opposed to a body of men whom I know how to respect and esteem. In the early part of my professional life, I lived in habits of social and friendly intercourse with persons of distinction among them, for whom I entertained a sincere regard. With others of the same description I have since cultivated acquaintance, and hope still to continue doing so. I can honour a Papist, who is a Papist indeed; and I can honour Dissenters of other denominations, who are Dissenters indeed. But I cannot equally honour those who affect an approximation of sentiment to ourselves in matters even of essential importance, where there can be no real agreement. The best foundation of unaffected good-will between parties thus differing in religion, is, in my opinion, an honest and ingenuous avowal of such difference, without compromising our own principles, or being intolerant of those of others.

One more observation, my Lords, I cannot forbear to offer. The declared object of the proposed measure is to conciliate the Roman Catholics. But has it been sufficiently considered, what may be the result, with respect to the great mass of the *Protestant* community? The effect, even in removing dissatisfaction from the *lower orders*, at least, of the Roman Catholics, appears to me exceedingly doubtful, if not hopeless. But supposing it to have that effect, what are likely to be the feelings of our Protestant fellow subjects? What can be expected but a revival of those protracted and acrimonious controversies which, from the Restoration to the Revolution, so vehemently agitated the public mind? A struggle might probably ensue; and not only would it, under such circumstances, be the natural *inclination* of the clergy of our Establishment, but it would become their bounden *duty* to press forward in vindication of their own spiritual rights and liberties, and those of the Laity committed to their charge. I have no fear, my Lords, of the issue of such a struggle. When I look around me, and see the daily increasing phalanx of able and learned defenders of our Church, I cannot doubt of a favourable result; and having now passed the meridian of life myself, it gives me increased satisfaction to contemplate such a prospect. Nevertheless, my Lords, I cannot but deprecate any course of proceeding that may render such a conflict necessary. I am too conversant with polemics, (perhaps have been too much of a polemic myself,) not to know that these contests unavoidably engender strife, and enmity, and bitterness, of which no one can foresee the termination.

My Lords, for these reasons; among many others, I cannot but view the present Bill as most objectionable in its principles, and ill-calculated to produce any such effects as would justify your Lordships in suffering it to pass into a law. I must therefore meet it with my decided negative.

The Bishop of Norwich supported the Bill, and spoke of the existing disqualifications of the Roman Catholics as oppressive and insulting.

The Bishop of Chester began his address to the House by a candid declaration, that his present sentiments upon the subject of Catholic Emancipation were in opposition to

his early sentiments. The change, he said, was not recent, but if aught had been wanting to the fullness of his conviction, he should have found it in the evidence lately delivered before Parliament, nay, in the very portions of that evidence on which the advocates for legislation in this instance principally rely. His lordship then went on to protest against the unfair insinuation which had been so often repeated, that the Episcopal Bench could not come to the decision as impartial judges, because they were influenced by interested motives. The same charge might with equal justice be made against other Lords, who, as great proprietors of the soil, might be accused of giving their support to this measure from temporal considerations of danger to their possessions. "My Lords," said he, "I have heard a great deal, though not so much on this evening's debate, of the injustice and cruelty of debarring four millions of our fellow subjects of their indefeasible and unalienable rights: but if this momentous question is to be determined upon principle, it can make no difference whether the claimants are forty or four millions. If concession be just, let it be made to four men as well as to four millions; for, in a matter of mere justice, the element of numbers ought not to enter into the calculation. But, let me ask, what is the meaning of the words 'debarred of their indefeasible and unalienable rights,' which some have called civil, and others, with more propriety, natural rights? Is there any civil right which an individual in a state may not be called upon to forego, when public expediency requires its relinquishment (Hear, hear)? Is not this principle recognised by our own Constitution, and to a degree that seems to have escaped the notice of noble lords, who talk so loudly of the injustice of excluding from political power, a certain number of the King's subjects: for that after all is the real question (Hear). It seems to me as unjust to exclude an individual from a share in the enactment of laws, merely because he has not a certain amount of property, as to exclude him because he professes tenets incompatible with the religion of the State. I can find no real difference between the two cases, and the only answer will be, that in the one case the criterion of qualification is certain, and in the other uncertain. The principles of the Roman Catholics are certain and notorious, and in both cases the fact is, that the civil right is concluded and foreclosed, because it is required by public expediency. Give me leave to say, that the very same principle is recognised by the friends of the present measure. It appears to my mind, that the right to have a voice in the legislature is not a more sacred right than that of having a voice in the election of legislators, and that to deprive any body of men of that right, is a greater violation of natural justice than to shut them out of the legislature entirely. Yet this is the very injustice which the great advocates of this Bill propose to effect." His lordship next alluded to the troubles and distress which prevailed in Ireland, and which it was said would be removed by the measure under debate, but in his opinion it was a condition of society which required prompt and vigorous measures of statistic legislation, which could only be remedied by a more equitable system generally, by a purer administration of justice in the lower departments, by a revision of the revenue laws, by the establishment of institutions for education, and, what would lead to all the rest, by the return of the natural proprietors of the soil. Could it be expected that the present Bill would produce content and pacification, when it must be notorious that if the great body of Roman Catholics in Ireland had any religious feelings at all upon the subject, they must go a great deal further than the narrow limits of this enactment, and would not be satisfied, until they advanced from equality to superiority and supremacy. The Catholic priesthood could not but aim at the subversion of the Protestant Church, and contemplate the erection of their own upon its ruins, every opposition therefore ought to be given by sincere Protestants to a political step which gives facilities to the attainment of that object. The right reverend prelate then called the attention of the House to the statements made by Roman Catholic leaders and doctors at public meetings, and in productions that issued from the press, to shew the temper by which they were governed, the hostility they entertained to the Protestant establishment, and the expectations they indulged of abolishing tithes at least, if not of appropriating them to their own priesthood. From this topic he proceeded to an examination of the spiritual power of the Pope, as alleged to be contra-distinguished from temporal authority, quoted modern examples to prove that the ecclesiastical supremacy of the sovereign pontiff, had repeatedly been exercised against the rights of Kings and States, and reminded the House that the *ultima ratio Papæ*, by which the Roman See claims a power of releasing subjects from their allegiance; had been recognized when Pope Pius VII. issued a bull in favour of Buonaparte, and absolved the French Prelates and Clergy from the oaths

which they had taken to the Bourbon family. His lordship concluded a very long and able speech, nearly in these words. "The age, and the mighty events that have occurred within it, are sufficient to teach us that we must not be too confident that any particular end will arise from a certain cause; circumstances and their effects cannot at all times be correctly calculated, but still I have a strong opinion as to what may be the consequence of this concession, should your lordships be inclined to grant it. Still, however, I have confidence in that Providence who has hitherto protected our Church, and who will continue to protect, so long as it performs its duty fairly, uprightly, and conscientiously, to those committed to its care; but I cannot consent that we should undertake a great and perilous danger, or that we should make an inroad into our constitution when we may sacrifice our safety to the chance of conciliation, and injure ourselves without conferring any adequate benefit on others. These, my lords, are some of the reasons which will induce me to give my vote in the negative this evening. They are certainly far from being satisfactory, but I trust that they will be sufficient to induce you carefully to consider the vote you are about to give, and I implore you again, on behalf of the Protestant interest, not to pass a bill that may be pregnant with such danger."

Lord Limerick said, he had not expected to hear a speech from the right rev. Prelate, which recommended intolerance and oppression. He admitted that the evil of non-residence existed too much; but the right rev. prelate's address went to irritate every class of the Irish people, landlords, tenants, Protestants, and Catholics.

The Marquis of Lansdown began by saying, that before he entered on the general merits of the question, he would deliver a few words on the arguments used by the Right Rev. Prelate on the other side. The Right Rev. Prelate had laid it down, that the enjoyment of every civil right should be regulated by expediency; and here he must observe, that if the right Rev. Prelate rested his objections on the ground of expediency, he was, in all the other arguments which he had used, combating with a shadow; for if the ground of political expediency existed, the discussion on the theological grounds was not necessary; but if, as he (Lord Lansdown) had often contended, and was again prepared to contend that night, the expediency for excluding six millions of people from their civil rights had long ago ceased to exist, it must follow that they ought to be admitted to the enjoyment of those rights which were theirs in common with all other British subjects. He would contend, that the expediency of exclusion, if it were even well founded, had long since ceased, and that a regard for the security of property, for the peace of the country, and for the stability of the Church itself, dictated the propriety of putting an end to the system of exclusion, which had proved one of the greatest evils that Ireland ever experienced. The Right Rev. Prelate had said, that in the course of his recent studies, he had found reason to change his opinions on this question, in consequence of evils existing, connected with the state of Ireland; but he had not informed their lordships how many of those evils had arisen out of the nature of the Catholic disabilities, nor how the great statistical remedy (a word which the Right Rev. Prelate seemed to have borrowed from Sir John Sinclair) should be applied, without removing those disabilities—he had not stated how they were to acquire in Ireland a Catholic gentry and yeomanry without a system by which the one and the other might be protected and conciliated. The Right Rev. Prelate, in enumerating the causes which produced the disturbed state of Ireland, had overlooked one circumstance which he might have remembered—that in that country there was the singular anomaly of a Church establishment which was not of the religion of the great body of the people. How would he apply any remedy which would secure the stability of that Church without embracing a measure that would have the effect of conciliating the great body of the people? The noble Marquis went on to contend, that it was unfair to take objections to the Roman Catholic religion as it now existed, in its tenets of doctrine and discipline, from the principles which might have been in operation ages ago. The altered condition of society ought to be considered, and with it the conduct of Catholics in the different states of Europe and America, which shewed that they were not hostile to free constitutions, or disloyal to Protestant governments. It was impolicy to paralyse the energies of a large portion of the empire by political disabilities on the score of religion. He was fully aware of the grounds of the sensitive fears of those who apprehended that the Protestant Church would be endangered, if Catholics were allowed seats in legislative bodies, where subjects connected with the welfare of that Church might be decided; but he was less inclined to be influenced by such alarms, when he considered what had occurred in cases wherein similar fears had been expressed. It was matter of history

that when the union of Scotland and England was proposed, that part of the plan, which was to introduce sixteen representative peers of Scotland to take their seats in the English House of Lords, was warmly opposed on similar reasoning. But experience has shewn the absurdity of the apprehensions then indulged. In general prophecies of the description to which he alluded had been unaccomplished. Dean Swift had predicted that Ireland would become Presbyterian, and alarmists had foretold that if the Catholics of Canada were admitted to civil rights, we should first lose that country, and then the whole of the United States, through the machinations of the Pope. The United States were gone from us, but Canada remained faithful. His Lordship concluded with the remark, that he did not imagine the Bill would of itself form a panacea for all the evils of Ireland, but he thought it would lead to those future measures, towards which alone she could look for improvement or lasting tranquillity.

The Earl of Liverpool met the Question as one of expediency, and in an animated speech, as uncompromising as that in which he delivered his opinion in 1821, he showed that he could look fairly at the advantages which were expected from the measure, and at the evils to which it might give rise. He began by protesting against the situation in which the Lords had been placed by the conduct of the other House. The Commons had sent them a Bill which they knew not how to act by, having purchased a majority for that Bill by the introduction of other measures. At least they ought to know what they had to decide upon, whether it was the measure admitted to them alone, or that measure as joined and connected with two others. The plain proposition which ought to have been admitted to them, distinct from others, was, whether the Catholics of this country and Ireland ought and were entitled to enjoy equal rights and immunities at all points with their Protestant brethren. He himself met it with a decided negative. He said, that the Catholics were not entitled to equal rights in a Protestant country, and that opinion he would maintain. Upon some points he had been favourable to the Catholics; he did not know but there were others upon which he might still be so; but upon that broad principle—that they were entitled to equal rights—he and their friends were at direct issue. He admitted—no man could dream of denying it—that all subjects in a free state were entitled to equal rights, upon equal conditions; but then the qualification of that principle in the case of the Catholics was clear—the Catholics who demanded these equal rights, did not afford equal conditions. The difference was this—it was stated in a moment—the Protestant gave an entire allegiance to his Sovereign; the Catholic a divided one. The service of the first was complete; that of the last only qualified; and unless it could be proved that a half was equal to the whole, he should not be convinced of the truth of the Catholic proposition. Thus, therefore, he took his stand upon the broad principle of justice; he was content to argue the question at present as one of expediency; but he still maintained that his opposition to the spirit of it was founded in principles of justice and of common sense. It was said by the noble Lords on the other side, that the practical effect and conduct of Catholicism should be looked at; and that the actual result and operation of that faith was very different from what its tenets, some of them, in theory, seemed to point to. Practically it was, that he wished to examine the question, and in no other way. Seeing where the appointment of the heads of the Roman Catholic Church in Ireland lay, namely, unrestrictedly with the Pope, who might nominate a foreigner to a Catholic Bishopric if he pleased, and who had actually appointed Irish Prelates at the nomination of the last Princes of the exiled House of Stuart; it was impossible not to apprehend danger from the temporal and practical power exercised throughout the country by the Priesthood. Immediate danger he apprehended none, but it was not always in the brightest and calmest weather, that the storm was most distant. When could the Established Church appear more secure than at the restoration of Charles II., and yet within 20 years it was threatened with total destruction by the machinations of a Popish Prince. Differences between the Established Church and Dissenters did not prevent their amalgamating, but while the Popish Priests hold their influence, there can neither be intermarriage, nor common education, nor any other similar bond between Roman Catholics and Protestants—there must be collision, and dangerous collision. It was the duty, the religion, the oath, the every thing with the Papists to destroy the Established Protestant Church, and the Bill could not possibly have the effect of obliterating all recollection of the bone of contention. It was argued, as if the Catholics were deprived of all civil rights and privileges; whereas they enjoyed more rights and privileges than the subjects of any other Christian Pajpas. It has been said that the Bill would be a great boon to them. How that could be was not

quite so clear, when it went to give places to about forty individuals, on the condition of disfranchising five hundred thousand electors. This was a Protestant constitution—not like that of the United States, where you might pay any Priest you like best, or no Priest at all. Such was not the constitution that he wished for Great Britain. He wanted that constitution which was compacted from the union of Church and State. The noble Earl's concluding remarks pledged him to stand immovably upon the present state of the law, and exhorted the House as they had the advantage of experience, and were bound by policy, reason and justice, to persevere in their course.

Lords Harrowby and Fitzwilliam said a few words in favour of the Bill.

The Lord Chancellor opposed it by powerful legal arguments in which he exposed the delusiveness of the securities. His Lordship observed that the preamble of the present Bill was similar to the other Bills presented for Catholic relief. They all declared a solemn acknowledgment of the necessity of securing the Protestant establishment, as previously secured by legislative enactment. There were five acts to guarantee that establishment; but the whole of these were abrogated by the present Bill. That was, the whole substance of these Bills that guaranteed the security were got rid of; and then he would desire to know, where existed the security the preamble acknowledged (hear, hear.) That preamble sets forth, moreover, that it was to knit together the hearts and affections of all his Majesty's subjects. Yet, strange to tell, that the very question which was to be accompanied with all these effects of conciliation and union, their lordships had before refused; and the introduction of which had set the very persons to be benefited by the acts. But the present Bill contained a provision which went to regulate the intercourse with the See of Rome; and who were to be the instruments in superintending the intercourse? Three Roman Catholic commissioners, who refused to give a pledge on their own parts of the Supremacy of the Crown (hear.) He had taken a positive oath, by which he had bound himself to deny the Spiritual or Temporal Jurisdiction of any foreign Prince, Potentate, or prelate within these realms, which, to help him God, he should not violate. It was true that somewhere an interpretation had, he understood, been put on that spiritual jurisdiction by two eminent lawyers; one English, the other Irish, which he undoubtedly did not understand. As a Privy Counsellor he had also taken an oath to defend and maintain entire and inviolate the supremacy and prerogative of his Sovereign. He had also taken the oath of allegiance. He knew that it might be said his mind was fettered by the trammels of a lawyer, but he had the authority of Lord Hales to state, that the oath of allegiance was erected to dissipate the different constructions that were put on the oath of abjuration, which, though not created, was restored by that enactment. Under the sense of these obligations he was prepared to give his opposition to any measure which derogated from the supremacy of his Sovereign. It was out of his mind to understand what a jurisdiction merely spiritual meant. If, by a spiritual jurisdiction, the marriage of a Protestant with a Catholic was set aside, though the Courts of Civil Law of this country compelled the parties to continue in wedlock, he would ask was that a spiritual or temporal jurisdiction (hear, hear, hear)? They had heard much of the Constitution of the States of America. He trusted that the experiment that had been made in that country of a Government without a religious establishment, might, for the peace of its people, succeed; but it was not because such an experiment was on trial, that he would agree to surrender the rights and security of that Church Establishment in this country, which had contributed so essentially to its glory, prosperity and happiness. He felt that, in the few observations he made, he had not, at that advanced hour of the morning, expressed himself as clearly as he wished, but he should conclude with assuring their lordships, that after twenty-five years' deep consideration of the subject, he could not, conscientiously with his sense of duty, and the station which he held under the Crown, give his support to the present Bill.

The House divided at a quarter before five o'clock, when the numbers were

For the Bill present,	84	Proxies 46 ..	130
Against the Bill, present,	113	Proxies 65 ..	178

Majority 43

The majority was nearly one fourth greater than that which rejected Mr. Plunkett's Bill in 1821.

LAW PROCEEDINGS

RELATIVE TO THE CHURCH.

COURT OF KING'S BENCH, HILARY TERM. 1825.

CHATFIELD, (Clerk), v. BUSTON.

3 *Barnwall and Cresswell's Report*, p. 863.

(Of the Vicar's liability to be rated to the Poor in respect of a Corn-Rent allotted to him in lieu of Tithes, under an Inclosure Act.)

By the Act for inclosing lands in the parish of *Chateris* in the *Isle of Ely*; reciting that it was convenient that certain Tithes of lands, gardens, &c., liable to be paid in kind to the Vicar, should be abolished; and that in lieu thereof, an adequate compensation should be made to the Vicar by an annual Corn-Rent, *it was enacted*, that the Commissioners should make a valuation of such Tithes in manner prescribed by the Act, and should by their award ascertain and set forth what quantity of Wheat, at a certain average price, would be equal in value to the Vicar's Tithes: and that there should be issuing and payable to the Vicar such several yearly Rents or Sums of Money, *free and clear from all Rates, Taxes, and Deductions whatsoever*, out of the said Lands, Gardens, &c., as should be equal in value to the quantity of wheat so to be ascertained.

In pursuance of this Act, a Corn-Rent was duly ascertained and awarded by the Commissioners to the Vicar in lieu of his Tithes, in respect of which Rent, the Plaintiff, as Vicar of *Chatteris* was afterwards rated and assessed to the poor to the amount of 76*l.* 3*s.* 9*d.*, which he refused to pay, on the ground that he was exempt under the provisions of the Inclosure Act. The Defendant, however, as Overseer of the Poor, distrained upon the Plaintiff's goods for the amount of the Rate; and in consequence, brought this Action of Replevin, in order to try the question of his liability.

On the part of the Overseer, it was insisted that the Vicar was liable, because it did not appear to have been the intention of the legislature to place him in a better situation than he was before; nor to repeal the Statute of 43 *Elizabeth Chap. 2.*, by virtue of which it has been decided, that the Rate is not upon the Tithe itself, but on the Parson in respect of the Tithe; and therefore, that it must now be

on him in respect of that which he receives in lieu of Tithe. It was also further insisted that the words in the Statute, "free and clear from all rates, taxes, and deductions," meant deductions payable in the first instance by the Tenant of the lands; as for example, the Land-Tax, for which the Vicar would be liable to the Tenant but for this exemption. And a case was cited in which the court held, that where a Parson suffers a tenant to retain his Tithes, he is nevertheless liable to the Poor-rate: and so, also, where there is a composition real, or modus.

The Vicar defended himself on the ground that the Act operated as a Lease of the Tithes; and that a Parson who makes a Lease of his Tithes, ceases to be rateable in respect of them,—although it is otherwise, where he merely by parol allows the Tenant of the Land to retain the Tithes; and the words of exemption in the Statute were strongly relied upon.

The Defendant's Counsel, in reply, urged that it did not appear that the Commissioners took the exemption from Rates into consideration, in settling the Corn-Rent, and that it could not be assumed that they did so; and that the words "free and clear of all Rates and Taxes," obviously could not be construed in their largest sense, because, they would not have exempted the Vicar from Property-Tax had that now existed.

The Court were of opinion, that the words of exemption in the Act relieved the Vicar from liability to the rates in question; observing, in answer to the arguments of the Defendant's Counsel, that the words of the Act could not be confined to rates and taxes payable by the Tenant, because no rates appeared to be payable by him, nor any other Taxes than the Land-Tax.—And they gave judgment for the Plaintiff, accordingly.

COURT OF COMMON PLEAS, EASTER-TERM, 1825.

COLLIER, v. JACOB.

3 *Bingham's Reports*, 106.

(*As to the proper mode of Tithing Wheat.*)

APPLICATION was made to the Court to grant a New Trial of this Action, which was brought against the Defendant for improperly setting out the Tithe of Wheat, and tried at the last preceding Bury Assizes, before Mr. Justice Gaselee.

It was sworn by witnesses at the Trial, that the Plaintiff had at a Vestry agreed that the Tithes were to be taken in the following manner, viz. that the Sheaves were to be set up in Shocks of ten each, and the Plaintiff was to have one Sheaf out of each Shock, taken by the Defendant at varying intervals; as, the first Sheaf in the first Shock,

the second in the second shock, the third in the third shock; and so on: so that out of the sheaves in the field he was to take the 1st, the 12th, the 23d, &c. And the Judge charged the Jury that, if they believed the Plaintiff had made this agreement, and that the Defendant had in consequence taken the trouble to set up shocks, which he would not otherwise have done, they ought to find a verdict for the Defendant—which they did.

The grounds upon which a new trial was now applied for were, that the verdict had been given against the weight of evidence; that this mode of tithing was illegal, and likely to lead to a fraud upon the Parson; and that, as the Parson had no right to select any particular sheaf, therefore, it could not be allowed to the farmer to do so.

Lord Chief Justice Best. “Though I might have disbelieved witnesses who stated, that a man had made an agreement so prejudicial to his own interests as this must have been to the interest of the Plaintiff, yet the Jury have believed them, and have confirmed the existence of the agreement, in which I think, in the way it was put to the Jury by my brother *Gaselee*, there was nothing illegal, although the mode of tithing adopted was more likely to lead to fraud than any I ever heard of.”

Mr. Justice Burrough. “The legal mode of tithing wheat is by the sheaf; but it is also very common, especially in the West of England, to tithe it by the shock, an agreement to which effect has here been given by the Jury, without any imputation of fraud. The verdict, therefore, ought not to be disturbed.”

Mr. Justice Gaselee, concurring, and adding, that no fraud was practised;—The new trial was refused.

COURT OF COMMON PLEAS, EASTER TERM, 1824.

LANCHESTER V. TRICKER.

8 *Moore's Reports*, 20.

(Of the Liability of Parishioners of pay for Repairs of the Church, ordered by them in Vestry.)

The Plaintiff and Defendants were Churchwardens of the Parish of *St. James*, in the borough of *Bury St. Edmonds*, in the year 1811, and the tower of the Church requiring repair, they summoned a meeting of the Inhabitants in Vestry, which was held in *July*, in that year, when it was ordered that the Plaintiff and Defendant, as such Churchwardens, should be authorized to put a new roof on the Tower; which order, or resolution, was signed by them and twenty-four other parishioners. At a subsequent Vestry-meeting, a plan of the repairs was exhibited and approved by the Churchwardens, and a majority of the other Parishioners present, (namely fifteen) who resolved that a particular

person should put a new roof on the tower, according to the model, to be valued by two builders at its completion, and that the Churchwardens should be requested to employ competent persons to estimate the injury done to the Tower, and to employ other assistants to repair it. Under the sanction of these resolutions the Churchwardens employed several persons to do the repairs; and, when completed, and the expences ascertained, a vestry meeting of the Parish was held in January, 1812, at which it was ordered that a rate should be made to reimburse the Churchwardens the monies they had expended in repairing the Church, and in other incidents to their office, amounting to 807l. 14s. which order was signed by the Plaintiff and several other of the Parishioners.

The rate being afterwards made was resisted by the Defendant and others, and eventually quashed on appeal. The Plaintiff was afterwards sued by the persons who had done the repairs, whom he was obliged to pay; and then filed his bill in Chancery, praying that an account might be taken of the sums paid by him, and to which he was liable for the repairs, and that a rate might be made to reimburse him. This, however, was refused, with costs, on the ground that a Court of Equity could not decree a rate to be made to reimburse a former Churchwarden monies laid out by him whilst in office, in pursuance of a Vestry Order, as that would be to shift the burthen from the Parishioners at the time being to future Parishioners. The Plaintiff then brought the present action against the Defendant as his co-Churchwarden, for the amount of a moiety of the bills so paid by him for the repairs, and at the trial before Mr. Baron Garrow at the assizes for Suffolk, a verdict was found for the Plaintiff.

The Defendant resisted the action, on the ground that all the other parishioners who attended the vestry, and ordered the repairs, should have been made Defendants with him, as liable to contribute their shares of the expences incurred; and, on the same ground, he now applied for a new trial.

The Court, however, said, that if the doctrine contended for were sanctioned, it would have the effect of rendering every Parishioner liable; in which case it would be necessary that all should be joined in the action. The persons who attended and signed the Orders of Vestry acted merely as vestry-men, without any intention to render themselves individually liable: and as the Plaintiff and Defendant ordered these repairs jointly in their character of Churchwardens, they had no legal demand on the Parishioners collectively, but were themselves jointly liable to pay for them. The Court, therefore, refused the application for a new trial.

COURT OF EXCHEQUER, SITTINGS AFTER MICHAELMAS TERM*, 1821.

BOULTON (Clerk) v. RICHARDS AND BOOTH.

9 Price's Reports, 671.

(Appointment of Tithes between a Rector and a Portionist.)

THIS was a very singular and embarrassing case, and one to which the late Lord Chief Baron Richards expressed himself as having given as much, or more consideration, than he had ever given to any other, without being able to come to a satisfactory decision;—and ultimately, felt obliged to recommend a compromise; and that the parties would agree to choose among themselves *their own Chancellor*, as the best mode of terminating the matter.

The facts briefly were, that the Plaintiff was the Rector of the Rectory of Glendon, in Northamptonshire; but neither he nor his predecessors appeared to have ever received any tithes, but only ten pounds a year. The defendant, Booth, claimed to be the *Improprate Rector*, entitled to the manor, rectory, and advowson of the Vicarage of Glendon, and to the tithes thereof in fee. And it appeared that he, and those under whom he claimed, had, for the last 280 years, been in perception of the whole of the tithes, deriving their title by grant from the Crown, subsequent to the dissolution of monasteries, (30 Hen. VIII.) and the tithes in question having formerly belonged to the monastery, or abbey of Pipewell (one of the privileged order of Cisterrians). There was no church-yard or burying-ground in Glendon; but there was a small room in the mansion-house of the defendant, Booth, commonly called the Chapel, in which divine service had occasionally been performed by the plaintiff and his predecessor for twenty-five years past, at which various families attended, though the only entrance to the chapel was through Mr. Booth's house. Marriages and christenings had occasionally been solemnized there, but, as it was alleged, by permission of Defendant and his ancestors; and parochial offices had been served in the parish. The Church of the adjoining parish of Rushton, was generally resorted to by the Defendants and the other inhabitants of Glendon. The Defendant Booth, and his predecessors, had presented to the Rectory, as a Rectory, for upwards of 200 years, and there appeared to have been two presentations by the Crown, on lapse. By Pope Nicholas's Taxation, the *Ecclesia* or Church of Glendon, (the term *Ecclesia* being considered as signifying a Rectory) was valued at six marks and a half, or 4*l.* 6*s.* 8*d.* By the Ecclesiastical Survey (of Hen. VIII.) the value of the profits arising from the Rectory, let to farm by the year, was stated then to be 8*l.* 6*s.* 9½*d.* per annum; and by the Parliamentary Survey, the possessions of Pipewell Abbey were stated to consist of (*inter alia*) a portion of the tithes of the Rectors of Glendon, of the value of 4*l.* 6*s.* 8*d.* per

* The Report of this case, though decided so long ago, is only now recently published.

anum. The Defendant Booth was the owner of all the lands in the parish, except about sixteen acres.

Under these circumstances, the Plaintiff filed his Bill against the Defendants, claiming the tithes of corn, grain, and hay of the whole parish, and relied upon his common-law right as Rector.

The Court held that the Plaintiff's title, as Rector, was satisfactorily established, and that he was entitled to all such tithes as did not formerly belong to the monastery; but the great difficulty was, to ascertain what those tithes were, and how those which formerly belonged to the monastery, and now to the Defendant, as Portionist, were to be separated and distinguished from those which belong to the Rector. To ascertain this point, a reference was made to the Master, but his Report gave no further information. And now, upon the rehearing, the Court said, that it was impossible for them to make any decree in favour of the Rector, unless he could first shew in respect of what tithes an account was to be taken; and, therefore, that they would detain the Plaintiff's Bill for some time longer, in order to give him an opportunity, in the interim, of electing to take proceedings at common law, for the purpose of establishing his title; otherwise his Bill must be dismissed; but without costs.

Note.—No subsequent proceedings in this cause have been reported.

COURT OF EXCHEQUER, EASTER TERM, 1824.

DAVIES (Clerk) *v.* MOSELY AND OTHERS.

1 *McClelland's Report*, p. 143.

(Of a *Modus* for Clover.)

THIS was a Vicar's suit for tithes; and upon a trial at law, directed by the Court of *Exchequer*, for the purpose of trying the existence of two *Moduses* pleaded by the Defendants, in answer to the Plaintiff's claim: *viz.*—1st. Yearly for every day's math (acre) of hay, and so in proportion, &c., in lieu of the tithe in kind of hay yearly arising, &c.; and 2d. A cover (two-thirds of an acre) for every cover of clover, and so in proportion, &c., in lieu of tithe in kind of clover. The Jury found a verdict affirming both *Moduses*; in consequence of which, application was now made to the Court of *Exchequer* not to confirm the finding of the Jury as to the second *Modus*, as being contrary to law.

On the part of the Vicar, it was insisted that clover, separate and apart from the other grasses, could not be the subject of a *Modus*; because, a *Modus*, to be good, must have existed immemorially, and red clover (which, it was said, must be taken to be the species in question) had uniformly been considered as one of the grasses of modern introduction;—an objection which was made in former cases, referred to*. It was also urged that clover was not indigenous; as

* *Franklin v. Spilling*, 3 *Anst.* 760. *Wood v. Harrison*, 3 *Guyt.* 270.

was proved by the fact of the crop exhausting itself in two or three years; and that clover, when cut and reared, was *hay*, and would be covered by a Modus for hay; wherefore, as a day's math, and a cover, are different quantities, the two Moduses were inconsistent one with the other, although for one and the same thing.

The Defendants contended that the Modus for clover was good; because clover existed, and was known in this country before the time of legal memory, for which they cited two former decisions*, in the first of which the late Lord Chief Baron Thomson expressly said that clover was indigenous.

The Lord Chief Baron Alexander, in delivering the Judgment of the Court, observed, that from all the enquiries which he had been able to make among agriculturists, his undoubted opinion was, that clover is indigenous to this country, and that there was no solid ground for the objection taken. And, with respect to the alleged inconsistency of the two Moduses, his Lordship held, that although clover grass might be covered by a Modus for hay; yet it did not, therefore, follow, that if there was such a production in this country as clover from beyond time of legal memory, there might not be a distinct Modus in respect of it. The Jury had so found it, and their Verdict was an answer to all the objections against the custom.

The Verdict of the Jury was accordingly confirmed.

WORCESTER ASSIZES, 11TH JULY, 1823.

HULME (Clerk) v. PARDOE.

1 Carrington's Reports, p. 99.

(Tithe Composition.)

THE Defendant, Mrs. Pardoe, was the occupier of a farm, for which she had agreed to pay a Tithe-Composition of £25 per annum, from Michaelmas to Michaelmas. At Lady-day, 1822, she quitted the farm, having, however, after that time, divers titheable articles on the farm, and what is termed the off-going crop.

The Plaintiff claimed a year's composition up to Michaelmas, 1822. The Defendant proposed to pay half a year's composition, up to Lady-day, 1822, and the tithe in kind of the off-going crop, but denied her obligation to pay the whole year's composition.

Mr. Baron Hullock ruled, that as the composition was at one fixed sum, from Michaelmas to Michaelmas, and the tithe-year was begun, the defendant having also titheable articles on this farm after the Lady-day, when it was contended the composition expired by her going away, she was bound to pay the whole year's composition, up to Michaelmas, 1822. However, he gave the defendant leave to enter a Nonsuit, if the Court above should think his judgment wrong.

Verdict for the Plaintiff.

* *Bartle v. Beaumont*, 2 Price, 303. *Stokes v. Morgan*, 4 Wood's Decr. 499.

HISTORY

OF THE

DIOCESE OF CANTERBURY.

(Continued from No. III. page 231.)

DUNSTAN, it seems, in despite of all his miracles, had left his great work very imperfect, since, even within the walls of his own Cathedral, a married Clergy remained to be expelled by his successors. Æthelgar, Siric, Ælfric, each in his turn, is commended for the support he gave to this favourite policy of Rome; but the commendation proves no less the pertinacity of the Anglo-Saxon Clergy in resisting it; and, in fact, it remained for the Sword of the Norman to establish its preponderance. Neither, indeed, did the hierarchy favor all the growing errors of the Romish Church. The latter of the above Primates, (Ælfric, consecrated 996) had the character of the most judicious and learned man of his time in the kingdom. Roman Catholic writers are consequently pleased to enrol his name among the great patrons of the Benedictine order, and ascribe to his influence with Ethelred, monastic foundations of which there remain no traces. The works of Ælfric, however, which do remain to us are sufficient to vindicate the above eulogy. It has indeed been called in question, how far all the works of Ælfric are to be ascribed to the Primate, rather than to another of the same name who sat, twenty years after, in the See of York; but the controversy by no means affects his theological writings, of which the homily that was read in England on Easter-day, is, perhaps, the most curious Saxon relic extant. It may reasonably be ascribed to this homily, set forth by the Primate, and annually delivered to the people, that the growth of the extravagant superstition of the real presence in the Eucharist, which had been gaining ground in the Church for the last century, was arrested among the Anglo-Saxon Clergy. Our national Church, at this day, cannot more distinctly maintain that the body and blood of Christ are only spiritually partaken, than is asserted in the homily of Ælfric, and, in fact, the succeeding generation was reared in that belief, and was regarded in a light little short of schismatics, when the authoritative voice of the Council of Vercelli declared what was thenceforth to be held as the doctrine of the Church.

The opinions of Ælfric are scarcely less heterodox on other points. He not only enjoins the Clergy to read the Scriptures on Sundays and holidays, in the Saxon language, but appeals to them as the final rule of Faith and conduct; and, in prosecution of his plan, undertook a translation, of which the Pentateuch, and the books of Joshua and of Judges, are still preserved. When the disorganization of the country, owing to the incursions of the Danes, and the utter incapacity of Ethelred for its government, is recollected, the character and occupations of Ælfric appear altogether extraordinary. They prove, indeed, that the convulsions of the period had not the effect, in the decay of learning, which has been ascribed to them, and induce a doubt, whether the imputed ignorance and incompetency of the Anglo-Saxon Clergy had any other foundation than the rancour of the opposite party. The period, however, is not yet arrived to enter into this discussion: the Primate had indeed implanted those doctrines which were, ultimately, to be eradicated only by the extermination of those who had been educated in their belief; but he died before the controversy had assumed a tone of acrimony, and difficulties of another kind impended over his immediate successors.

The fatal policy of purchasing the retreat of the northern invaders by the payment of 10,000*l.*, is ascribed to Siric, and was not, perhaps, extraordinary in a feeble old man, who partook in the panic which spread even to the gates of Canterbury, when a fleet of ninety-three ships entered the Stour. It fell in, however, too well with the indolent habits of Ethelred, and was pursued until the means of satiating their yearly growing exorbitancy were exhausted. Siric scarcely survived the first exaction, and the See was vacant, when the following year brought down fresh invaders under the conduct of the Kings of Denmark and of Norway, who, failing in an attack upon London, retreated only with more exasperation, burning, plundering and slaughtering, as they coasted the shores of Kent and Sussex, until they were appeased by the undertaking to provision their fleet as it lay in winter quarters at Southampton, and by the payment of 16,000*l.*

Elphege, who succeeded Ælfric at Canterbury, and nobly vindicated himself from the imputation of these ignominious measures by his subsequent martyrdom, seems to have improved this season of conciliation and repose to the best of all purposes. He then held the See of Winchester, and when Aulaff, the King of Norway, visited the court of Ethelred at Andover, converted him to Christianity and drew from him a promise, which also, says the Saxon Chronicle, he performed, never again to molest England. The good-faith of Aulaff, indeed, underwent no very long probation, as he was immediately after involved in a war with Denmark, and being defeated in a naval action, plunged into the sea and was drowned. But the spirit of adventure was as little likely to be broken by the death as to be appeased by the conversion of the Norwegian; others succeeded, and their demands rose to 20,000*l.*, to 24,000*l.*, to 30,000*l.*, and to 40,000*l.* The counsels of Ethelred only tended to aggravate the horrors of the period. In the year 1002, he

is said to have given orders for a general massacre of the Danes throughout England, and their countrymen returned the following season, intent upon revenge as well as plunder: and when at length it became necessary to resort to arms, the fatal influence of the brothers Edric and Brihtic rendered the appeal hopeless.

The name of Ælfric does not appear mixed up with these events, but Elphege, who was consecrated in 1006, is chiefly celebrated for the resistance he opposed to the exactions of the invaders, and the sufferings he underwent in consequence. Not, indeed, that the legend of so favourite a martyr is to be supposed deficient in its complement of miracles; but that it may reasonably be doubted whether they had any other foundation than the taste of his biographer for such decorations, and the recorded scruples of Lanfranc to admit him into the Romish martyrology without some such evidence of Romish sanctity. The rigid enforcement of Fasts, which is the most striking feature in the councils held during his Primacy, seems to confirm the account of his austerities.

Elphege was scarcely seated at Canterbury before the Danish fleet again entered the Stour, and Ethelred was at length induced to collect the force of the country; but "they lay out all their harvest only to their own harm," whilst the incursions of the enemy received no check; and the mighty naval armament which was assembled at Sandwich in the following years, was broken up by the divisions of its leaders before the fleet of Thurkill appeared upon the coast; and left the men of Kent no other means of escaping from his ravages than by submitting to his exactions. The rapid movements of the invaders do not seem, hitherto, to have allowed them to molest Canterbury, and it is not improbable that its inhabitants had pleaded their security from the violence, as an exemption from the tribute which was levied upon the country. It was plainly the premeditated object of the Danes in the autumn of 1011, when they made their way thither, immediately upon landing at Sandwich, and had invested the city before any force could be collected together to oppose them. The Primate did not forsake his post in this danger, and when after a siege of some days, the enemy had succeeded in setting fire to the city; and made good their entrance, in the midst of the confusion thus created, he rushed from his Cathedral in the vain hope of restraining the brutality of the conquerors, and was spared, on the instant, as if only to increase their triumph by making him the witness of the conflagration of his Church, and the slaughter of his Clergy and the inhabitants of every age and sex. About eight hundred persons only are said to have been spared in this tragedy, and only four of the members of his Church. The Abbey of St. Augustine, without the walls, escaped in comparative safety, but, there is too good reason to suppose, by no means immaculate. The Saxon Chronicle distinctly states, that the entrance of the Danes was effected "through the treachery of Elfmær, whose life the Archbishop had formerly saved;" a treason aggravated by ingratitude, which historians had some hesitation in imputing to the Abbot of St. Augustine's of that name, whom, it should seem from the

same document, they subsequently "suffered to go away." The miracles, however, which are related by the Chroniclers of St. Augustine's to account for the extraordinary exemption of their Abbey, involve their whole tale in the imputation of fiction, and imply a consciousness of truth to be concealed, which leaves no reason to doubt that the two passages relate to the same person. The expectation of ransom seems to have induced the Danes to spare the lives of Elphege, of the King's steward, and of the Abbess of Minster in Thanet, which last had been doomed to see the whole of her sisterhood burnt to death in the church to which they had fled; but Elfmær had already paid the ignominious price of his liberation.

The venerable Archbishop was compelled to accompany the fleet up the Thames; and continued a prisoner whilst it lay at Greenwich through the following winter. He was by no means, however, shut out from all opportunity of exercising his function, and if the patient endurance of his own misfortunes, and the dignified asperity with which he reproved his blood-stained captors had the effect of inflaming them only the more against him, and of aggravating the severity of his imprisonment, it seems also to have touched the hearts of some amongst them, and been the means, under Providence, of converting them to Christianity. A tribute of no less than 48,000*l.* was now demanded by them as the price of their departure, and by the pernicious influence of Edric, again acceded to. The winter, however, was passed; and the exertions of Edric and the council, even aided by the fears which the Danish position excited in London, failing to collect that sum, the marauders became impatient of the delay, and again appealed to the captive Primate. He had resolutely opposed the short-sighted policy, and in the true spirit of patriotism, exhorted his countrymen to disregard his personal danger, and now resisted the final demand of 3000*l.* for his own liberation.

Probably in the hope that his resolution would give way in the interval, they respite his death to the end of another week. That it was the deliberate purpose of Thurkill and the other leaders to put their threat into execution at that time is by no means manifest, for when he was brought forth into the market-place, a drunken rabble furiously rushed upon him, and he was sinking under their blows and the bones and skulls of oxen which were snatched up and cast upon him, when one, whom he is stated to have confirmed on the preceding day, rather in pity than in vengeance, (*impiâ motus pietate*) terminated his sufferings by the stroke of his axe.

The horror excited by the report of this barbarity probably wrought upon the citizens, for it should seem that the tribute was forthcoming on the following day. The body of the Primate, which had been exposed to every indignity, was restored for sepulture, and, when the invaders dispersed with their booty, Thurkill, together with forty-five of their ships, stipulated to enter into the service of Ethelred, and defend the land in case of further aggressions.

The memory of Elphege was deservedly held in the highest respect

by the Anglo-Saxons, nor did their Norman conquerors think fit to degrade his shrine from its place by the high altar of his cathedral and opposite to that of Dunstan. Beyond his patriotism, indeed, he had a claim upon their veneration which they were little apt to underrate, having, in the midst of the distractions of his country contrived to add the manors of Farningham (Parva) and Warehorne to the endowment of Christ-Church.

Ethelred appointed Lifing, Bishop of Wells, to the archi-episcopal See early in the following year (1013); but it was only to cast him like his predecessor into the hands of the Danes. Sweyne, who had joined in the expedition of Aulaff, twenty years before, again commanded in person. His found Thurkill, whose army lay at Greenwich, whilst his fleet commanded the Thames, still faithful to his compact with Ethelred; and had no inducement to linger in the neighbourhood of Canterbury, which had not yet recovered from the calamities of the last irruption. Sailing, therefore, from Sandwich, he made for the mouth of the Humber, and from thence overran all the midland parts of England. The despair of the people was now at its height, and casting off their allegiance to Ethelred, they submitted to the sceptre of the Dane, who advanced upon the metropolis through the heart of the land. Thurkill, it seems, for some time imparted confidence to the contemptible King, and when at length London opened its gates to Sweyne, received the Saxon princes on board his fleet and transported them to the shelter they sought in Normandy, whither also the affrighted Primate fled upon his enlargement. The death of Sweyne, however, before his government was well recognised, induced Ethelred to return, and Lifing took the opportunity of again covering in his cathedral.

Knute, whose presence in Denmark was required upon his father's death, had contented himself with an act of vindictive barbarity upon the hostages in his power, and hastily quitted the shores of England. But Eadric was still employed in rivetting the Danish yoke upon the necks of his countrymen, and a tribute of 21,000*l.* was again ordered to be paid to the army of Thurkill. These treacherous counsels were, however, vigorously opposed by several of the Anglo-Saxon nobles, at whose head the Ethling now first displayed the manliness of his character. Two of them immediately fell victims to the resentment of Eadric, and Edmund escaping from the court of his father, waited for no authority to raise a power upon their estates; and by the time Knute returned the following year, was at the head of an army which had the immediate effect of chasing Eadric from the court of Ethelred. The traitor went over with the fleet of Thurkill to the party of Knute; but the Ethling continued in force sufficient to maintain the struggle. The king forsook his army in despair; Uchtred withdrew his forces to defend his earldom of Northumberland; but the intrepid prince protracted the struggle, and on the death of Ethelred, in 1016, succeeded to a throne which he had shewn his competency to maintain. He was crowned by Lifing in London, but immediately afterwards appeared in arms in the west, which he recovered; again relieved the metropolis, and returned to establish his authority in Wessex; re-appeared to

chase the Danes across Kent to the Isle of Shepey, and when defeated at Assingdon, in Essex, rallied a fresh force in Gloucestershire to renew the struggle.

The short career of Edmund redeems the character of the Anglo-Saxon princes; in little more than a twelvemonth from his first appearance in arms he was no more. Edric is said to have boasted that in addition to his other treasons, he had opened the throne for the accession of Knute by the assassination of his intrepid competitor, and to have received his recompence from the ready axe of the Dane. Knute was now universally acknowledged, and Lifing again called to London to set the crown upon his head. The Primate, whom the Saxon Chronicle calls also Elfstan, and Parker, Electanus, died in 1019-20. His repair of his cathedral has been already mentioned. He is recorded also as a benefactor to his church in lands, but the only accessions to its endowment of any magnitude were the manors of Hollingbourne and Boughton (Malherbe), L. S. A. under the will of Athelstan, the elder brother of Edmund, who died in 1015.

Athelnoth, who succeeded, is related to have been destined to that station by the prophetic spirit of Dunstan, even in his childhood. But his career furnishes ample matter of interest without reverting to these customary embellishments. He had been Dean of Christ-Church, an office the name of which was sufficient to startle his monkish historians, and call forth again the tale of Danish profanation to account for an apparent breach of rule. As, however, he had been educated a monk of Glastonbury, it is reasonable to suppose that he was master of the essentials of the monkish discipline of Dunstan, how short soever it might fall of the refinements of Lanfranc. That he adorned his high station, they confess, in ascribing to him the surname of "the Good," and the rank of a saint, and is proved beyond a doubt by the salutary influence that he exerted over the character of Knute, which from exhibiting all the traits of the savage superstition in which he had been educated, became, before the close of his reign, worthy of the Christianity at least which was then professed. It is observable that the Saxon Chronicle says he was consecrated *Bishop* in 1020, and in 1022 went to Rome, and received the pall, and was consecrated *Archbishop* by Pope Benedict, as if the Papal sanction was not, among the Anglo-Saxons, considered necessary to the validity of his election to the See, but only to the exercise of his legantine power. He is represented to have consecrated the Bishops of St. David's and of Llandaff immediately after his return; an extension of his jurisdiction beyond that of his predecessors, and which, indeed, the first Norman primates failed to maintain.

The hasty repairs of his predecessor left much for Athelnoth to do to the fabric of his cathedral during his more tranquil primacy; neither was he careless of its endowment, having purchased or rather redeemed, from Syred de Chilleham the manor of Godmersham and restored it to his church. It should seem that the former donation of that manor by Beornulph, in 822, had not prevented its resumption

by the representative of the ancient kings of Kent, and indeed it was the practice to a much later period to mistrust the validity of a donation without the confirmation of the heir. The manors of Saltwood and Petham were also conferred upon it, in the presence of Knute, by one of his nobles of the name of Halfden, and the King himself, in addition to the privileges he obtained at Rome, bestowed upon it the haven of Sandwich, with so much land as a man could hurl an axe over, standing on shipboard at high-water. This latter gift is indeed remarked to have been interpolated in the Saxon Chronicle after the Conquest; but inasmuch as the grant was enlarged by Odo, Earl of Kent, and confirmed by the Conqueror, there could have been no inducement to falsify that record, and the only doubt seems whether the grant was not rather the confirmation with the definition of its bounds, of a much older pretension on the part of the Church of Canterbury.

The visit of Knute to Rome was one of the most prominent circumstances of the primacy of Athelnoth. The ruler of six kingdoms, and who had distinguished his journey by the most munificent oblations upon the altars of the churches in his way, was received with no common honour. The Emperor and the King of Burgundy seem to have united with the Pontiff in conceding every object of his solicitation. The pilgrims from his kingdom to the tombs of the Apostles were to be allowed to pass through the territories of the former princes without detension or exaction, and the exorbitant sums extorted from the archbishops for their pall were remitted by the latter at the expression of Knute's displeasure. The journies of the prelates to Italy were indeed the means, in one way or another, of drawing no inconsiderable revenue from this country, for in addition to the exactions of the papal court, they rarely returned without being cajoled into the purchase of relics, of which the arm of St. Augustine, Bishop of Hippo, is related to have cost Athelnoth no less than 6000 pounds weight of silver, and 60 pounds weight of gold. He transferred it from Pavia to the Church of Coventry, then newly founded by Earl Leofric, where the precious commodity was preserved in a shrine of silver*.

Upon the death of Knute, in 1035, the kingdom was again thrown into a state of tumult by the testamentary disposition of his kingdoms. Conceiving his younger son, who was born in England of the widow of Ethelred, unequal to the government of a newly conquered dominion, he left the throne of England to his elder, Harold. The Primate, however, regarding the settlement of the kingdom upon his children by

* The relics of St. Augustine were pronounced, in the year 1728 by the Bishop of Pavia, and attested by the discharge of cannon and the peals of bells, to have been discovered in the church of St. Peter, (in celo aureo) at that place. There were those, indeed, who had the hardihood to dispute the decision; but whether upon so good ground as the disclosure of an immutilated body, we are not sufficiently read in the controversy to assert. Such a circumstance would indeed have set the intuition of Benedict the thirteenth in fearful array against the integrity of the shrine of Coventry, which we should be sorry to see impeached.

Emma, rather than the will of Knute, not only refused to set the crown upon his head, but solemnly forbade the other Bishops to perform that office. Earl Godwin, who had risen to eminence under the late King, appears also to have maintained the claim of Harda Knute in Wessex, until the evils of a disputed succession became apparent in the descent of the sons of Ethelred upon the shores of England. The evil consequences of the pertinacity of the Archbishop were also too apparent. Owing no obligation to the Church, Harold cast off all respect for it. The Primate was, consequently, induced to give way; and the young prince, whose cause he maintained, lingering still in Denmark, and the election of Harold being no longer withstood by Godwin, he was crowned in 1037. The good Archbishop lingered only to the following year.

Edsy, his successor, had early recommended himself to the Chapter of his Cathedral; having, on his becoming a monk, granted to them the manors of Apeldore and Orpington, with their appendages. He was the same year, 1032; appointed Chorepiscopus, to assist the Archbishop, his nominal see being at St. Martin's in Dover, and in which he continued * until he succeeded to the patriarchal chair. In 1040, he went to Rome for his pall; and, the same year, crowned Harda Knute; as, in the year after that King's death, namely, in 1043, he also did Edward the Confessor. In 1044, he was induced by his increasing infirmities to commit the administration of his diocese to Siward, Abbot of Abingdon, and accordingly consecrated him a Bishop; but resumed his functions in 1046, when Siward was compelled to resign by his own infirmities †. The station of Siward, like that of Edsy himself during the life of his predecessor, was unquestionably that of Chorepiscopus; he is never called Archbishop, and the resumption of Edsy proves that his resignation in favour of Siward could not have been absolute. The character of Siward is heavily impeached, among other charges, for the most unfeeling abuse of his trust, and disregard of the necessities of his patron; but it is to be observed that the Anglo-Saxon Clergy of the time are almost indiscriminately vilified by the monkish historians, and as they are palpably contradicted by dates in many of the details of his history ‡, we may reasonably hesitate in giving credence to others.

* Edsy is said, by Parker and Godwyn, to have been Bishop of Winchester, which is manifestly an error. Godwyn's Catalogue of the Bishops of that see is deficient from the death of Brithwold, in 1015. The names of Ethelric and of Stigand are supplied by Higden. The former died a short time after the Primate, and was immediately succeeded by the latter, whom the Monk of Chester confounds with the Primate of that name, who was translated from the see of Elmham to Winchester in 1047. The elder Stigand was probably the same whom Knute set over the monastery which he founded at Assingdon, in 1020, and who is designated, in the Saxon Chronicle, as "his own priest."

† There can be very little doubt that Siward died soon after he had relinquished the administration of the diocese of Canterbury; and that he who was consecrated Bishop of Rochester, in 1058, was another person.

‡ William of Malmesbury even contradicts himself in assigning the date of his death; by no means the unimportant point which it may, at first sight, appear; since it involves the intrusion of Ernost into his diocese, by the Nor-

The Saxon Chronicle, however, gives an account of the appointment of Siward, which is exceedingly interesting. The Archbishop, it states, proceeded "with the permission and advice of the King and Earl Godwin. It was known to few men else before it was done; because the Archbishop feared that some other man would either beg or buy it, whom he might worse trust and oblige than him, if it were known to many men." The simple exposition of this curious passage is to be found in the jealousy with which the Nobles and Clergy alike contemplated the growing influence of the Normans at the court of the Confessor, whose incompetency rendered him a mere puppet in the hands of the ascendant party. If the predilections of Edward for the Normans, among whom he had spent his youth, were disrelished by Leofric and Godwin, far more were they apprehended by the Anglo-Saxon Clergy, who were widely separated from those of Normandy in many opinions; a schism which every day only tended more and more to exasperate, and which naturally rendered the Primate anxious to prevent any of the foreigners who possessed the King's ear from being set over his diocese. Edsy survived the resumption of his functions until 1050, when Robert, abbot of Jumieges, whom the Confessor had previously placed in the see of London, was advanced to the primacy.

The elevation of Robert justified the apprehensions of the Anglo-Saxons. He immediately crossed the sea for his pall, and took his place as primate of England, at the Council of Vercelli, the first wherein the doctrine of transubstantiation was brought into discussion. It is by no means, however, to be assumed from this circumstance that it had been the prevalent creed of the Church, or sanctioned by its Fathers from the earliest times. It is indeed a favourite dogma of the Romanists that the faith of their Church, at this day, is such as it derived from the Apostles, and such as it held in all ages, and that the startling novelty in the doctrine of Paschasius Radbert, which awoke the schism, was the precision with which he defined the Eucharistical body to be the identical body which was born of the virgin, crucified, and raised from the dead. That ignorance had early misconceived the Sacrament is manifest from the letter of Pliny to the emperor Trajan; but it is no less manifest that the authorities which stood highest in the estimation of the Roman Catholic Church in the earliest centuries are consistently opposed to the doctrine which was subsequently received. Origen says, "It is not the matter of the bread, but the word pronounced over it, which profits them that partake of it;" and again, "No wicked person can eat of the true food." St. Jerome, in the following century, says, "They that are not holy do neither eat the flesh of Jesus, nor drink his blood:" and Augustine distinctly understood the words of our Saviour figuratively. And it is to be observed that John Scotus Erigena (however his opinions concerning predestination may have been condemned) was far from condemned for his opposition

maps, whilst he was still living. It is to be observed, also, that the impoverishment of the Church of Rochester, which is charged upon him, was palpably the work of the rapacious Odo.

to Radbert; and that, on the contrary, the homily of Ælfric, which has been already spoken of, was founded upon his book. The real presence, however, had grown into favour with the regular Clergy, as an ever-ready miracle; and acquired shape and consistency under the hands of the schoolmen. The talents of Lanfranc* were exerted in its favour, and its impugners, among whom was the great body of the Anglo-Saxon Clergy, were condemned. Ulf, the elect Bishop of Dorchester†, (Lincoln,) who was present at the Council, narrowly escaped degradation on the spot, and, indeed, did not obtain consecration during the primacy of Robert; and the learned and eloquent Berenger (*NEPES CREMARETUR*) was compelled to retract his opinions.

The Norman returned in the full determination to extirpate the national heresy, and, after having taken his archiepiscopal seat at Canterbury, on St. Peter's day, 1051, resumed his station at the ear of the Confessor. He immediately refused to consecrate Sparhawk, who had been appointed his successor in the diocese of London during his absence; but the indignation of the Anglo-Saxons was blown into a flame by the intemperance of another foreigner, and the consequent appeal of Godwin and his sons to arms. The armament, however, was premature; and though it is manifest that the feelings of the country were on his side, the horror of a civil war prevailed, and the followers of Godwin (the thanes that belonged to Earl Harold. Sax. Chr.) gradually went over to the King. The confidence of the Normans seems to have known no bounds, upon the subsidence of this first burst of resentment. The Duke of Normandy was invited to the court of England, and, though he certainly took no open measures to ensure his succession on the occasion, the entertainment he received increased the triumph and strengthened the hands of the Archbishop.

William "sumat et honorabat condecanti reverentiâ hostiam salutarem, Dominicum sanguinem, sincerâ fide tenens, quod vera doctrina præceperat, panem et vinum quæ altari superponuntur, consecrata sacerdotis linguâ et manu, sancto Canone, Redemptoris veram esse carnem et verum esse sanguinem. Utique non ignotum est quanto zelo fuerit insectatus, atque exterminare sategerit e terrâ suâ aliter sentientem pravitatem." Under the auspices of so determined a son of the Church, Robert proceeded, from the negative measure of refusing con-

* Lanfranc was a native of Pavia, from whence Archbishop Athelnoth brought the relic of St. Augustine. The coincidence is remarkable. It is, perhaps, hardly to be supposed that the venders of such wares should appreciate them beyond what they "would fetch;" but the chaffery looks as if the controversy had already qualified the veneration for that great man in Pavia, as well as raised it in England.

† The history of Ulf, or Ulfín, belongs to another diocese; but it demands a remark even here, that historians seem to have sacrificed identity, dates, and facts, to the silly Romance of the Ordeal of Emma. The Sax. Chr. brings a charge, in one sentence, of Simony against the Pope and Council of Vercelli, and of incompetency against the bishop. The latter, probably, means no more than the ineptitude, which was common to the Anglo-Saxon Clergy, to appreciate the scholastic refinements of Lanfranc. The former is too weighty a matter to be glanced at in a note.

secration, to the actual deprivation of Sparhawk, and William, "the King's priest," another Norman, was invested with the Bishopric of London. But the arrogance with which they now bore themselves produced that union among the Anglo-Saxons which was alone wanting to give preponderance to their party. The command of the fleet was given to Odo and Ralph, two Normans, whom Edward had raised to the Earldoms of Devonshire and of Hereford; and the consequence was, that the whole navy passed over to Godwin at Bruges, who sailed up the Thames and appeared before London, rather as the moderator between the King and his exasperated people, than as the instigator of a rebellion. The King's ships lay inactive in their station; the troops, which had slowly answered the royal call, refused to fight against Godwin; the citizens regarded him as a liberator; and, within four-and-twenty hours of his appearance, Edward commissioned Stigand to confer with him*; and the Normans, without waiting for the result, took horse and fled with precipitancy. The Archbishop reached the coast at Walton on the Naze, (Eadulf's ness,) and embarking in a boat scarcely sea-worthy, made his way with all imaginable expedition to Rome, "leaving his pall, &c." says the Sax. Chron. "because he had obtained an honour which God disclaimed." Very little more is known of him. "Cum apostolicis literis rediens, apud Monasterium suum Geminiticum obiit." (Higden.) Among the various relations that were drawn up, either to favour the claim or cloak the usurpation of the Conqueror, that of Ingulph protracts the life and intrigues of Robert to the year 1065; but those relations are so completely at war with acknowledged facts and with each other, that there can be little hesitation in adopting the above account of Higden, and indeed of Malmsbury. He appears to have appointed one Godwin a suffragan Bishop of St. Martin's in Dover, and that at so late a period as to suggest its having been done in contemplation of his flight. Stigand, however, who had been the Confessor's chief commissioner to the Anglo-Saxon Earls, was immediately appointed to the Diocese of Canterbury. (Anno 1052.)

* This great Earl died the following year, and was lamented by his countrymen as "Duke Godwin, of happy memory." Unfortunately, however, the lion was no painter; and the character of this great patriot has been delineated by his enemies and adopted with too little suspicion by the generality of historians, as a monster of ambition, pursuing his end in artifice, turbulence, and bloodshed, and cut short with perjury upon his tongue; not one single feature in which terrific picture but may be proved palpably false.

STATE OF THE DIOCESES

IN

ENGLAND AND WALES,

FROM JULY TO SEPTEMBER INCLUSIVE.

CANTERBURY.

PREFERRED.

The Rev. Joshua Stratton, M.A. Chaplain of New College, Oxford, to a Minor Canonry in the Cathedral Church; also, by the Very Rev. the Dean and Chapter of the same, to the Vicarage of Halstow, Kent.

The Rev. Henry Erskine, Head Gentleman Commoner and B.A. of St. Mary Hall, to the perpetual and augmented Curacy of Broomfield.

MARRIED.

At Ripple, Kent, the Rev. Robert M'Shen, Rector of that Parish, and Vicar of Bromham cum Oakley, Bedfordshire, to Lucy, second daughter of the late W. S. Coast, Esq. of Ripple House.

At Hearne, Kent, the Rev. William Wallis, of Sudbury, to Miss Bundock, of Leytonstone, Essex.

DECEASED.

Suddenly, in his 85th year, the Rev. Oliver Cooper, Rector of Otterden, Kent, and for 62 years Curate of Chorley, Lancashire.

YORK.

PREFERRED.

The Rev. Walter Fletcher, M.A. to the Prebend of Bugthorpe, in the Cathedral Church; Patron, the Archbishop.

The Rev. C. Nixon, M.A. to the Prebend of Segeson, in the Collegiate Church of Southwell, Nottinghamshire; Patron, the Archbishop.

The Rev. Anthony Ward, to the Vicarage of Eastrington, Yorkshire; Patron, the King.

MARRIED.

The Hon. and Rev. Alfred Curzon, M.A. of Brasenose College, Oxford, and son of Lord Scarsdale, to Sophia, second daughter of Robert Holden, Esq. of Nuttall Temple, Notts, and Darley Abbey, Derbyshire.

DECEASED.

On Saturday, September 3d, at South Kilvington, Yorkshire, the Rev. John Green, B.D. Rector of that parish, and formerly Fellow of Sidney Sussex College, Cambridge, B.A. 1777, M.A. 1788, and B.D. 1787. The Rectory is in the

patronage of the Master and Fellows of Sidney Sussex College.

At Thorp Arch, in his 74th year, the Rev. F. Wilkinson, M.A. Vicar of Bardsey, Yorkshire, and Paxton, Huntingdonshire.

The Rev. John Chapman, Incumbent of Baildon.

LONDON.

PREFERRED.

The Rev. John Hume Spry, D.D. of Oriel College, Oxford, and late Minister of Christ Church, Birmingham, to the Rectory of Mary-le-bone, London; Patron, the King.

The Rev. George Chandler, D.C.L. late Fellow of New College, Oxford, and Rector of Southam, Warwickshire, to the Rectory of All Soul's Church, Langham Place, St. Mary-le-bone, London; Patron, the King.

The Rev. G. S. Penfold, to the Rectory of Christ Church, Mary-le-bone, London; Patron, the King.

On the 13th of September, aged 71, the Rev. T. Wisdome, B.D. Rector of Farnham, Essex, and formerly Fellow of Trinity College. The Rectory is in the gift of the President and Fellows of that Society. Mr. Wisdome took his degree of M.A. in 1777, and of B.D. in 1784. He was presented to the Living of Farnham in 1794.

MARRIED.

The Rev. John Olive, M.A. of Wadham College, Oxford, to Margaret, second daughter of the Rev. C. F. Bond, Vicar of Margaretting, Essex.

The Rev. W. T. Hadon, M.A. Domestic Chaplain to the Countess Dowager of Minto, to Eleanor Anne, eldest daughter of Colonel Drinkwater, of Palmer's Lodge, Elstree, Herts, at Elstree.

The Rev. Richard Charles Cox, M.A. and Fellow of Worcester College, on Mrs. Eaton's foundation, Oxford, to Louisa, daughter of the Rev. Mr. Maule, Vicar of Dover.

At Hornsey Church, Middlesex, the Rev. John Harvey, LL.B. Rector of Leringley, Notts, to Mrs. Mary Anne Percival.

The Rev. Charles Wimberley, B.A. of Emmanuel College, Cambridge, Chaplain to the Hon. East India Company on the Bengal Presidency, to Mary, second

daughter of the late Major General Charles Irvine.

At Great Stambridge, Essex, the Rev. William Worsley, to Louisa Anne, eldest daughter of the Rev. William Benson Ramsden, Rector of the above place.

The Rev. Andrew Irvine, of the Charter House, to Eliza, eldest daughter of John Rawlinson, Esq. of Russell-square.

The Rev. Thomas Price, Minister of Devonshire-square Chapel, to Emma, fifth daughter of Mr. James Nutter, of Great Shelford Mills; at Great Shelford, by the Rev. Henry Finch.

At St. Luke's, Chelsea, the Rev. Charles Grant, LL.B. Vicar of West Basham, to Caroline Mary, only daughter of the late Charles Gramme, jun., Esq., Judge of Purneah, Bengal.

The Rev. Richard Pritchett, B.A. Chaplain to the Hon. Corporation of Trinity House, to Louisa, second daughter of William Carless, Esq.

DECEASED.

At Hanwell Paddock, Middlesex, the Rev. John Bond, D.D. Rector of Hanwell, and a Magistrate for the County. He was formerly Fellow of Corpus Christi College, Cambridge; M.A. 1802, B.D. and D.D. 1812.

The Rev. H. Kett, B.D. late Fellow of Trinity College, Oxford, at Stanwell Park, the seat of Sir J. Gibbons, Bart. The Rev. gentleman, on the morning when the fatal accident occurred, had as usual breakfasted with the family party in excellent spirits. About noon, the weather being hot, he proceeded to take a cold bath, when it is supposed, that venturing out of his depth, he was seized with cramp, and sunk to rise no more. His clothes were found on the bank where he had undressed for bathing.

The Rev. J. R. Boggis, of Langham Hall, Essex.

At the Sanctuary, Westminster, aged 75, the Rev. Edward Smedley, M.A.

On Friday, the 29th of July, in Bruton-street, London, the Rev. Francis Haggitt, D.D. Chaplain in Ordinary to His Majesty, Prebendary of Durham, and Rector of Nuneham Courtney, Oxfordshire. He was formerly Fellow of Pembroke Hall, Cambridge, and proceeded B.A. 1780, M.A. 1783, and D.D. 1808.

The Rev. C. Tower, Curate of Brentwood Chapel, and Master of the Free Grammar School of that place.

M m

DURHAM.

PREFERRED.

The Rev. George Townsend, M.A. Chaplain to the Lord Bishop of Durham, to a Prebendal Stall in the Cathedral Church; Patron, the Bishop.

MARRIED.

At Cheltenham, the Rev. John Lightfoot, B.D. late Fellow of Merton College, Oxford, and Vicar of Ponteland, Northumberland, to Cordelia, youngest daughter of the late Rev. Dr. Kettibby, Rector of Sutton, Bedfordshire.

WINCHESTER.

PREFERRED.

The Rev. Henry Hubbard, Rector of Hinton Ampner, to the valuable Rectory of Cheriton, with the Chapels of Kilmaton and Titchbourne annexed; Patron, the Bishop.

The Rev. Richard Cockburn, to be a Prebend in Winchester Cathedral, in the room of Dr. Hook.

The Rev. G. T. Pretymann, B.C.L. to a Prebend in Winchester Cathedral; Patron, his Father.

MARRIED.

At All Saints' Church, Southampton, the Rev. George Parry Hollis, B.A. of St. Alban Hall, Oxford, to Martha, youngest daughter of the late Francis Welles, Esq. of Marle Hill, near Cheltenham.

At Portsmouth, the Rev. William Weston Deacon, M.A. of Madeira, to Ann, daughter of William Reeks, Esq. Agent Victualler of that Port.

At Stoke Church, near Guilford, the Rev. Henry Withy, M.A. of Merton College, Oxford, to Emily, second daughter of James Mangles, Esq. of Woodbridge Cottage.

The Rev. Thomas Ward Franklyn, B.A. of St. John's College, Cambridge, to Sophia, youngest daughter of William Holland, Esq. of Bevis Mount, Southampton.

Mon. and Rev Robert Eden, Rector of Egham, to Mary, eldest daughter of Francis Hurst, Esq. of Alderwasley, Derbyshire.

DECEASED.

At Cheriton Hants, the Rev. Edmund Ferrers, M.A. Rector of that Parish, and of Wroughton, Wiltshire, and one of the Chaplains in Ordinary to His Majesty.

At the Rectory House, Alverstoke, near Gosport, in his 41st year, the Rev. C. A. North, youngest son of the late Bishop of Winchester, Rector of that Parish, also of Havant, a Prebendary of Winchester, and Registrar of the Diocese.

The Rev. John Bailey, of Hurst Bourne Tarrant, Hants.

At Milford, Hants, the Rev. Whitehead Dennis, aged 64.

ST. ASAPH.

PREFERRED.

The Rev. Henry Jones, M.A. Minister of Flint, to the valuable Vicarage of Northop, Flintshire.

MARRIED.

The Rev. Peter Williams, of Melidan, Flintshire, to Lydia Sophia, youngest daughter of the Rev. James Price, Rector of Llanfechan, Montgomeryshire.

At Milford, near Lymington, Hants, the Rev. Henry Jones, M.A. Vicar of Northop, in the county of Flint, and Domestic Chaplain to the Right Hon. Lord Braybrooke, to Mary Frances Ford, eldest daughter of the late James Mapp Allen, Esq. of Lymington.

DECEASED.

At Northop, Flintshire, in his 76th year, the Rev. Hugh Jones, M.A. upwards of 40 years Vicar of that parish.

At Pale, near Bala, the Rev. John Lloyd, Vicar of Llandrillo.

BATH AND WELLS.

PREFERRED.

The Rev. Charles Tapp Griffith, M.A. of Wadham College, Oxford, to the Rectory of Great Elme, Somerset; Patroness, Mrs. Sarah Griffith, of Bishopstrow, Wilts.

The Rev. Walter Burton Leach, B.A. of Wadham College, Oxford, to the Rectory of Sutton Montague; Patron, Robert Leach, Esq.; and to the perpetual and augmented Curacy of Lasington.

The Rev. H. W. Rawlins, M.A. Rector of Staple Grove, to the perpetual and augmented Curacy of Hill-Bishops.

The Rev. William Bailey Whitehead, M.A. Vicar of Twiverton, to the Vicarage of Chard, Somerset; Patron, the Lord Bishop.

The Rev. Robert Davies, M.A. to the Vicarage of Conington, Somersetshire; Patron, William Hodges, Esq.

The Rev. John West, M.A. of Exeter College, Oxford, to the Vicarage of Evercreech, with the Chapelry of Chesterblade annexed; Patron, Samuel Rodbard, Esq.

The Rev. William Pyne, M.A. of Pembroke College, Oxford, to the Rectory of Pitney.

The Rev. Charles Tynte Simmons, B.A. to the Rectory of Shipham; Patrons, the Dean and Chapter of Wells.

The Rev. William James, M.A. formerly of Pembroke College, Oxford, and one of the Priests Vicar of the Cathedral Church of Wells, to the Rectory of East Lambrook, Somerset; Patrons, the Dean and Chapter of the said Cathedral.

The Rev. Francis Charles Johnson, B.A. of Queen's College, Oxford, to the Vicarage of Whitelackington, void by forfeiture, under the provisions of the statute of the 57th Geo. III., at the presentation of the Rev. Charles Johnson, M.A. Prebendary of Whitelackington in Wells Cathedral, the Patron by reason of his Prebend.

MARRIED.

At Bruton, the Rev. James Sidney, of Milton Cleaveland, to Eleanor Dorothea, eldest daughter of the Rev. W. Cosens, Incumbent of Bruton.

At St. Cuthbert's Church, Wells, by the Right Rev. Bishop Sandford, the Rev. John Sandford, of Balliol College, to Elizabeth, daughter of the late Richard Jenkins Poole, Esq. of Sherborne, Dorset.

The Rev. William Pyne, M.A. of Pembroke College, Oxford, and Rector of Pitney, to Polyxena Ann, only daughter of the late Robert Mitchell, Esq. of Langport.

DECEASED.

At North Curry, the Rev. W. Y. Cooper.

BRISTOL.

PREFERRED.

The Rev. W. Milner to be Minor Canon of the Cathedral.

The Rev. J. Cross to be Precentor of the Cathedral.

ORDAINED.

On Sunday, September 4th, by the Lord Bishop, in the Cathedral.

DEACONS.

Philip William Douglas, M.A. Christ Church, Oxford.

John Lewis Capper, B.A. Pembroke College, Oxford.

John S. H. Welsh, B.A. Queen's College, Oxford.

Archibald Hamilton Duthie, M.A. Trinity College, Cambridge.

J. H. Bright, B.A. St. John's College, Cambridge.

G. A. F. Chichester, B.A. Downing College, Cambridge.

John Punnett, B.A. Clare Hall, Cambridge.

Edwin W. B. Sandys, M.A. Trinity College, Cambridge.

William Gunning, S.C.L. Christ's College, Cambridge.

A. P. Clayton, B.A. Gains College, Cambridge.

PRIESTS.

C. G. Owen, B.A. Queen's College, Oxford.

John Bond, B.A. Wadham College, Oxford.

Frederick Urquhart, B.A. Brasenose College, Oxford.

Morgan Deverriah, B.A. Jesus College, Cambridge.

H. C. Brice, B.A. Christ's College, Cambridge.

William Johnson, B.A. Sidney Sussex College, Cambridge.

Thomas Hallway, B.A. St. John's College, Cambridge.

F. W. Thomas, *Literate.*

John Graham, *Literate.*

MARRIED.

The Rev. Andrew Tucker, Rector of Wootton Fitzpaine, to Miss Corfu, of Evershot, Dorset.

At Clifton, the Rev. John Armstrong, to Catharine, youngest daughter of the late J. Y. Lloyd, Esq. of Lissadurn, county of Roscommon.

CARLISLE.

DECEASED.

At Haydon Bridge, in the 52d year of his age, the Rev. Samuel Richard Hartley, M.A. formerly of Emmanuel College, Cambridge, and afterwards Master of the Grammar School, Carlisle.

CHESTER.

MARRIED.

The Rev. William Villers, B.A. of Balliol College, Oxford, Vicar of Chelmarsh, Salop, and Perpetual Curate of St. George's Chapel, Kidderminster, to Susanah, youngest daughter of Jonathan Peel, Esq. of Accrington House, Lancashire.

At Blackburn, the Rev. John William Whittaker, B.D. Fellow of St. John's College, Cambridge, Vicar of Blackburn, and late Domestic Chaplain to his Grace the Archbishop of Canterbury, to Mary Haughton, eldest daughter of William Fielden, Esq. of Fernicowler, in the County Palatine of Lancaster.

The Rev. Charles Smyth, to Miss Rachael Harvey, of Catton.

On September 2d, at Ulverston, by the Rev. Robert Yarker, M.A. the Rev. John Barton, Gentleman Commoner of St. Mary Hall, Oxford, son of the Rev. Henry Barton, M.A. Rector of Eastchurch, Kent, and Perpetual Curate of St. Paul's, Liverpool, to Eleanor, daughter of the late John Yarker, Esq. of Ulverston.

The Rev. Joseph Watson, of Stayley Bridge, Lancashire, to Matilda, youngest daughter of the late John Collison, Esq. of Blackheath.

At Chester, the Rev. Henry Foulkes, D.D. Principal of Jesus College, Oxford, to Miss Houghton, of Liverpool.

On the 16th September, at St. Martin's Church, Chester, (by the Lord Bishop of Chester) the Rev. George Pearson, Fellow of St. John's College, and Rector of Castle Camps, Cambridge, to Catharine, second daughter of Philip Humberstone, Esq. of Friars, Chester.

CHICHESTER.

DECEASED.

The Rev. William Gwynne, Rector of Denton and St. Michael, Lewes.

The Rev. T. Braine, Vicar of West Wittering, near Chichester, and Perpetual Curate of Bareby, near Selby.

ST. DAVID'S.

PREFERRED.

The Rev. Samuel Davies, jun. B.A. Domestic Chaplain to the Marquis of Waterford, to the Rectory of Bringwyn, Radnorshire.

The Rev. Morgan Evans, Vicar of Llangullo, in the county of Radnor, to the Benefice of Builth and Llanddewir'cwm, Brecon; Patron, Charles Humphreys, Esq.

MARRIED.

The Rev. Thomas Brigstock, Rector of Whittton, Radnorshire, and Incumbent of St. Catharine's, Milford Haven, to Caroline Buchanan, youngest daughter of the late Rev. Richard Whish, of Northwold, Norfolk.

DECEASED.

The Rev. E. Morris, of Blaenywerr, Cardiganshire, aged 55.

ELY.

PREFERRED.

The Rev. John Brown, M.A. Senior Dean of Trinity College, Cambridge, to the Vicarage of Bottisham, Cambridgeshire; Patrons, the Master and Fellows of that Society.

The Rev. Thomas Musgrave, M.A. Fellow of Trinity College, Cambridge, to the Perpetual Curacy of St. Mary the Great, in that town; Patrons, the Master and Fellows of that Society.

The Rev. Richard Rowland Faulkner, of St. John's College, to the Perpetual Curacy of St. Sepulchre's, Cambridge.

MARRIED.

At Stapleford, Cambridgeshire, the Rev.

P. B. Jeckell, of Hinderclay, Suffolk, to Miss English, of St. Peter's, Mancroft.

The Rev. John Henry Sparke, M.A. of Jesus College, Cambridge, and eldest son of the Bishop of Ely, to Agnes, youngest daughter of the late Sir Jacob Henry Astley, Bart.

September 17th, at St. Mary's, Ely, by the Rev. Lancelot Robert Brown, the Rev. Thomas Charles Brown, Chaplain to the Duke of Manchester, to Frances Page, only daughter of the late William Page, Esq.

DECEASED.

On Wednesday, the 7th of September, the Rev. Henry Boudier, at Doddington, in the Isle of Ely.

EXETER.

PREFERRED.

The Rev. William Martin, B.A. to the Vicarage of Staverton; Patrons, the Dean and Chapter of Exeter.

The Rev. Ambrose Stapleton, to hold the Rectory of Halwill, with that of East Budleigh, Devon.

The Rev. H. Tripp to the Rectory of Blackborough, Devon.

The Rev. V. F. Vyvyan to the Rectory of Withiel, Cornwall, void by the resignation of the Rev. J. J. Kelgwin.

The Rev. Henry Strangways, M.A. of Pembroke College, to the Rectory of Rewe, Devon; Patron, the Earl of Ilchester.

The Rev. J. B. May, to the Rectory of St. Martin, Exeter.

The Rev. John Randall, B.A. of Trinity College, Cambridge, to the Living of East Stonehouse, Devon.

The Rev. Charles Tripp, D.D. to the Rectory of Kentisbeare, Devon.

The Rev. J. Duke Coleridge, B.C.L. of Balliol College, Oxford, to a Prebendal Stall in the Cathedral Church of Exeter.

The Rev. William Marsh, to the Vicarage of Gwenop, Cornwall, void by the cession of the Rev. William Martin.

The Rev. John Knight, M.A. of Magdalen Hall, Oxford, to the Rectory of Huish, Devon; Patron, the Right Hon. Lord Clinton.

The Rev. J. H. J. Chichester, Rector of Arlington, to the Rectory of Loxhore, Devon.

The Rev. Daniel Nantes, to the Rectory of Powderham, Devon.

MARRIED.

At Seaton, Devon, the Rev. Cecil Robert Smith, to Mary Jane, eldest daughter of the late Colonel Warren of the 3d Guards.

The Rev. Vyell Francis Vyvyan, Rector of Withiel, Cornwall, and second son of the late Sir Vyell Vyvyan, Bart. of Trelowarren, Cornwall, to Anna, youngest daughter of J. V. Taylor, Esq. of Southgate, Middlesex.

The Rev. William Sherlock Carey, M.A. Student of Christ Church, Oxford, and Vicar of Ashburton, Devon, to Eliza Caroline, second daughter of the late Richard Schneider, Esq. of Putney, Surrey.

The Rev. William Kingdon, of Beardon, to Jane, eldest daughter of the late Rev. J. S. Hawker, of Stratton, Cornwall.

The Rev. J. C. Clapp, Rector of Coulston, Wilts, eldest son of the Rev. John Clapp, Vicar of Long Denton, Northumberland, and Perpetual Curate of St. Giles, Devon, to Emma, second daughter of Edward Lawrance, Esq. Captain of his Majesty's Packet, Duke of Kent.

The Rev. R. Holberton, M.A. of Exeter College, Oxford, to Anne, second daughter of the Rev. G. Baker, Rector of South Brent, Devon.

The Rev. George Martin, Canon Residential and Chancellor of the Diocese of Exeter, to the Lady Charlotte Eliot, youngest daughter of the Earl of St. Germans.

DECEASED.

The Rev. A. Ellis of Plymouth.

The Rev. R. Knight, Rector of Huish, Devon.

At Shaldon, Devon, the Rev. James Shallcross.

At Forrabury Parsonage, Roscastle, Cornwall, the Rev. George Brian, B.A. in the 32d year of his age.

GLoucester.

PREFERRED.

The Rev. Samuel Lloyd, M.A. of Magdalen College, Oxford, to the Vicarage of Horsley, Gloucestershire.

The Rev. Samuel Paul, to the Vicarage

322 *Dioceses of Hereford—Lichfield and Coventry—Lincoln.*

of Tetbury, Gloucestershire, on the presentation of J. P. Paul, Esq. Mr. R. Paul, attorney-at-law, the Rev. T. Wickes, and Mr. C. Withers, being four of the seven trustees of the Tetbury Charity Estates, in the majority of whom the right of presentation is vested.

DECEASED.

At Gloucester, aged 25, the Hon. and Rev. Dawson Massey, son of the late Lord Massey.

Aged 58, the Rev. Joseph Worgan, Vicar of Peabworth.

HEREFORD.

PREFERRED.

The Rev. James Johnson, M.A. Rector of Byford, Herefordshire, to the Prebendal Stall of Hampton, in the Cathedral; Patron, the Bishop.

DECEASED.

Aged 82, the Rev. Mr. Biddle, of Bishop's Frome, Herefordshire.

LICHFIELD AND COVENTRY.

PREFERRED.

The Rev. J. Allport, to the Perpetual Curacy of Atherton; Patron, the Rev. Benjamin Rickings, M.A. as Vicar of Manchester, Warwickshire.

The Rev. R. H. Leeke, to the Rectory of Longford, Shropshire.

MARRIED.

The Rev. Henry Pickthall, of Wootton, Staffordshire, to Mary, eldest daughter of the late Rev. Edward Vardy, Rector of Yelverton, Northamptonshire.

July 11th, at Repton Church, Derby, by the Rev. Dr. Skeath, the Rev. James Cutting Safford, B.A. Vicar of Mettingham, Suffolk, to Louisa, only child of the late Rev. James Chartres, formerly Fellow of King's College, Cambridge, and Vicar of Godmanchester and West Hadon, Hunts.

At Leamington, the Rev. T. Heathcote Tragett, Fellow of Corpus Christi College, Oxford, to Louisa, daughter of

Henry Linn, Esq. of Deddles, Warwickshire.

The Rev. Edward B. Frost, Vicar of Binglewade, to Elizabeth, only daughter of J. H. Williams, Esq. of Yarnmouth.

At Netherseale, the Rev. Spencer Madan, M.A. Student of Christ Church, Oxford, Canon Residentiary of Lichfield, and Vicar of Bathaston, in the county of Somerset, to Louisa Elizabeth, eldest daughter of the Rev. William Grealey, of Netherseale Hall, in the county of Leicester.

The Rev. John Moultrie, Rector of Rugby, to Harriet Margaret, eldest daughter of Dr. Fergusson, Inspector of Hospitals.

At Leamington, the Rev. Peyton Blakiston, B.A. Fellow of Emmanuel College, Cambridge, youngest son of the late Sir Matthew Blakiston, Bart. to Frances, eldest daughter of John Folliott Powel, Esq.

DECEASED.

At Alfreton Park, Derbyshire, in his 87th year, the Rev. Henry Case Morewood.

In the 76th year of his age, the Rev. John Bradley, of Kingswinford, Vicar of Sedgeley, in the county of Stafford.

LINCOLN.

PREFERRED.

The Rev. William Johnson, B.A. of Sidney Sussex College, Cambridge, to the Vicarage of Bilsby, near Alford; Patroness, Mrs. Wayte, of Stamford, Lincolnshire.

The Rev. Gregory Edward Whyley, M.A. of Trinity College, Cambridge, to the Vicarage of Eaton Bray, Bedfordshire; Patrons, the Master and Fellows of that Society.

The Rev. J. Lonsdale, B.D. to the Prebend of Haydor cum Walter, in the Cathedral Church; the Archbishop of Canterbury's option.

The Rev. B. Puckle, to the Rectory of Graffham, in the county of Huntingdon; Patroness, Lady Olivia B. Sparrow.

The Rev. Charles Ward, M.A. of Brasenose College, Oxford, to the Rectory of Maulden, Bedfordshire; Patron, the Marquis of Aylesbury.

The Rev. J. Gordon, to the Vicarage

of Blerton, with its Chapels, Stoke Mandeville and Buckland; Patron, the Dean and Chapter of Lincoln.

The Venerable and Rev. Justy Hill, M.A. late Fellow of New College, Oxford, Rector of Shanklin, Isle of Wight, to be Archdeacon and Commissary of Bucks; Patron, the Bishop: also, to a Prebend in the Cathedral Church of Lincoln.

The Rev. William Moore, M.A. of St. John's College, Cambridge, to the Perpetual Curacy of Spalding.

The Rev. J. Hodge, to the Rectory of Bolnhurst, Bedfordshire.

MARRIED.

The Rev. John Ayre, B.A. of Caius College, Cambridge, to Henrietta Ann, third daughter of the Rev. Leigh Richmond, M.A. Rector of Turvey, Bedfordshire.

At Baldock, the Rev. John Lafont, M.A. of Emmanuel College, Cambridge, Rector of Hinxworth, Herts, to Eliza, eldest daughter of John Izard Pryor, Esq. of Baldock.

The Rev. Charles Ward, Rector of Maulden, Bedfordshire, to Susanmah, daughter of the Rev. Robert Foster, Prebendary of Wells Cathedral.

At Iver, Bucks, the Rev. William Gay, B.A. second son of the late James Gay, Esq. of Champion Hill, Surrey, to Elizabeth, eldest daughter of John Chippendale, Esq. of the Lodge, Hillingdon, Middlesex.

At Gloucester-place, London, the Rev. John Coker, B.C.L. late Fellow of New College, Oxford, and Rector of Radcliffe, Buckinghamshire, to Charlotte Sophia, youngest daughter of the late Major-general Dewar.

DECEASED.

Aged 67, the Rev. D. Mackinnon, Rector of Bloxham, and Vicar of Digby, near Stamford.

At Evesborough, Bucks, aged 37, the Rev. John Leveson Hamilton, Rector of the above parish.

The Rev. Henry Boulton, Vicar of Sibsey, Lincolnshire.

The Rev. Dr. Evans, Rector of South Reston, Lincolnshire, and one of the Vicars of Salisbury Cathedral.

The Rev. Bernard Smith, M.A. aged 37, Rector of Great Ponton, Lincolnshire.

At Cowbitt, Lincolnshire, aged 35, the Rev. Mr. Brown, Curate of that parish.

LLANDAFF.

DECEASED.

On Tuesday, the 19th of August, the Rev. Mr. Thomas, of Llandilo, Monmouthshire. After walking to the Visitation at Abergavenny, he suddenly fell down and expired, from the excessive heat of the weather.

Aged 24, the Rev. Lewis Lewis, Curate of Bassalley, Monmouthshire.

NORWICH.

PREFERRED.

The Rev. Thomas Crick, B.A. of St. John's College, Cambridge, to the Rectory of Little Thurlow, Suffolk; Patron, the Rev. R. C. Barnard.

The Rev. Philip Gurdon, B.A. of Downing College, to the Rectory of Reymerston, Norfolk; Patron, T. T. Gurdon, Esq.

The Rev. George William Smith, Domestic Chaplain to the Earl of Stradbroke, to the Vicarage of Bawdsey, Norfolk; Patron, the King.

The Rev. George Horatio Webster, B.A. to the Rectory of All Saints', with St. Julian, Norwich; Patron, the Rev. S. Webster, M.A. Vicar of Claxton.

The Hon. and Rev. A. A. Turnour to the Vicarage of Beshorpe, Norfolk; Patron, the Earl of Winterton.

MARRIED.

The Rev. Thomas Wright Whitaker, of Syleham, Suffolk, eldest son of the Rev. Thomas Whitaker, of Mendham, Norfolk, to Anne, second daughter of the late Rev. Henry Patteson, of Drinkston, Suffolk.

At Norwich, the Rev. Thomas Collyer, to Elizabeth Ann, daughter of the late John Ward, Esq. of Thelneytham, Norfolk.

At Norwich, the Rev. John Hammond Fisk, to Mary Margaret, only daughter of Mr. Thomas Eaton, of that city.

At Stanningfield, Suffolk, by the Rev. Nathaniel Colville, D.D. of St. Mary Hall, Oxford, the Rev. Nathaniel Colville, M.A. Rector of Great and Little Livermere, to

Emma, youngest daughter of the late Christopher Burton Metcalfe, Esq. of Hawsted in the same county.

The Rev. Thomas Browne, Rector of Hemingstone, to Frederica, youngest daughter of the Rev. Charles Davy.

At Somerton, Norfolk, the Rev. W. Wallis, to Anne, youngest daughter of Captain Macdonough, of his Majesty's Packet, Castlereagh, Harwich.

The Rev. John Grimwood, M.A. of Little Bealings, to Miss Lucock, only daughter of William Lucock, Esq. of Grandisburgh.

The Rev. Edward Pett Hannam, B.A. of St. John's College, Cambridge, to Miss Maria Lawton, third daughter of the Rev. J. T. Lawton, Rector of Emswell, Norfolk.

September 13th, the Rev. Henry Harrison, Rector of Shimpling, Norfolk, to Jane Strah, daughter of the late Rev. Thomas Decker, of Norwich.

DECEASED.

At Woodnorton, Norfolk, the Rev. Matthew Skinner, M.A. late Student of Christ Church, Oxford, and Rector of Swanton Novers with Woodnorton, which Rectories are in the gift of the Dean and Chapter of Christ Church. Mr. Skinner took the degree of M.A. in 1792.

Aged 71, the Rev. E. Moon, Rector of Thwaite and Bedingham, Norfolk.

OXFORD.

PREFERRED.

The Rev. William Buckland, B.D. Reader in Mineralogy and Geology, Rector of Stoke Charity, Hants, Fellow of Corpus Christi College, and a Fellow of the Royal Society, to be Canon of Christ Church; Patron, the King.

The Rev. John Davies to the Rectory of Over Worton, Oxfordshire; Patron, the Rev. William Wilson.

The Rev. James Baker, M.A. Chancellor of the Diocese of Durham, and late Fellow of New College, to the Rectory of Nuneham Courtenay; Patron, the Right Hon. Earl Harcourt.

MARRIED.

At Thorney Abbey, the Rev. Harry Smith, M.A. of Brasenose College, Oxford, to Ann, youngest daughter of the late John Wigg, Esq.

At Whitchurch, Oxfordshire, by the Rev. R. T. Powys, the Rev. Edward Cooper, Fellow of St. John's College, eldest son of the Rev. Edward Cooper, of Hamstead, Staffordshire, to Caroline Louisa, eldest daughter of Philip Lybbe Powys, Esq. of Hardwick House, Oxfordshire.

The Rev. Stephen Hurt Langston, M.A. and Fellow of Wadham College, Oxford, to Maria, daughter of the late Stephen Catley, Esq. of Camberwell.

The Rev. Christopher John Musgrave, M.A. of St. Alban's Hall, Oxford, and brother of Sir P. Musgrave, Bart. M.P. to Miss Hasell, eldest daughter of Edward Hasell, Esq. of Dalemain Cornwall.

DECEASED.

On Thursday evening, June 30th, at his lodgings in Christ Church, in the 81st year of his age, the Rev. James Burton, D.D. Chaplain in Ordinary to his Majesty, Canon of Christ Church, Rector of Over-Worton, with the Perpetual Curacy of Nether-Worton annexed, Oxfordshire, Incumbent of the first portion of the Rectory of Weddesdon, Bucks, and many years one of his Majesty's Justices of the Peace for Oxfordshire. He took the degree of M.A. in 1768, B.D. 1788, and D.D. 1789. In 1792, he succeeded Dr. Hennington, as Canon of Christ Church. Dr. Burton was educated at Magdalen College, of which Society he was a Fellow. He married the daughter of Robert James, D.C.L. and Regius Professor of Civil Law.

Friday, July 22d, at the Vicarage House, Buckland, Berks, aged 88, John Rawbone, D.D. Vicar of Buckland, and Rector of Hatford, Oxfordshire, formerly Vicar of Cheddar, Somerset, Chaplain of Magdalen College, and for many years Vice-Principal of St. Mary Hall, and Deputy Keeper of the Archives of this University. Dr. John Rawbone was matriculated as a Member of Magdalen Hall in December, 1761: proceeded B.A. of Magdalen College, June 5, 1765; M.A. April 13, 1768; B.D. of St. Mary Hall, November 29, 1787; D.D. of Magdalen College, November 16, 1804.

PETERBOROUGH.

PREFERRED.

The Rev. John Johnson, M.A. to the

Vicarage of Little Houghton, with Brayfield on the Green annexed, Northamptonshire, on the petition, and void by the cession of the said Rev. J. Johnson.

The Rev. Charles Pasley Vivian, B.C.L. to the Vicarage of Wellingborough, Northampton; Patron, John Vivian, Esq. Portland Place.

MARRIED.

At Wellingborough, the Rev. Plumpton Wilson, Curate of Crewkerne and Mister-ton, Somersetshire, to Margaretta, daughter of George Margetts, Esq. of Wellingborough.

DECEASED.

At Geddington, Northamptonshire, the Rev. Henry Boulton, Vicar of Sibsey, Lincolnshire.

At Tinwell, in his 88th year, the Rev. Thomas Foster, LL.B. Rector of that place, and of Horn Field, Rutlandshire, and for more than 30 years Treasurer of the county of Rutland.

ROCHESTER.

MARRIED.

The Rev. Henry Cockerman, M.A. of Exeter College, Oxford, and of Beckenham, Kent, to Maria Octavia, daughter of the late Sir William Fraser, Bart.

The Rev. James King, B.A. of Oriel College, Oxford, and second son of the Bishop of Rochester, to Maria, eldest daughter of the Hon. Lieutenant-Colonel George Carlton, niece of Lady Bolton, and grand-daughter of Lady Dorchester.

At Paul's Cray, Kent, by the Rev. J. Simons, the Rev. Joseph B. Reede, B.A. of Caius College, to Miss Charlotte D. Farish, daughter of James Farish, Esq. of Cambridge.

The Rev. Richard Board, of Westerham, Kent, to Elizabeth, second daughter of the late John Jones, Esq. of Dery Ormond, Cardiganshire.

DECEASED.

At Sheerness, the Rev. J. Fearon, Chaplain of the Dock Yard. He had just left the garrison in company with Mrs. Fearon, in a gig, and expired in a fit of apoplexy.

SALISBURY.

PREFERRED.

The Rev. George Augustus Legge, B.A. Student of Christ Church, Oxford, to the Vicarage of Bray, in the county of Berks, void by the resignation of the Rev. Walter Levett; Patron, the Bishop of Oxford.

The Rev. R. B. Paul, M.A. Fellow of Exeter College, Oxford, to the Vicarage of Long Wittenham, Berks; Patrons, the Rector and Fellows of that Society.

The Rev. Richard Pretyman, to the Rectory of Elingdon Wroughton, in the county of Wilts; Patron, his Father.

MARRIED.

At Dinton, Wilts, the Rev. Wadhams Knatchbull, M.A. of Christ Church, Oxford, son of Wyndham Knatchbull, Esq. of Russell Place, London, to Louisa Elizabeth, third daughter of William Wyndham, Esq. of Dinton.

The Rev. Charles Robert Fanshawe, Rector of Fawley, Berks, and Morton, Norfolk, to Jane, fourth daughter of the Rev. W. Williams, late Vicar of Maldon.

The Rev. Hugh Price, Rector of Newton-toney, and late Fellow of Queen's College, Cambridge, to Charlotte, youngest daughter of the late Samuel Emly, Esq. of Salisbury.

At Mere, the Rev. Samuel Little, to Miss Standerwick, both of that place.

At Hatford, Berks, the Rev. Maximilian Geneste, B.A. of Queen's College, Oxford, to Sarah, daughter of the late John Goodwin, Esq. of Wycombe Marsh, and grand daughter of D. Bennett, Esq. of Faringdon House.

DECEASED.

In the 82d year of his age, the Rev. Thomas Stockwell, B.D. formerly Fellow of Corpus Christi College, Oxford, and Rector of Stratford Tony, Wiltshire, which Rectory is in the gift of the above Society. Mr. Stockwell took the degree of M.A. in 1767, and B.D. 1776.

The Rev. John Richards, Rector of Farnborough, Wilts.

At an advanced age, at Sutton Courtney, Berks, the Rev. Mr. Batcheler, highly respected by his parishioners and friends.

WORCESTER.**PREFERRED.**

The Rev. Thomas Wynter, M.A. to the Rectory of Daylesford, Worcestershire.

The Rev. George Shetwood Evans, M.A. and late Fellow of Pembroke College, Oxford, to the Vicarage of Temple Grafton, in the county of Warwick.

The Rev. Edward Ward Wakeman, B.A. of Wadham College, Oxford, to the Perpetual Curacy of Claines, Worcestershire; Patron, H. Wakeman, Esq. of Perdiswell.

ORDAINED.

July 25.

By the Lord Bishop in the Chapel of Hardbury Castle.

DEACONS.

Robert Sanders, B.A. Magdalen Hall, Oxford.

Edward William Peahall, B.A. Worcester College, Oxford.

John Marshall, B.A. Worcester College, Oxford.

Robert Townshend Forrester, B.A. Jesus College, Cambridge.

Henry Roberts, B.A. Trinity College, Cambridge.

PRIESTS.

Edward Ward Wakeman, B.A. Wadham College, Oxford.

William John Smithwick, M.A. Oriol College, Oxford.

Henry Thicknesse Woodington, B.A. Emmanuel College, Cambridge.

William Lewis, B.A.

Edward Palmer, jun.

MARRIED.

At Rock Church, by the Rev. Thomas Davies, Vicar of Mable, the Rev. D. Davies, M.A. to Jane, second daughter of the late Richard Nott, Esq. of Warsley, Worcestershire.

At Salwarp, Worcestershire, by the Rev. G. Williams, the Rev. W. Entwistle, of the city of Worcester, to Mary, eldest daughter of Mr. R. Smith, of Chawson.

On the 27th of July, at Barford, Warwickshire, by the Rev. John Rose Holden, Rector of Upminster, Essex, the Rev. Henry Edward Steward, M.A. of Christ Church, and Domestic Chaplain to the Earl of Warwick, to Mary Clay, only child of Hyla Holden, Esq. of Barford.

CHAPLAINCIES.

The Rev. G. G. Smith, to be one of the Domestic Chaplains to his Royal Highness the Duke of York.

The Rev. Lawrence Gwynne, B.A. of Trinity College, Cambridge, to be one of the Domestic Chaplains to his Royal Highness the Duke of York.

The Rev. Samuel Barker, M.A. of Tannington Green (late of Yarmouth) to be one of the Domestic Chaplains to his Royal Highness the Duke of York.

The Rev. B. Richards, M.A. to be Do-

mestic Chaplain to his Royal Highness the Duke of Sussex.

The Rev. J. Langley, B.A. of Magdalen Hall, Oxford, to be Domestic Chaplain to the Earl of Sterling.

The Rev. Philip Gurdon, B.A. Rector of Reymerstone, to be Domestic Chaplain to Lord Bayning.

The Rev. Dacre Clementson, to be Chaplain of the county Gaol, Dorchester.

The Rev. Joseph Algar, M.A. Minister of Christ Church, Frome, to be Domestic Chaplain to Lord Clinton.

The Rev. John Davies, Rector of St. Clement's, Worcester, to be Chaplain to the House of Industry in that city.

SCHOOLS:

The Rev. Thomas Homer, D.D. of Trinity College, Cambridge, late second Master of the Free Grammar School, at Sheffield, is elected into the office of Head Master of the Free Grammar School of

Boston. Sixteen candidates offered themselves.

The Rev. Edward Daniels to the Mastership of the Grammar School of Helston, Cornwall.

The Rev. H. A. Greaves, to the Head-Mastership of the Devonport Classical and Mathematical School.

PREFERRED.

Church of Ireland.

His Grace the Archbishop of Tuam has appointed the Rev. Edward Hardman to the Curacy of Westport, vacated by the Rev. Robert P. Smyth, in consequence of ill health.

The following ecclesiastical changes have taken place in the Diocese of Cork: The Rev. James Stewart to be Rector of Lislee, *vice* the Rev. Henry Jones, deceased; the Rev. Joseph Jervois to be Rector of Ballinadee, *vice* Stewart; and the Rev. Mr. Knox to be Vicar of Ballimodan, in Bandon, *vice* Jervois.

MARRIED.

The Rev. Ralph Coote, to Harriet, youngest daughter of the late Rev. Samuel Clore, of Elm Park, county of Armagh.

In Dublin, the Rev. George Hamilton, Rector of Killermogh, in the Queen's county, to Frances Anne, third daughter of the late Admiral Sir Chichester Fortesque.

At St. George's Church, Dublin, by the Rev. Dr. Elrington, Fellow of Trinity College, Dublin, the Very Rev. the Dean of Ross, to Christiana Margaretta, eldest daughter of the late Hon. and Rev. Lorenzo Hely Hutchinson, and niece to the Earl of Donoughmore and Lord Hutchinson.

At Ancram House, Roxburghshire, the Rev. Gilbert Elliott, to Williamina, youngest daughter of the late P. Brydore, Esq.

On the 18th of July, was married, at the house of his Excellency the British Ambassador, Paris, the Rev. W. H. Bury,

B.D. Fellow of St. John's College, Oxford, and Graduate of the University of Paris, to Mary Anne, daughter of the late John Maclean, Esq. and widow of the late A. Mackenzie Grieves, Esq. of Glenure, North Britain.

At Brussels, July 22d, the Rev. E. Jenkins, B.A. of Trinity College, Cambridge, to Eliza, eldest daughter of John Jay, Esq. formerly of Lixmount, near Edinburgh, at the House of his Excellency the British Ambassador.

DECEASED.

The Very Rev. G. Stevenson, Dean of Kilfenora; at the Deanery House, Ennis.

The Rev. Joshua Berkeley, Rector of the Parish of the Holy Trinity, Cork.

At Carrickfergus, the Rev. R. Dobbs, one of the Aldermen and Deputy Mayor of that town.

March 3d, between Mount Sinai and Tor, on the Red Sea, the Rev. Joseph Cook, M.A. Fellow of Christ's College, Cambridge, youngest son of the Rev. Joseph Cook, of Newton Hall, Northumberland.

On Thursday, June 16th, at Marchmont House, near Quebec, in the 75th year of his age, the Right Rev. Jacob Mountain, D.D. Lord Bishop of Quebec, and formerly Fellow of Caius College, Cambridge, B.A. 1774, M.A. 1777, and D.D. 1793. His Lordship was the second son of Jacob Mountain, Esq. of Thwaite Hall, Norfolk, and enjoyed, in early life, the honor of a particular intimacy with the late Mr. Pitt. He was the first Protestant prelate in the Canadas,

where he presided over the Church with apostolical zeal and piety for 32 years. During this period, he was, in concurrence with his Majesty's government, and the venerable Society for the Propagation of the Gospel, the instrument, in the hands of Providence, of raising a regular Episcopal establishment in the two Canadas, and promoting the formation of missions and the erection of churches in all the more populous townships. The Cathedral Church of Quebec was erected in consequence of his exertions, and under

his auspices. At the time of his promotion to the see of Quebec, he held the livings of Holbeach, Lincolnshire, and Buckden, Hunts, together with the Prebendal Stall of South Kelsey, in Lincoln Cathedral, all in the then gift of the present Lord Bishop of Winchester, to whom he was examining Chaplain.

At Zurich, in Switzerland, after only four days' illness, the Rev. S. How, Rector of Winterbourne Stickland, Dorset, and of Southleigh, Devon.

PROCEEDINGS
OF
THE UNIVERSITIES.

OXFORD.

DEGREES CONFERRED.—FROM JULY TO SEPTEMBER, INCLUSIVE.

DOCTOR IN DIVINITY.

June 30.

Rev. John Bull, Student of Christ Church.

BACHELOR AND DOCTOR IN DIVINITY.

July 9.

Re. Thos. Frognall Dibdin, St. John's College.

BACHELORS IN DIVINITY.

June 30.

Rev. Richard Moore Boulton, Merton College.

MASTERS OF ARTS.

June 30.

Rev. Charles Stephen Hassells, Trinity College, Grand Compounder.

The Hon. Algernon Herbert, Fellow of Merton College, Grand Compounder.

Rev. Lempeter George Gregory Dryden, Lincoln College.

Rev. Peter White Taylor, Edmund Hall.

Rev. William Burrough Cosens, Magdalen Hall.

Robert Noble, Brasenose College.

John Birch Webb, Brasenose College.

John Mansel Dawken-Alexander, Brasenose College.

George Binstead Farrant, St. John's College.

Rev. William Goddard, Fellow of Jesus College.

Rev. Griffith Roberts, Jesus College.
William Hamilton Twemlow, Christ Church.

Rev. Herbert Gower, Christ Church.

Donald Cameron, Wadham College.

July 4.

William Whateley, New College.

July 9.

Rev. Robert Hodgson Fowler, Exeter College.

Rev. Henry Brown Newman, Fellow of Wadham College.

Rev. James Rawlins, St. John's College.

BACHELORS OF ARTS.

June 30.

Arthur Turner, Exeter College, Grand Compounder.

Robert Eden, Scholar of Corpus Christi College.

Robert Charles Dallas, Oriel College.

Samuel Wyett Cobb, Oriel College.

Hon. John Lowther Barrington, Oriel College.

July 9.

James Legrew Heise, Trinity College.

mitted Actual Fellows, the Rev. Henry Brown Newman, B.A. Probationary Fellow, and Mr. Herbert Johnson, elected Scholar of Wadham College.

July 26.

Rev. John Allington, M.A. and the Rev. James Linton, M.A. Demies, were admitted Probationary Fellows of Magdalen College; and Mr. Frederick Bulley, of the county of Berks, and Mr. Edwin Martin Atkins, of the county of Somerset, were elected Demies of that Society.

PRIZES

July 13.

The Bishop of Hereford, with the Warden of New College, attended prayers in Winchester College Chapel, and proceeding thence to the School-room the following Medals were adjudged:—

GOLD MEDALS.

Latin Essay.

Wordsworth.—*Non tam in otio laboribus parto, quam in rebus arduis, et dubio adhuc certamine hominum emittuntur virtutes.*

English Verse.

Wickham.—*Alfred in the Danish camp.*

Templeton.—*The Speech of Germanicus to the Mutinous Soldiers.*

Elliot, Sen.—*Scipionis ad veteres milites oratio.*

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

June 27.

Mr. Francis Russell Nixon and Mr. Henry Thorpe, St. John's College, were admitted Actual Fellows, and Mr. Francis Porch and Mr. Charles Edward Birch, were elected Scholars of that Society.

June 28.

Edward Feild, B.A. Queen's College, was elected and admitted a Fellow of that Society on Michel's foundation.

June 30.

The following gentlemen were elected Fellows of Exeter College:—Mr. John Griffith Cole, Commoner of that Society, and Mr. John Bramston, B.A. Oriel College.

Rev. Thomas Finlow, M.A. and the Rev. Charles John Hume, B.A. were ad-

CAMBRIDGE.

DEGREES CONFERRED.—FROM JULY TO SEPTEMBER INCLUSIVE.

DOCTORS IN DIVINITY.

July 4.

Rev. Charles Richard Sumner, Trinity College, and a Prebendary of Canterbury.

July 5.

Rev. Jonathan Walton, Trinity College.

Rev. Robert Jefferson, Fellow of Sidney Sussex College.

Rev. Josiah Rowles Buckland, Fellow of Sidney Sussex College.

Rev. James Donne, St. John's College.

Rev. William John Burford, Christ College.

Rev. Richard Symonds Joynes, Catherine Hall.

Rev. Charles Tripp, Trinity College.

Rev. Arthur Savage Wade, St. John's College.

DOCTOR IN MUSIC.

July 5.

Edward Hodges, Sidney Sussex College.

DOCTOR IN CIVIL LAW,

July 5.

Rev. Jacob George Wrench, Trinity Hall.

DOCTORS IN PHYSIC.

July 5.

Thomas Watson, Fellow of St. John's College.

George Leith Roupell, Caius College.

Richard Prichard Smith, Caius College.

Lacon William Lambe, Caius College.

John Spurgin, Caius College.

LICENTIATE IN PHYSIC.

July 2.

Henry Atcheson, Esq. M.B. Jesus College.

MASTERS OF ARTS.

July 5.

Colin Alexander Campbell, Trinity College.

John Hanbury, St. Peter's College.

William Thompson, Trinity College.

James Newsam, Christ College.

George B. Russell, Catherine Hall.

Parnell T. Hicks, Trinity College.

Thomas Newcome, Queen's College.

Edward W. Oldacres, Clare Hall.

Wm. Hardwicke, Corpus Christi College.

John Roy Allen, Pembroke Hall.

Edward C. Kindersley, Trinity College.

William J. Alexander, Trinity College.

Wm. E. Chapman, St. John's College.

James R. Hartley, Queen's College.

Edwin Daniel, St. John's College.

Joseph S. Egginton, Trinity College.

William Clavering, Trinity College.

Edward B. Frere, Corpus Christi College.

George M'Clellan, Trinity College.

Edward Robert Earle, Christ College.

Francis Synge, Peter's College.

Thomas Harvey, Pembroke Hall.

John William Butt, Sidney College.

Thomas Mason, Emanuel College.

George Beat, St. John's College.

Nicholson R. Calvert, St. John's College.

Robert Vambrugh Law, Peter's College.

John Ion, Pembroke Hall.

Robert Lascelles, Christ College.

Leonard Jenyns, St. John's College.

Edward Augustus Giraud, St. John's College.

John H. Stephenson, Trinity College.

William J. Hutchinson, Jesus College.

George S. Porter, Christ College.

Copplinger H. Gooch, Christ Church.

John Birkett, St. John's College.

Joseph Taylor, St. John's College.

Henry Malden, Trinity College.

Ebenezer Ware, Trinity College.

Charles G. R. Festing, St. John's College.

George Pitt, Trinity College.

Charles B. Clough, St. John's College.

John Evered, Trinity College.

Frederick Thomas Pratt, Trinity College.

Thomas Nash, Trinity College.

William C. Walters, Jesus College.

Robert Gorton, Jesus College.

Richard Wood, Corpus Christi College.

Hamnett Holditch, Caius College.

Barr Dudding, Catherine Hall.

Thomas W. Whitaker, Emanuel College.

Ambrose Stapleton, Queen's College.

William Turner, St. John's College.

William Williamson, Sidney College.

Thomas Gosall Parr, St. John's College.

William Edwards, Christ Church.

Henry Locking, St. John's College.

Joseph Clay, St. John's College.

James C. Gordon, Peter's College.

William Davenport, Peter's College.

George Barber Paley, Peter's College.

William Lockett, St. John's College.

Edward Gwyn Blyth,

William Charles Smith, St. John's College.

James W. Huntley, St. John's College.

Thomas Dixon, St. John's College.

John Toll Burt, Caius College.

Patrick Fenn, St. John's College.

William Howie Bull, St. John's College.

Edmund Smith, St. John's College.

Robert Hutchinson, St. John's College.

John Haggitt, Clare Hall.

Thomas Heath, Clare Hall.

William Williams, St. John's College.

Peter Blackburn, Christ College.

James Adcock, Peter's College.

James Alderson, Pembroke Hall.

Jonas Driver, Corpus Christi College.

Edmund Gray, Queen's College.

Robert Williams, Pembroke Hall.

Edward Gould, Christ College.

Francis Ffolliott, St. John's College.

Edward Silvester, St. John's College.

William Matthews Pierce, St. John's College.

Charles S. Royds, Christ College.

George Long, Trinity College.

James R. Campbell, Pembroke Hall.

George Farley, Trinity College.

J. H. M. Luxmore, St. John's College.

Thomas Philpott, Corpus Christi College.

Charles H. Browne, Corpus Christi College.

G. H. H. Hutchinson, Caius College.

William Bellas, Christ Church.

George M. Fowke, Caius College.

Thomas Raven, Corpus Christi College.

Henry Salmon, Emmanuel College.

Valentine Green, St. John's College.

Robert Jarratt, St. John's College.

John Jarratt, St. John's College.

John Winn, St. John's College.

Nathaniel Colville, St. John's College.

Isaac Robley, Trinity College.

William Vaughan, St. John's College.

Thomas Bates, Queen's College.

Wm. H. Fox Talbot, Trinity College.

Samuel Charlton, Sidney College.

Stephen P. White, Trinity College.

John Henry Steward, Trinity College.

John Wm. Hamilton, Trinity College.

Joseph H. Hamilton, Trinity College.

Charles Collins, St. John's College.

George Stone, Sidney College.

Richard Perry, Trinity College.

Christopher Hand Bennett, Trinity College.

Russel Richards, Trinity College.

Joseph Harris, Clare Hall.

Henry Farish, Queen's College.

William Monkley, Queen's College.

William Presgrave, Trinity College.

Joseph P. Wilmott, Trinity College.

Archibald H. Duthie, Trinity College.

George Greaves, Corpus Christi College.

Mitford Peacock, Corpus Christi College.

John Warburton, Pembroke Hall.

Edward Thomas Alder, Peter's Hall.

Alexander William Scott, Peter's College.

John Greenwood, Jesus College.

R. C. W. Wilkinson, Trinity College.

Edward Sydney, St. John's College.

Thomas S. Cobbold, Clare Hall.

Robert Ward, Clare Hall.

Robert Leicester, Clare Hall.

William Hyde, Emmanuel College.

James Gibborne, Magdalen College.

James Fendall, Jesus College.

William John Crole, St. John's College.

George Carter Cardall, Peter's College.

Marm. Terrington, Catherine Hall.

George John Brooks, Pembroke Hall.

S. S. B. Whalley, Clare Hall.

Thomas C. Thornton, Clare Hall.

John Husband, Magdalen College.

John Collyer, Clare Hall.

William Collett, Sidney College.

John B. Magenis, St. John's College.
Richard Earle, St. John's College.
Chas. Wm. Henning, Queen's College.
Frederick de Veil Williams, Queen's College.

Wm. H. C. Grey, St. John's College.
Charles P. Hyde, Pembroke Hall.
C. Hilton Wybergh, Pembroke Hall.
James Pearson Head, Pembroke Hall.
Arthur Trollope, Pembroke Hall.
George Gage, St. John's College.
Gawan Taylor, Trinity College.
Henry Thompson, St. John's College.
George H. Hughes, Corpus Christi College.

Henry Schneider, St. John's College.
Thomas R. Allan, Trinity College.
Edward John Lloyd, Trinity College.
Richard M. White, Clare Hall.
John M. Norman, Trinity College.
Wm. George Thomas, Trinity College.
John P. Reynolds, Caius College.
Charles Gape, Peter's College.
Arthur T. Drake, Emmanuel College.
Charles E. Kennaway, St. John's College.

Wm. Charles Gore, Emmanuel College.
Derick Hoste, Emmanuel College.
Richard Tinkler, Emmanuel College.
Thomas Babington Macaulay, Trinity College.

George Heberden, St. John's College.
Peter Heywood, Christ College.
Thomas Baker, Christ College.
Wm. Crawley Leach, Trinity College.
Henry Hannington, King's College.
R. P. Battiscombe, King's College.
Richard Oke, King's College.
H. R. Reynolds, Jun. Trinity College.
H. L. Dillon, Trinity Hall.
Thos. H. Villiers, St. John's College.
Charles John Taylor, Christ Church.
Jermyn Pratt, Trinity College.
George Fisher, Catherine Hall.
Charles Turner, Magdalen College.
J. H. J. Chichester, Magdalen College.
Joshua Nussey, Catherine Hall.
Charles Birch, Catherine Hall.
A. C. J. Wallace, Corpus Christi College.

Ephraim H. Snood, Corpus Christi College.

John R. Roper, Corpus Christi College.
Richard Kennett Dawson, Caius College.
Lawrence Peel, St. John's College.
Edward Miller, Trinity College.
Henry S. Thornton, Trinity College.
Robert Henderson, St. John's College.
James Harris, Catherine Hall.

VOL. II. NO. IV.

July 7.

Robert Beehos Radcliffe, Fellow of King's College.
Robert Edmonds, St. John's College.
Rev. Geo. Norman, St. Peter's College.

BACHELORS IN DIVINITY.

July 7.

Rev. George Baily Tuson, Trinity Hall.
Rev. John Underwood, Trinity College.

BACHELORS IN CIVIL LAW.

July 2.

Rev. Napier Duncan Sturt, Christ College.
Rev. William Whitmore Greenway, Trinity Hall.

July 4.

Rev. Thelwall John Thomas Salusbury, Trinity Hall.

BACHELORS IN PHYSIC.

July 2.

John Staunton, Esq. Caius College.
Henry J. Hayles Bond, Esq. Corpus Christi College.
Richard Hobson, Esq. Queen's College.

BACHELORS OF ARTS.

July 7.

Alexander J. Lyon Cavie, St. John's College.
John Mandell, Catherine Hall.
Edward Nicholas Braddon, St. John's College.
John Griffiths Lloyd, Christ College.
William Overton, Trinity College.
Edward George Lytton Bulwer, Trinity Hall.
William Newport, Christ College.

MISCELLANEOUS UNIVERSITY INTELLIGENCE.

The Master and Fellows of Peter House have recently determined to augment the accommodation of their ancient College, by the addition of a new Court, to be called the *Gisborn Court*.

Richard Foley, B.A. of Emmanuel College, is elected Fellow of that Society.

N n

Mr. Samuel Best, of King's College, is admitted Fellow of that Society.

George Barber Paley, Esq. B.A. of St. Peter's College, was elected a Foundation Fellow of that Society; Edmund Fisher and Henry Edward Beville, Esqrs. B.A. were elected Fellows on Gisbourn's Foundation, and Frederick E. Bushby, Esq. M.A. Fellow on the Parke Foundation.

July 2.

Rev. James Harris, M.A. and Ferdinando Casson, B.A. of Trinity College, Dublin, were admitted *ad eundem* of this University.

July 7.

The following gentlemen of the University of Oxford, were admitted *ad eundem*: Rev. Edw. John Burrow, Trinity College; Charles Price, M.D. late Fellow of Wadham College; Rev. Thos. Robert Wrench, M.A. Queen's College; Henry Smedley, Esq. M.A. Christ Church.

July 9.

Thos. Storis Spedding, Esq. B.C.L. of Trinity Hall, was elected Fellow of that Society.

July 22.

Rev. John Baldwin, B.A. Christ College, was elected a Foundation Fellow of that Society.

PRIZES.

Peterson Prize.

[For the best translation of a passage from Shakspeare into Greek verse.]

KING JOHN, Act IV. Scene 2. beginning with

"KING JOHN. How oft the sight of means."

And ending with

"HUBERT. An innocent child."

John Hodgson, Esq. Trinity College.

Wembsen Prize.

[For the best dissertation in Latin prose.]

Subject.—*De statu futuro quoniam fuerit veterum, inter Græcos et Romanos Philosophorum dogmata?*

John Buckle, Trinity College, Senior Bachelor.

AN

HISTORICAL SKETCH

OF THE

EPISCOPAL CHURCH OF SCOTLAND.

(Concluded from page 276.)

IN a former division of this article we brought down the narrative of events, relative to the Episcopal Church in Scotland, to the period at which the protection of the State was once more extended to her members both lay and clerical; and when to share in her Communion was no longer regarded as a disqualification for performing the civil duties or for enjoying the political rights, which elsewhere were open to every British subject who professed allegiance to the Government.

The Act of Parliament, of which we have already given the history and stated the principal provisions, was perfectly satisfactory to every Episcopalian in Scotland; and on being compared with that of Queen Anne, which is still in force, so far as it tends to prevent those of the Episcopal communion from being disturbed in the exercise of their religious worship, it will be allowed to have secured several important advantages which could not be obtained at the time when the latter was passed into a law. But there is one clause in the bill of 1792, which could not fail to prove disagreeable to the clergy; because by excluding them from those parts of the empire where Episcopacy is established, it seemed to cast an imputation on their Orders, or on their Learning, or on some point of their ministerial character,—which they could not but regard as very likely to lower them in the esteem of their own people, as well as in that of the established church by which they are surrounded. To save the trouble of reference, we shall repeat the clause in question, which runs as follows:

“Provided also, and be it further enacted, that no person exercising the function, or assuming the office and character of a pastor or minister of any order, in the Episcopal Communion in Scotland as aforesaid, shall be capable of taking any benefice, curacy, or other spiritual promotion, within that part of Great Britain called England, the dominion of Wales, or town of Berwick upon Tweed, or of officiating in any Church or Chapel within the same, where the Liturgy of

the Church of England, as now by law established is used, unless he shall have been lawfully ordained by some Bishop of the Church of England or of Ireland."

The Episcopal Clergy in Scotland object to this enactment on two grounds. They complain that they are thereby placed in a state of involuntary schism, inasmuch as they are prevented from holding communion with a Church of which they are an integral part, whether viewed on the broad grounds of Christian Institution which confers Catholicity on every regularly constituted portion of Christ's family, or regarded on the narrower principle of historical relation and affinity. The Episcopal Church in Scotland derived her orders and spiritual character from the English establishment, and cannot therefore be separated from the latter but by a species of violence equally unnatural and inconsistent with the spirit of the Gospel. By the Act of 1792, there was an actual schism created in Great Britain; for, by the provisions of that law, a large body of Christians, having one spiritual authority, one creed, one discipline, one ritual and mode of worship, one faith, one hope and one baptism, was separated into two parties so completely, that the Clergy of the one are not allowed to perform any ministerial duties in the Churches of the other. Such a measure makes the unity of the Church of Christ depend, not on having the same faith, the same apostolical power, the same worship and the same sacraments, but on the accidental circumstance of its being placed on the same side of a river, or under the same parallel of latitude. The "Holy Church throughout all the world" is cut down into an unlimited number of schismatical sections; incapable of holding communion with one another; disregarding the spiritual bond by which their Divine Founder united all his faithful followers; and looking for the warrant and sanction of their ministrations, not to the commission which was given to the Apostles, but to the secular legislation of a promiscuous body of laymen.

On this ground we are laid open to the jeers and arguments of the Roman Catholic, who takes pleasure in representing the most distinguished of the Protestant Churches as having no better a foundation than an Act of Parliament, and as bounding the Communion of Saints by the provisions of the statute book.

The Episcopalians in the North farther maintain, that the evils against which the legislature meant to guard the Church of England, would have been sufficiently obviated by enacting that no Clergyman, ordained by a Scottish Bishop, should be permitted to undertake a Cure, or discharge his ministerial duties, in any Church or Chapel south of the Tweed, until he had submitted to such an examination as would satisfy the Ordinary of the district that he was fully qualified in respect of learning, character, and orthodoxy. It is unquestionably proper that some such check should be opposed to the migration of Clergy from one Church into another, especially when placed in circumstances so very different as are those of our Establishment, as compared with the depressed condition of our brethren in Scotland.

It is not denied, on any head, that there was an inconvenience likely to arise from the full toleration extended to Episcopacy in the northern division of the island: but it is asserted, that an ample remedy might have been secured without going all the length of creating a schism in the spiritual body of Christ, and without attacking the validity of Orders regularly and canonically conferred.

That the Church of England herself is essentially and exclusively Episcopal, and that 'no man can be accounted or taken to be a lawful Bishop, Priest, or Deacon in that Church, or suffered to execute any of the said functions, except he have had Episcopal consecration or ordination,' has always been the law of England, both civil and ecclesiastical, from the establishment of the Reformation. Nor was it till very lately that Holy Orders, wherever conferred by a Canonically Consecrated Bishop, were ever called in question or disallowed within this realm. That such Orders were perfectly valid, was certainly the doctrine of the Church of England in the reign of Queen Anne, as it was unquestionably the doctrine of the Primitive Church in all parts of the Christian world: and if it be not true doctrine, a reasonable doubt may be entertained, whether there be at the present moment a regularly ordained clergyman on the face of the earth.

The first part of the clause quoted from the Bill, as it merely respects the taking of a Benefice, Curacy, or other spiritual promotion, does not, indeed, throw any imputation on Orders conferred by a Scottish Bishop; for as the establishment and temporal emoluments of the Church of England are derived from the State, the Legislature has an undoubted right to determine who, and who alone, are capable of enjoying those privileges: but the latter part of the clause does most assuredly appear to affect the spiritual character of the Clergy, which, if it be any thing at all, is undoubtedly something which, as it was not conferred by the State, cannot be taken away by a vote of either House of Parliament. If a Clergyman, ordained by a Scottish Bishop, cannot be admitted to *officiate as a Clergyman* in the Church of England, it follows, that no Scottish *Bishop, Priest, or Deacon*, can be admitted to more than *lay-communion* in that Church; but is it not obvious that, when two Churches stand in such a relative to one another, that the Clergy of the one are treated as mere Laymen in the other, the one of the two Churches must be in a state of schism? And is it not true that in the days of St. Cyprian, every Christian Society whether large or small, which was in a state of schism, was regarded as entirely severed from the *One Holy, Catholic, and Apostolic Church*? We must admit, therefore, that a very unseemly predicament has been created by the Act in question; and that to avoid an imaginary evil, which might possibly have carried with it a suitable antidote and compensation, we have fallen into a real one, for which it is not easy now to discover either an apology or a remedy.

Prior to the enactment of 1792, the Episcopal Clergy of Scotland were admissible into the Church of England, capable of discharging all professional duties within her pale, and even of holding preferment, on

the same footing as her indigenous ministers. The number who availed themselves of this privilege was not indeed at any time considerable; for the want of interest in the South, and the disadvantage of a provincial accent could not fail to prove a bar to the advancement of a Clergyman, born and educated in Scotland. Still there was no brand affixed to their Church, or to their spiritual character as ministers of Christ; and whenever they had occasion to cross the Tweed and come amongst us, they found themselves received as Clergymen, and unimpeded by all disqualifications, civil or ecclesiastical. It therefore appears somewhat doubtful, whether the Act which repealed the penal laws did or did not confer a boon on the Episcopal Clergy of the North; for though it gave them security against fine and imprisonment, which, the spirit of the age was no longer disposed to inflict, it loaded them with a species of disability more painful to a sound Churchman, than the loss of goods, or even of personal liberty when sustained in a good cause.

It appears, from a work written expressly on this subject*, that during the pending of the Bill, none of the friends of the Episcopal Clergy in Scotland considered any part of this restraining clause as militating against Orders granted by a Scottish Bishop. One of the speakers is there represented as comparing the validity of such Orders with that of Orders conferred by a Popish Bishop, resident in Great Britain or Ireland, which no man ever called in question, though Orders granted by a Romish Bishop in England are not considered as *legal*,—whilst orders granted by a Foreign Popish Bishop, are not, and cannot be refused. The reason of this distinction, is there said to be the peculiar relation in which the Church of England stands to the King as its head, without whose order no Bishop in that part of the kingdom can be *legally* consecrated.

But this reason is not regarded as either applicable or conclusive. In Roman Catholic countries *abroad*, our King is certainly not the head of the Church: nor is the *temporal sovereign* of any Roman Catholic kingdom considered as the head of the Church established in his country, in the same sense as that in which the King of Great Britain is considered as the head of the United Church of England and Ireland. We cannot, therefore, perceive the slightest foundation for this distinction between Orders granted by Popish Bishops consecrated in *foreign* countries, and Orders granted by Popish Bishops consecrated in *Great Britain and Ireland*. All such Bishops have been consecrated, not in virtue of the *mandates* of their civil sovereigns, but by the bulls of the Pope; and if a Clergyman ordained by a Foreign Catholic Bishop is, on his renunciation of the errors of Popery, admissible to a benefice in the Church of England, why, in the name of common sense, should not a Clergyman, ordained by a Roman Catholic Bishop consecrated at home, be admitted to the same privileges on renouncing the same errors,—among which, surely, is the usurped supre-

* See Annals of Scottish Episcopacy, by the Rev. John Skinner.

maxy of the Pope over Churches beyond the limits of the Ecclesiastical States? Besides, we would ask, what civil sovereign, before the conversion of Constantine, ever issued his mandate for the Consecration of any Bishop? And if the Bishops, with their Clergy, who had all been persecuted, under the reign of Paganism, were taken by Constantine under the Imperial protection, on giving him sufficient security for their allegiance, why may not the Scottish Episcopal Clergy be rendered capable, at least of *officiating* in the Church of England, especially as at their ordinations, they all now regularly take the oaths of allegiance and supremacy, and we doubt not, are ready in the promotion of their Bishops, to allow to the sovereign that *veto* which was refused by the Irish Roman Catholics, on whom Statesmen of all parties appear so desirous to confer all the privileges of British subjects?

If there be any just ground for complaint in regard to the theoretical views of Government and Religion, on which the bill of 1792 was founded, there is, we are sorry to find, a still greater cause for dissatisfaction in the practical state of things which has resulted from its operation. While the Scottish Episcopal Clergy are excluded from this part of the kingdom, their little Church is open to the inroad of competitors from every Diocese of England and Ireland; and it is found in fact that, whenever a charge falls vacant in any of the large towns north of the Tweed, the legitimate claims of the native pastors, are almost constantly opposed by a number of candidates from the south or west.

Another grievance, which adds not a little to the practical evils originating in the repeal of the penal laws, presents itself in the great facility, with which, it is said, Presbyterian Ministers are admitted into the Church of England, while men of Episcopal education, principles, and predilections, are most rigorously prohibited from entering a place of worship in the south, in the character of Clergymen.

Our brethren on the other side of the border, blame our facility and condemn our inconsistency. They accuse us of receiving men whose opinions and feelings are hostile to our interests, while we exclude those whose hearts are with us, who are conscientious in supporting our principles, and who have long suffered, and still continue to suffer, many disabilities, because they will not abandon them. They say that we shut out the men who are our own flesh and bone, who boast that they are a part of our spiritual body, and take pride in their affinity to us as fathers and brethren—men who revere our Constitution, partake in our Apostolical commission, use our Liturgy, subscribe our Articles, wear our vestments, and, in short, are in all things as we are, except that they are not established—and in the mean time, that we take into our bosom persons who, as churchmen, have hardly any thing in common with us, who have been accustomed to abjure Prelacy, to condemn all stated forms of worship, and to load our Communion with the foulest aspersions as retaining the most offensive corruptions of the Church of Rome. To what extent this may be the case, we do not know.

We have said so much on the Act of 1792, not solely because it

affects in a very unfavourable manner the interests of the Episcopalians in Scotland, but also because we are convinced that the spirit from which such laws proceed, is decidedly inimical to the strength and respectability of every Christian Church. It may in time, and in no long time, prove highly injurious to the Church of England herself, which has many enemies who would rejoice to see her stripped of her legal establishment: and for attaining that object, those laws furnish them with more plausible arguments than without them they were likely to find. The Protestant Episcopal Clergy in the United States of North America are all, as well as the Episcopal Clergy in Scotland, rendered, by a British Act of Parliament, incapable of holding any preferment or even of officiating in the Church of England, though the American Episcopacy was derived immediately from our Church. By an Act of Parliament too, passed in 1819, the Archbishops of Canterbury and York, with the Bishop of London, or any other Bishop appointed by them, are authorized to ordain men *specially for the Colonies*—the specialty stated in the letters of ordination: and no person so ordained is capable of holding a living, or even of officiating in Great Britain or Ireland, without the consent of the Bishop of the Diocese where he is to officiate, and, while to procure such consent, certain certificates from the Colonies must be produced. Persons ordained by the Bishops of Quebec, Nova Scotia, Calcutta, Jamaica, and Barbadoes, although the Consecration of these Prelates was certainly ordered by the King, are equally restrained: all persons ordained by a Colonial Bishop, not possessing or residing in a Diocese, are rendered incapable of holding preferment, or acting as a Minister of the Established Church, *in any way, or on any pretence whatever.*

In consequence of some abuses of the Archiepiscopal dispensing power in Ireland, a bill to regulate the ages of persons to be admitted into holy Orders was introduced into the Imperial Parliament, and passed into a law in April, 1804. In that bill there is a clause which enacts, "That in case any person shall, from and after the passing of this Act, be admitted a Deacon before he has attained the age of three-and-twenty years complete, or a Priest, before he has attained the age of four-and-twenty years complete, such admission *shall be thereby void in law as if it had never been made*, and the person so admitted shall be incapable of holding, and disabled from taking any ecclesiastical preferment whatever, in virtue of such his admission."

Now, if an Act of the British Parliament, or if any other power whatever, be capable of *restraining* the validity of orders conferred by a Canonically Consecrated Bishop to any particular *place* or *places*; if it be capable of *authorizing* such a Bishop to confer orders *specially* for any particular place and for no other; and much more if it be capable of rendering *null and void*, as if they had never been given, orders conferred through some mistake or misinformation of the Bishop, *one day* before the person ordained had attained the twenty-third or twenty-fourth year of his age: it would seem, that such a civil power may, by its own act, and without any interposition at all, confer the

spiritual character of the priesthood on any man or body of men, or take that character from any man or body of men, on whom it may have been conferred, whether by Bishops or Presbyters? But, if the legislature be competent to all this, by what mode of reasoning shall we in this age of liberal views and political economy, oppose the arguments of those men who labour incessantly to have the present Church establishment in this country overthrown, to make way for another, or of those politicians who would have all *establishments* abolished, and the Clergy of every Church, or pretended Church, which receives the Scriptures for its rule of faith, equally authorized by the Legislature, which, judging from the acts we have now specified, appears to consider itself as the fountain of all authority, spiritual as well as temporal? As long as the Church shall be allowed to plead "the Divine institution of Episcopacy, and, in order to a valid administration of the sacraments, the necessity of Episcopal orders, derived by uninterrupted succession from the Apostles," she will be able to assign a very sufficient reason for continuing her maintenance, as having a better claim to the privileges and immunities of a legal establishment than any of those religious societies whose members desire her overthrow. But, if all authority, spiritual as well as temporal, emanate from the State, we know not by what arguments the mouths of her enemies can be stopped; since an Act of Parliament could, on this supposition, confer on a Presbyterian minister, or even on the teacher of an independent congregation, the very same character that we have hitherto supposed our Bishops to derive by succession from the Apostles.

Might it not, then, become the wisdom of the Legislature to revise all the Statutes to which we have alluded,—and either to repeal or so to explain them, as to preserve the Church in due subordination to the State, without confounding those spiritual powers, which she derives from Christ alone, with those privileges which she enjoys merely on the legal establishment of religion in this part of the United Empire? And might not the Convocation, in which there is now no reason to dread those heats and animosities which disgraced it in the reign of Queen Anne, be allowed to sit so long, at least, as to consider what alterations should be made in these Statutes? For, to use the words of a learned writer, who was certainly far from being a High Churchman, "though by the alliance of the Church and State, no new regulations can be made for Church government, but by the State's authority, yet, still there is reason that the Church should be previously consulted, which we may suppose well skilled, as in her proper business, to form and digest such new regulations, before they come under the consideration of the civil Legislature*."

Far be it from us to wish that the gates of the Church of England should be thrown open to the influx of all strange Clergymen indiscriminately, merely because they may have been rightly and canonically ordained in other churches; but surely they ought not to be so *completely* shut against such clergymen as to prevent those who, on ex-

* Warburton's Alliance between Church and State, book ii. chap. 4.

amination, should be found fully qualified; by their piety, learning, and virtuous lives, to discharge the duties of their office, from being received amongst us by such Bishops as might deem it expedient to receive them, on their taking all the oaths, and making all the subscriptions and declarations that are taken and made by our own clergy, and, on their producing legal evidence of their having been rightly ordained by a Bishop, who was himself canonically consecrated. For this purpose it has been suggested that, after repealing those statutes which, in fact, make a schism between the Church of England, and almost every other Church, *one law* should be enacted for the whole, prohibiting *every clergyman* ordained by a Bishop, whether of the Greek, Roman, Swedish, Scottish or Colonial Churches, from holding a living, or even from preaching in any of our dioceses, until he shall have undergone such an examination as he must have passed before he could have been *ordained* in England. This regulation would effectually prevent the influx of half educated men into this Church, an evil which Archbishop Moore declared it was his intention to obviate, when he inserted the most exceptionable part of the restraining clause into the Act for granting relief to Pastors, Ministers, and lay persons of the Episcopal Communion in Scotland. His Grace, it is said, afterwards frankly admitted that such a regulation would have been equally effectual with his clause, and in some respects less objectionable; and there can be no doubt that it would have placed the Scotch Episcopal Church in a more respectable point of view, and rendered her more capable of being useful than she can ever be, while clogged and restrained by the bill of 1792.

Craving indulgence for the length of these remarks, we now proceed to give a brief account of the union which took place soon after the repeal of the penal laws, between the indigenous clergy of the Scottish Episcopal Church, and those other ministers of English and Irish ordination who, at the period now mentioned, held charges in most of the principal towns north of the Tweed. The circumstances which led to the distinction just stated, have already been detailed. Suffice it to observe, therefore, that all the laws passed subsequently to the Revolution, had the effect of throwing into the back ground the clergy of the ancient establishment, and of encouraging such as were not suspected of entertaining their political attachments, nor subject to the restrictions and penalties which, from time to time, were directed against the former. The statutes of 1746 and 1748, in particular, which menaced with so many severe pains and disqualifications the Laity of the Episcopal Church, suggested to the higher and more wealthy class in that body, the expediency of inviting clergymen from England, whose ministrations they might attend without the hazard of offending the State, or incurring the deprivation of any political right. The persons so invited, from the circumstance of their having taken all the requisite oaths, were usually denominated *qualified ministers*, whilst the native clergy, who in general refused to abjure Princes, whom they regarded as the lawful heirs of an hereditary throne, were not less commonly known by the name of non-jurors.

The repeal of the penal laws, however, and the new character assumed in consequence of that repeal by the Episcopal Church in Scotland, as it removed the only plea upon which an apology could be urged for the anomalous predicament in which the qualified ministers and their flocks found themselves placed, so it naturally paved the way for their admission into the bosom of that Communion, from which many of the Laity had very reluctantly withdrawn. No sooner, accordingly, was relief obtained by the act passed in 1792, than a disposition was manifested on both sides to affect an union between the two bodies of Episcopalians in the north. For a full detail of the conferences and correspondence to which this project gave occasion, we refer the reader to "*Annals of Scottish Episcopacy*," a work of considerable merit, and replete with information respecting the ecclesiastical affairs of that part of the kingdom during the last thirty years. It contains, in particular, several documents of the greatest value, from the hands of men, both lay and clerical, of the highest character for learning and talent, urging the expediency of a union, and pointing out the irregular and unchurchmanlike conduct of those who remained in a state of separation. The object of the writers to whom we now allude was to expose the absurd pretensions of such individuals in the outstanding congregations, as maintained that they were in some sort of federal union with the Church of England, and acknowledged the authority of her Bishops over them, as a part of their flock in a distant portion of their fold. Every man, indeed, lay or clerical, who knows any thing of the matter, is perfectly satisfied that the Ministers and people of the congregations now described, might as well own submission to the Grand Lama, or to the Patriarch of Constantinople, as to any Prelate on this side of the Tweed; for neither the law of the land; nor the practice of the English establishment allows either that such submission shall be received; or that any Episcopal jurisdiction shall be founded upon it. In proof of this assertion we give an extract from a speech pronounced by Bishop Horsley, on the bill already so often mentioned, for granting relief from the penalties inflicted upon the Scottish Episcopalians by the statutes of George the Second. Alluding to some observations which Lord Thurlow had thrown out, the Bishop said:

"My Lords, with respect to the interests of Episcopacy in Scotland, my opinion is unfortunately the very reverse of that of the noble and learned lord. The credit of Episcopacy will never be advanced by the scheme of supplying the Episcopal congregation in Scotland, with pastors of our ordination; and for this reason, my Lords, that it would be an imperfect crippled Episcopacy that would thus be upheld in Scotland. When a clergyman ordained by one of us, settles as a pastor of a congregation in Scotland, he is out of the reach of our authority. We have no authority there; we can have no authority there; the Legislature can give us no authority there. The attempt to introduce any thing of an authorized political Episcopacy in Scotland, would be a direct infringement of the union. My lords, as to the notion that clergymen should be originally ordained by us to the

ministry in Scotland, I agree with the noble Viscount that the thing would be contrary to all rule and order. No bishop who knows what he does ordain without a title; and a title must be a nomination to something certain in the diocese of the Bishop that ordains. My Lords, an appointment to an Episcopal congregation in Scotland, is no more a title to me, or to any Bishop of the English bench, or to any Bishop of the Irish bench, than an appointment to a church in Mesopotamia."

Lord Stowell, too, in writing to the late Sir William Forbes, of Edinburgh, expresses himself much to the same effect. Alluding to the Archbishop of Canterbury, he assures his correspondent that "he feels all sentiments of affection and respect for the Episcopal Church in Scotland which, you know, his lamented predecessor entertained, and will be ready to express it on all occasions. You will find him animated with the same spirit. His opinion concurs with mine that a minister of the Church of England can incur no disability in England by communicating with the sister Church, if that can be called a sister which, by the late acts of your respectable community, is become almost-identically the same. It is quite impossible that any impropriety, either legal, (or as far as I may be allowed to judge) theological, can attach to an entire conformity to the Protestant Episcopal Church in Scotland, during a Clergyman's residence in that country. It is surprising how such a notion could have found its way into the minds of men in your country, as that the English Bishops aspired to any authority there. All that friendly and kind communication with our Episcopal brethren in Scotland can give, they may always command from the English Bishops. But authority or jurisdiction in Peru is not more out of their thoughts than in Scotland. They have all due respect for the established Church, acknowledge its increasing good offices to the Church of England, and are very ready to make a common cause against the fanatical enemies of establishments in both countries."

The question appears, indeed, so perfectly clear as not to admit the shadow of a doubt. An Episcopalian who acknowledges no Bishop is like a royalist who acknowledges no king. The very terms imply a contradiction. Such Ministers and congregations, therefore, as continue in a state of separation can, in fact, be viewed in no other light than that of Independents using the English Liturgy and Sacerdotal vestments. They are, the orders of their Clergymen excepted, in precisely the same situation as those dissenters in this country who make use of the book of Common Prayer in their worship, but have no connection whatever with the Church as an established society of Christians; are subject to no Episcopal jurisdiction, and receive no Episcopal ministrations; every Minister is the nominal head of his own flock; which is, at the same time, the only body of Christians on the face of the earth with which he is connected, in the relations of discipline or ecclesiastical polity. As far as his native Church is concerned, an English or Irish Clergyman in Scotland, who does not acknowledge the authority of the indigenous Bishops, might as well be in Mesopo-

tamia or Peru ; for refusing to submit himself to the spiritual rule of an Episcopal Church, rightly and canonically constituted, he shuts against himself, with his own hand, the only avenue by which he might obtain fellowship and communion with the visible body of Christ. In fact, there is no conscientious and well informed Churchman who does not at once perceive the necessity of submitting to those who are appointed by Apostolical authority and precept to have the rule over him ; and we have learned, accordingly, that of those few Ministers of English ordination who, in Scotland, still remain in the schismatical state of mere Independents, the greater number lament their anomalous condition, and are even desirous to share with their brethren the discipline of a regular Church. But they feel themselves compelled to yield to circumstances. Ignorant, self-willed members of their congregations insist upon continuing in this irregular, awkward situation ; while the clergymen, depending upon them for their maintenance, find it expedient to yield. To pastors placed in these unfortunate circumstances we recommend a careful perusal of the following address, delivered by an English ordained clergyman and graduate of Oxford, to his congregation when on the eve of uniting with the Episcopal communion in Scotland. We allude to the learned and highly respected Doctor Sandford, who has now been nearly twenty years Bishop of Edinburgh, and whose example had great weight in determining the conduct of many of his brethren, in the important matters to which these remarks bear a reference. After stating that the Bishops and Clergy of the Scottish Episcopal Church had at a convention lately holden, solemnly subscribed the thirty-nine Articles of the United Church of England and Ireland, and had by this act given the most decisive and satisfactory testimony of their agreement with that Church in doctrine and discipline, he declared that

“ As an Episcopal clergyman officiating in this country, I think it my duty, under these circumstances, to make this submission, in order that the congregation attending my ministry may enjoy the advantages and the regularity arising from the superintendence of a Bishop, of which we have been hitherto deprived. That my congregation may be satisfied of the propriety of the motives which have determined my conduct in this matter, and of the benefits which they will derive from the union of our establishment with the Scottish Episcopal Church, I beg leave to submit to them the following considerations :

“ 1. That the establishment of the English chapels, in their present situations, is extremely imperfect and anomalous. Our Clergy, in the first place, officiate without the licence of the Bishop in whose diocese they reside ; an irregularity only to be justified by circumstances of the most unavoidable necessity. Our youth have no opportunity of being confirmed, and are, therefore, admitted to the Holy Communion without this edifying and apostolical preparation ; an omission very greatly to be lamented. Our places of worship are not consecrated ; and, in one word, our establishments possess nothing of the becoming order and regularity which flow from the spiritual government of a Bishop. We are Episcopalians depending on no ecclesiastical superior, which

is almost a contradiction in terms; for the Prelates of the Church of England can exercise no authority in Scotland. These circumstances have, for a considerable period, given pain to many serious and reflecting persons; and, indeed, no faithful member of the Church of England can look upon them as things indifferent. Every well-informed Churchman knows how indispensable it is to our comfort and edification, as an Episcopalian Society, that the differences should be supplied and these irregularities corrected.

"2. The submission of the English Clergy to the spiritual superintendence of the Scottish Bishops, is the easy and obvious remedy for the anomalies of our situation. This remedy is now placed within our reach; and that we shall act wisely and piously by embracing it, will be evident to every one who considers,

"3. That the Episcopal Church of Scotland is a 'true' Church, in which the pure word of God is preached, and the sacraments are administered according to God's ordinance. The doctrines of this Church are the same with those of the United Church of England and Ireland; the Bishops and Clergy of the Episcopal Church of Scotland subscribing the same articles of Religion. The Scottish Bishops are true Bishops of the Church of Christ, and their Apostolical succession is the same with that of the Bishops of the Church of England; for the present governors of the Scottish Episcopal Church derive their authority, in a direct succession from those Scottish Bishops who were consecrated by the Prelates of the Church of England, at Westminster, 15th December, 1661.

"4. That the political perplexities which, in former times, occasioned the introduction of the English Clergy into this country, and the separating of our Chapels from the Communion of the Episcopal Church of Scotland, have long been at an end, and the objections to our union, which might have been urged on that score, entirely taken away.

"5. That the continuance of our separation is therefore wholly causeless, considered in every point of view. But causeless separation from a pure Church is the sin of schism; an offense of which it is impossible that any pious and enlightened Christian can think lightly. It is contrary to Christian unity to separate ourselves from a Church which follows the doctrines and ordinances of Christ and his Apostles, and answers every good purpose of Christian worship and Christian fellowship*.

"6. That while our establishments, by a union with the Episcopal Church of this country, acquire the consistency and regularity of which they have long so manifestly stood in need, we retain the same Liturgy of the Church of England which we have been accustomed to use, and the temporal regulations of our Chapels remain as they were. By this junction of our communion with the venerable Church, which was once the established Church of the land, every thing will be amended in our

* See 'A Short Catechism' by the Right Rev. Thomas Burgess, Lord Bishop of St. David's.

situation which was irregular, and nothing altered but what was wrong.

"7. Lastly, Let it be considered, that by the submission of our Clergy to the Scottish Bishops, we strengthen, instead of weaken our connection with the Church of England; for the Church of England, as a pure branch of the Episcopal Church of Christ, is in communion with the Universal Church of Scotland, also a pure branch of the Universal Church *; and every English Clergyman who would be faithful to the principles which he professed at his ordination, must therefore necessarily acknowledge the authority of the Scottish Bishops while he resides within the jurisdiction of this communion.

"I have studied this important subject for a considerable length of time with the utmost attention. I shall be happy to converse with any of the congregation who may wish to know, in greater detail, the reasons upon which I have formed my judgement on a question no less interesting to them than to myself. But it is my serious and settled conviction, that it is only by my submission to the Primus of the Episcopal College that I can satisfy my own conscience; that I can act agreeable to the awful responsibility which I bear as a Minister of the Gospel of our Blessed Lord and Saviour; or discharge my duty towards those for whose spiritual welfare I am bound, by the strongest obligations, to be solicitous."

This union, so desirable to both classes of Episcopalians, made great progress in all parts of Scotland, although opposed by the prejudices of some, and by the professional ignorance of others. For example; an attempt was made by a Dr. Grant, an English-ordained Clergyman, resident at Dundee, to justify upon the ground of principle the state of separation in which he and a few others chose to exercise their ministerial duties. But the positions assumed by him and the assertions which he hazarded were so extremely absurd, and betrayed so much ignorance of Church history and ritual usages, that his labour only redounded to his own confusion, and contributed more, perhaps, than the direct arguments of his opponents to expose the utter weakness of his cause. Supplying by zeal what he wanted in knowledge, he sent copies of his tract, entitled as "Apology for continuing in the Communion of the Church of England," to all the Prelates of our Establishment, and among the rest, to the celebrated Bishop Horsley, who gave his opinion of it, in a letter addressed to the author, expressed in the following terms:

* St. Asaph, Nov. 11, 1805.

'Reverend Sir, It has long been my opinion, and very well known, I believe, to be my opinion, that the Laity in Scotland of the Episcopal persuasion, if they understand the genuine principles of Episcopacy

* 'By calling the Church of Christ universal, we mean,' says the learned Bishop of St. David's, in the Catechism above cited, 'that the Church is not limited to any particular nation or people, but comprehends all Christian congregations in which the word of God is preached, and the Sacraments are duly administered by persons rightly ordained; and that these congregations, however distant or numerous, are one by community of faith and ordinances.'

which they profess, ought in the present state of things, to resort to the ministry of their indigenous pastors. And the Clergymen of English or Irish ordination, exercising their functions in Scotland, without uniting with the Scottish Bishops, are, in my judgement, doing nothing better than keeping alive a schism. I find nothing in your tract to alter my mind upon these points. You are in a very great mistake, in supposing that the dissenters in England are required to subscribe any one of our Articles, previous to their Chapels being licensed. I send a copy of this letter to Bishop Skinner at Aberdeen. I am, &c. S. Asaphen.

The mention of this tract by Dr. Grant, reminds us of a circumstance which we have omitted to state, in giving the history of the repeal of the penal laws, as affecting the Scottish Episcopalians. It was required on the part of the Legislature, that the Clergy should not only subscribe the Thirty-nine Articles of our Church, but also promise to use in Divine worship our book of Common Prayer. These conditions were readily complied with, particularly the latter, because, from the time of Queen Anne, the English Liturgy had been used by every Episcopal congregation in the North,—with the exception, we believe, of the Communion-office, as many of the Clergy preferred that which had been compiled in the reign of Charles the First, and inserted in the Liturgy of the Church of Scotland. The framers of the bill, in 1792, accordingly reserved to our Scottish brethren, the option of using either office in the administration of the Communion, which they should find most agreeable to the habits and wishes of their congregations: and we have been informed, that even at the present day, the Scottish Communion-office is used in many country parts, in the remoter districts of Scotland, and held in much higher esteem by both Priests and people, than the one which enjoys the sanction of Parliament.

This Communion-office was taken from the first reformed Liturgy, promulgated in the reign of Edward the Sixth; and is thought by some to be better arranged and more agreeable to the forms of the Primitive Church, than that which was finally adopted in this country under the Government of Elizabeth. It has very unjustly been objected to as savouring of the principles that characterize the Church of Rome; and on this very ground, Dr. Grant accuses the Episcopalians in Scotland of “practices which we cannot approve, and of insinuating doctrines which we do not believe.” The things to which I allude, says he, are 1, Prayers for the dead: 2, Mixing water with the wine in administering the Sacrament of the Lord’s Supper; and 3, In the preface or exhortation to the prayer for the Church, in the Communion office, the words *militant here in earth*, are omitted; as are also the commemorative clauses in the words of distribution, *Take and eat this in remembrance, &c.* and, *Drink this in remembrance, &c.* These last words, I apprehend, are omitted in conformity with a previous prayer, that *God may vouchsafe to bless and sanctify*, (with his word and Holy Spirit), *these his gifts and creatures of bread and wine, THAT THEY MAY BECOME THE BODY AND BLOOD OF HIS MOST DEARLY BELOVED SON.*”

In answer to these charges, we can confidently aver that, though we

have examined the Communion office of the Episcopal Church in Scotland, both as it stands in the original Liturgy, authorized by King Charles the first, and as it has been differently arranged since that period by the Scottish Bishops, we have found in it neither *authority nor insinuation* for the practice of praying for the dead. This author appeals indeed to a "Letter to Norman Sieveright, M.A.;" but unless that letter, of which we know nothing, was the *deed of the Church*, he must be aware that it is of no authority. There have been many divines, and eminent divines, of our own Church, who have contended for the propriety of commemorating the dead in our prayers, without dreaming of such a place as the Roman purgatory; but Dr. Grant would surely think the Church of England calumniated by any one who should appeal to the private opinions of those men, as a proof that she *authorizes* the practice of praying for the dead, or insinuates the doctrine of purgatory.

But, he says, the words *militant here in earth*, are omitted in the exhortation to the prayer for the Church in the Scottish Communion-office, that, as he adds in a note, 'the dead, as well as the living may be prayed for.' The words are indeed omitted; but the reason assigned for the omission we suspect to be his own, for we have not found it in any copy of the Communion-office that we have happened to see.

By printing in small capitals the petition, that the sacramental elements may become the body and blood of Christ; Dr. Grant seems to think that some opinion or doctrine is *insinuated* in that petition, which the Episcopal Church of Scotland does not openly avow. We will not suppose him so uncandid as to insinuate on his part, that the concealed doctrine is the doctrine of *transubstantiation*; for it is well known, that a similar petition made part of the prayers of consecration in the most ancient Liturgies of the Church long before transubstantiation was thought of; and that it was retained in the first reformed Liturgy of our own Church by those very men, who afterwards suffered death because they denied transubstantiation. Nay, it is notorious that it was laid aside only to gratify Bucer, Peter Martyr, and other foreign reformers; and that in the very first Act of Parliament which ratified the *second* Liturgy of Edward the Sixth, the *first* Liturgy, which contained this petition, is described as "A very godly order for common prayer, and administration of sacraments, agreeable to the word of God, and the Primitive Church, and very comfortable to all good people desiring to live in Christian conversation." The petition, indeed, no more implies the doctrine of transubstantiation, than the words used by our Saviour at the institution of the Lord's Supper; for by it, the Priest begs only that God will so bless the bread and wine that they may become what Christ intended them to be.

The omission of the commemorative clauses at the distribution of the sacred symbols to the people, cannot surely be deemed a matter of importance by any man who reflects that no form of words is prescribed for this purpose in the New Testament; and who knows that dif-

ferent forms have been used in different Churches, and even in the same Church different times. The most ancient form that we have seen directs the Priest, when he gives the consecrated bread, to say *Σωμα Χριστοῦ, the body of Christ*; and the Deacon when he follows with the cup, to say, *Ἄιμα Χριστοῦ τὸν ἁγίου, the blood of Christ, the cup of life*; and the person receiving, to reply *Amen*. In our first reformed Liturgy, the words directed to be used at the distribution of the elements, were the same which are in the present Scotch Liturgy; in our second Liturgy these words were omitted, and what Dr. Grant calls the commemorative clauses were substituted in their place; but in the review of Elizabeth, the former words were restored and prefixed to the commemorative clauses, where they have stood ever since.

But it is farther said, that the "Scotch Episcopal Clergy mix water with the wine in the administration of the Lord's supper." This they may or may not do for any thing that appears in their Communion office, where there is certainly no order issued for such a mixture; but a little water was added to the wine in every Church on earth, before the Reformation; and by our own Church it was enjoined for some years after that period. As the wine used by our Saviour was unquestionably mixed with water, the practice is undoubtedly harmless, and may be considered as emblematical.

We have abridged these observations from a tract published some years ago, and written, we believe, by a distinguished Prelate of the Northern Church. They are valuable on their own account, and more particularly as they show the nature of the opposition, which was made to the union of the two bodies of Episcopalians in Scotland. It would, perhaps, have been sufficient to remark, that the use of the Communion office at which so much offence was taken by the individual in question, is not imposed upon any Clergyman holding a Cure in that country, but is left entirely to the choice of every Minister, wherever he may have been ordained; and to his views of expediency as suggested by the circumstances of his congregation. The use of it, we are informed, is now almost entirely confined to the districts northward of the river Tay; where the people, less accustomed to change than those in the great towns, and placed more immediately under the direction of the indigenous Clergy, manifest a stronger attachment to the practices of their ancestors. At all events, the use of the Scotch Communion office cannot prove a real bar to the union of the English and Irish Clergy with those of the native Church, because, as we have already said, it is not expected that such Clergy shall deviate in the slightest degree from the forms of the Liturgy to which they have been accustomed, and because the preference from the one form to the other is, in all cases, left to the judgment of the minister, uninfluenced by any consideration besides that of professional duty.

We have now a few observations to make on the present state and circumstances of the Episcopal Communion in Scotland. The number of congregations does not exceed a hundred; and as in some of the rural districts, one Clergyman serves two or three, the number of in-

cumbents is necessarily somewhat smaller. South of the river Tay, the Episcopal Laity are almost all of the higher and more wealthy classes; including, in many instances, the nobility and the old gentry of the land. In the North, the congregations are more miscellaneous and present frequently under the same roof, a peer of Parliament, and the poorest of the peasantry who cultivate his grounds. In the great cities, the livings of the Clergy average about 300*l.*, while in the smaller towns and country places, they are found to vary from 50*l.* to 150*l.* We have heard that one half of the landed property of Scotland is still in the hands of the Episcopalians; but as most of these proprietors are noble, and pass the greater part of the year at a distance from their estates, the Church does not derive much advantage from the wealth of many who profess to belong to it. In the Highlands, particularly, the Clergy are very poorly provided for; several of them having their charges scattered over a surface of two hundred square miles, the duties of which, consequently, are done at a great expence of bodily labour, and yet their recompence may not amount to the Curate's income of forty pounds a year. We were, therefore, forcibly struck with the following remarks, which occur in a sermon preached on a recent occasion by one of themselves, who says: "From the peculiar circumstances in which the Clergy of our Church have been placed for many years, unsupported, as they are, by the powers, and unaided by the wealth of this world, they have, perhaps, stronger claims on the best feelings of their people, than those of any other Church at the present day. He who is not possessed of a considerable share of Christian humility and self-denial, as well as of disinterestedness and zeal, can engage in no employment which is less likely to yield him satisfaction and comfort, than that of a Clergyman of our Church; for, except in the consciousness or the hope of doing good, he can expect no pleasure, he can hope to reap no advantage. You are all aware, my brethren, that from the peculiar nature of our undertaking, all the avenues to wealth, independence, or secular reputation are shut against us. With us the fruits of a liberal education, the study and application of years, the flower and vigour of life, are not employed, as in the case of others, in pursuing the paths of ambition, in providing a liberal maintenance for our families, or in laying a foundation for future years of independence and ease, but in submitting to a voluntary though honourable poverty, and in following amidst innumerable difficulties and discouragements, the steps of those holy Apostles and Prophets, who willingly endured every trial and deprivation for Christ's sake, and spent themselves in a zealous effort to promote the salvation of sinners, and to direct fallen and erring mortals into the paths of eternal happiness *."

The Episcopalians in Scotland have hitherto maintained the existence of their Church, by a steady adherence to those principles which

* See A Sermon preached at Inverness, by the Rev. Charles Fyvie, M.A. at the visitation, held by the Bishop. A very eloquent and judicious discourse.

characterize that portion of Christ's flock, who acknowledge the Apostolical Institution of Bishops. Their tenets on this head, have all along distinguished them from the great majority of their countrymen; and their unshaken attachment to the form of Ecclesiastical Polity which they believe to be divine, has kept them together, amid all the tribulation and persecutions to which their constancy has been exposed. At present, they are more prosperous than they have at any time been since the insurrection of 1745; and there is the best ground to hope that they will continue to keep pace with the increasing wealth and population of their country, and preserve to the remotest ages the remains of that holy communion, which derives its origin from the purest period of Christian antiquity.

NOTICE TO CORRESPONDENTS.

IN compliance with Dr. Phillpotts's wish, we readily insert the following extract from a letter we have received from him. "In a note to p. 164, I have said as follows: 'Now it is remarkable, that in the whole of his statement he (Dr. Doyle) never once intimates that this temporal punishment' (from which an indulgence is supposed to relieve) 'is not confined to this life, but extends also to the pains of purgatory.' This is inaccurate. Dr. Doyle, in answer to a former question, (See Second Report of Committee of the House of Commons, p. 193.) had said, 'Our doctrine with regard to indulgences is, that a person who may have offended against God, or his neighbour, having done every thing in his power to satisfy for his fault, that such person, by gaining an indulgence, is thereby assisted and relieved from such temporal punishment as God, in his justice, might inflict upon him either in this life, or hereafter, in purgatory, previous to his admission into Heaven.' But while I admit this inaccuracy, I cannot retract my charge against Dr. Doyle of dissembling, in the main part of his examination on the subject of indulgences, all connection between them and purgatory. . . . I know not that any other person has noticed the inaccuracy, which I here admit; but through you I request my readers to give to Dr. Doyle all the benefit of the admission to which he may be fairly entitled."

We beg to inform our Correspondent that the Tithe Case, of which he favoured us with a statement, shall appear when the decision on the other, to which he alludes, as being connected with it, has been given, and regularly reported. It will be more useful to our readers to have the whole question before them, at one view, than if the two branches of it were separated.

If an *Enquirer*, with respect to a course of prophetic study, will oblige us with his address, we shall be happy to render him any assistance in our power.

INDEX

OF THE

REMARKABLE PASSAGES

IN THE

CRITICISMS, EXTRACTS, ECCLESIASTICAL AND UNIVERSITY INTELLIGENCE.

A.

Absolution, doctrine and practice of, in the Church of England, widely different from that taught and practised in the Church of Rome, 325, 326.

Acts of the Apostles, Chronological Table of Events recorded in, 56.

Advent, Collect for the first Sunday in, why repeated on the following Sundays, 434.

Affliction, consolation of prayer under, 104, 105.—benefit of faith under, 422, 423.

Alfred (King), efforts of, to promote learning in England, 222, 223.

Animal Life, remarks on the cause of, 381-383. Remarks on Adam's naming of Animals, 383, 384.—and on the distinction of Animals into clean and unclean, 384, 385.

Arian tenets, respecting Christian Doctrine, refuted, 348-352.

Articles, the Thirty Nine, of the Church of England, vindicated, 87.—Dr. Paley's view of subscription to them, examined, 158-162.—remarks on Mr. Butler's strictures on Dr. Hey's construction of them, 162-164.

Ass, not worshipped by the ancient Jews and Christians, 123.

Athanasius (St.), illustration of the doctrine of the Trinity by, 9, 10.—remarks on the creed which bears his name, 353-355.

VOL. II. NO. IV.

B.

Baptism, the medium of regeneration, 10. mode of, 477.—baptism of fire, 478, 479.

Becket, conduct of placed in its true light, 93.

Bible, when first prohibited to be read, 125.

Birth of John the Baptist, miraculous circumstances of, 26-28.

Books of Jews, burnt by order of Pope Gregory IX, 125.—book-censors, when first instituted, 126.

Bowdler (John, Esq.) biographical account of, 407-418.

Bowdler (Thomas, Esq.) biographical notice of, 418, 489.

Bowdler (Mrs.) biographical notice of, 409, 410.

Burder (Rev. H. F.) observations on his definition of faith, 440, 441.

Butler (Mr.) charge of, against Archbishop Cranmer, proved to be unfounded, 79, 80.—just reproof of him by the Bishop of Chester, 84, 85.—prevarication of Mr. Butler, 86.—his eulogium on the Bishop of Durham's munificence, 90.—remarks on his charge of latitudinarianism against the clergy, in subscribing the thirty-nine articles, 159.—particularly on Dr. Hey's mode of interpreting and subscribing them, 162-164.—his misrepresentations of the doctrines of the Romish Church, exposed, 307-314.

P p

INDEX.

C.

- Calamities* of the Romanists, against Archbishop Cranmer and the Reformation, refuted, 77-81.
- Cambridge University*,—statute of Queen Elizabeth, allowing ten year men to take the degree of B.D. 113.—remarks on the manner in which this statute is observed, *ibid*, 114.—necessity of a previous examination of the ten year men, 114.—proper subjects for such examination, 115.—reasons why the order of ten year men cannot be abolished, 115.—abuses of this system, 116.—Observations on the proper examination for ten year men, 372, 373.—proceedings of the University of Cambridge, 253-267. 531-534.
- Camels' hair*, garments of, remarks on, 468.
- Canterbury* (Diocese), history of, 222-231. 513-515.
- Cellerier's Sermons*, extract from, 177.—remarks thereon, 178.
- Censors* of Books, first origin of, 126.
- Charity* (Christian) extent of, 455.
- Christ*. See *Jesus Christ*.
- Christianity*, superiority of, over all heathen systems, 154.—design and object of, 204-206.
- Christians*, primitive, appellations of, explained, 124.
- Church of England*, solicitude of, for the conversion of the heathen, 155, 156.—her doctrine concerning confession and absolution compared with that of the Romish Church, 324-326.—vindicated from the charge of intolerance brought against her by Romanists, 331, 332.—observations on the necessity of morning and afternoon service in the church, 365-367.—catholic principles of union in, 446, 447.—on the union between the church and state, 451-453.
- Church of Rome*. See *Romish Church*.
- Church of Scotland*. See *Scotland*.
- Clergy* of the Church of England, vindication of, from the charge of being hypocrites and liars, 84, 85.—hints to almsgivers, on preaching written discourses, 300.—necessity of personal piety to them, *ibid*, 301.—advice to them, 444.
- Communion Office* of the Episcopal Church of Scotland, remarks on, 448-550.
- Confession* in the Church of England, different from that required by the Romish Church, 324, 326.
- Conversion*, observations on, 48.
- Cooper* (Rev. Edward) sketch of his scheme for the interpretation of prophecy, 34, 35.—remarks upon it, 36-43.
- Council of Trent*, observations on, 346, 347.—canon of, prohibiting the reading

of the Scriptures in the vulgar tongue, 335, 336.

- Cranmer* (Archbishop) charged by the Romanists with privately and dishonourably protesting against his oath of obedience to the pope, 79.—vindicated by an extract of his protestation, *ibid*.—and by the practice of the age, 80.—plan of his defence of the true and catholic doctrine of the sacrament of the body and blood of Christ, 81.
- Creed* of St. Athanasius, remarks on, 353-355.—creed of the New Jerusalem Church, 362-365.

D.

- Davison* (Rev. John), statement of the opinion of, that primitive sacrifice is not of divine origin, 278-282. 287, 288.—arguments to prove the contrary, 283-286. 289, 290.
- Dioceses*, state of, in England and Wales, 252-245. 516-528.
- Doyle's* (Dr.) mental reservation exposed, 342-344.
- Dunstan*, enmity of, to his sovereign Edwy, 225.—is banished, *ibid*, 226.—his return, 227.—account of his conduct, while Archbishop of Canterbury, 227-231.

E.

- Edwy*, King of England, character and reign of, 225-227.
- Elgiva*, Queen, barbarous treatment of, 226.
- Episcopacy*, apostolical institution of, 450.
- Evangelical Party* in the Church of England, designated, 49, 50.—remarks on it, 50-53.

F.

- Faith* and Works, doctrine of, explained, 12.—proof that the Romish Church taught and practised the doctrine, that faith is not to be kept with heretics, 308.—some mistaken notions of faith, considered, 420, 421.—benefit of faith under afflictions, 422, 423.—the Christian life, how a life of faith, 423.
- Family Prayer*, motives to, 106, 107.—benefits resulting from it, 108.—importance of manuals of devotion for, 109.
- Fathers* of the Christian Church, observations of, on the duty of reading the Scriptures, 337, 338.

INDEX.

Fox, the martyrologist, his account of Archbishop Cranmer's treatise in defence of the Protestant Doctrine of the Sacrament, 81.

Future State, doctrine of, why not taught expressly in the writings of Moses, 17, 18.—this doctrine always entertained by the Israelites from the very earliest period of their history, 19, 20.

G.

Gambling, infamy and sinfulness of, 456.

Genealogy of the Messiah, elucidated, 187-189.

Geneva (Church of) remarks on the prohibition of, from preaching certain essential Doctrines of the Gospel, 420.

Glory of the Lord, foretold by the prophets, nature of, 23.

God, knowledge of, how attainable, 4.

Godliness, true test of, 11.

Grant (Rev. Dr.) opposition of, to the union of the English Episcopal Congregations in Scotland with the Bishops of the Scottish Church, 547.—remarks thereon, *ibid.* 548.—his objections to the communion office of the Scottish Episcopal Church considered, 548-550.

H.

Henry II., King of England, conduct of towards Becket elucidated, 93, 94.

Heretics, no faith kept with by the Popes of Rome, 308.

Hey (Rev. Dr.) vindicated from Mr. Butler's charge of latitudinarianism, 162-164.

Hindmarsh's (Robert) Trial of the Spirits, remarks on, 357-362.

Holy Ghost, proof of the Divinity of, 427.

Honey (wild) eaten by John the Baptist, remarks on, 475-477.

I.

IXOYX, the word explained, as used by the early Christians, 124.

Idolatry of the Romish Church proved, 300-313.

Image-worship, taught and practised by the Romish Church, 318, 319.

Indecency, prohibitory and expurgatory of the Romish Church, notice of, 126, 127.

Indulgences, infamous sale of, by the popes of Rome, 307.—the pretext that the money paid for them is only a fee of office, refuted, 314.

Infanticide at Bethlehem, 196, 197.

Infants' Schools, objections to, considered,

324-336. 308.—benefits which may be expected from them, 307.—the establishing of them enforced, 309.—observations on the course of instruction, 402.—requisites of a good master, 403, 404.—reasons why these schools ought not to be entirely gratuitous, 405.

Intolerance of the Church of Rome, 331, 332.

Investiture of prelates, form of, before the Reformation, 50.—on the right of investiture, 92.

J.

Jesus Christ, deity of, proved, 111.—the genealogy of, as recorded by St. Matthew, elucidated, 187, 188.—its supposed discrepancy with the genealogy of Luke, accounted for, 189.—his miraculous conception, 190.—stable where he was deposited, explained, 191, 192.—visit of the Magi to him, 192, 193-197.—what it is to preach Jesus Christ, 297-299.—the best mode of doing this, 299.—on the mediation and intercession of Christ, 460.

John the Baptist, critical remarks on the life and ministry of, 467-480.

Jonah's Gourd, remark on, 369.—and on the fish that swallowed him, 390.

John the Baptist, truth of the mission of, by the miraculous circumstances of his birth, 20-28.—by the fulfilment of prophecy concerning the forerunner of the Messiah, 28-30.—and by the improbability of collusion between John and Jesus Christ, 30, 31.—the utility and necessity of his mission, 31, 32.

Jour (M. de) observations of, on the Divinity of the Holy Ghost, 427.

Jubilee, popish bull of, extract from, 438.

Justification by faith and works, doctrine of, explained, 12.

L.

Llandaff's (Bishop of) speech on the bill for removing certain disqualifications of Roman Catholics, extracts from, with remarks, 340-349.

Locusts, eaten by John the Baptist, critical inquiry concerning, 469-475.

M.

Magi, that visited Jesus Christ, who they were, 192, 193.—whence they came, 193.—observations on the star, by which they were guided, 196.

INDEX.

Matthew, Gospel of, written in Hebrew, 186.—explanation of his genealogy of Jesus Christ, 187, 188.—supposed discrepancy between it and the genealogy of St. Luke, accounted for, 189.—quotations in it, from the Old Testament, elucidated, 197-199.—seeming contradiction between St. Matthew, Mark, and John, explained, 390.

Mediation of Christ, importance of, 460.

Messiah's fore-runner, fulfilment of prophecy concerning, 28-30.

Middleton (Right Rev. T. F., Bishop of Calcutta) biographical notice of, 144, 145.—appointed Bishop of Calcutta, 145.—observations on his acceptance of that appointment, 142, 143.—magnitude and importance of his episcopal charge, 144.—Sketch of his labours as Bishop, 146.—honours paid to his memory, 147.—his vindication of the Church of England, 149.—observations of, on Christian liberty, 151.—on rites and ceremonies, 152.—and the duties of the Clergy, *ibid.*—analysis of his sermons preached in India, 153-156.—on the inefficacy of modern heathen systems, 154.

Miller (Rev. Dr.) refutation of Arian tenets by, 348-352.—observations of, on the Creed of St. Athanasius, 353-355.

Ministers, hints to, 300, 301.

Momiers, or Separatists of the Canton de Vaud, origin of, 129.—import of the term "Momier," 128.—notice of the writings of M. Curtat against them, 130.—account of the meeting, or conventicule de Rolle, 131, 132.—remarks on it, 133.—Declaration and appeal to the council of state by three of their ministers, 133.—remarks on their conduct, 134, 135.—decree of the council against them, 136, 137.—instances of the severity with which it has been enforced, 137, 138-140.—strictures on the persecutions inflicted by the council upon the Momiers, 138, 139.

More (Mrs. H.) notice of her literary labours, 101, 102.—observations of, on the consolation afforded by prayer, in afflictions, 104.

N.

Napoleon and Saladin, parallel between, 41.

Nazarene, Jesus Christ why so termed, 197-199.

O.

Odo, Archbishop of Canterbury, biographical account of, 224-226.

Ordination of Clergymen, exclusively for the colonies, remarks on the act for authorizing, 540-542.

Oxford, University, proceedings of, 246-252, 529, 530.

P.

Paley (Archdeacon) declining reputation of, accounted for, 157-159.—his view of subscription to the thirty-nine articles examined, 159-162.—character of his "Evidences," 165.—of his "Horæ Pauline," and "Natural Theology," 166.—proofs that Dr. Paley was not a Socinian, 167.—his observations on the efficacy of the death of Christ, 167, 168.—and on presumptuous sins, 169, 170.

Paul's (St.) Epistle to the Romans, importance of, 72.—great care requisite in studying it, 71.—influence of the circumstances of St. Paul's early life on the form and character of his epistles, 73.—design of his Epistle to the Romans, 74.—Critical remarks on some passages in that Epistle, 57-70.—Specimen of a new translation of it, 76.

Perry (Mr.) remarks on the letter of, to H. R. H. the Duke of Gloucester, respecting ten year men, at the University of Cambridge, 368-371.

Personal Religion, danger of neglecting, 438, 439.

Pisculi, the term explained, as applied to the ancient Christians, 124.

Plegmund, Archbishop of Canterbury; notice of, 223.

Plunkett's (Mr.) modification of the Roman Catholic doctrine of Transubstantiation, 328.—remarks upon it, *ibid.* 329.

Popes proved to claim the power of deposing heretical sovereigns, 330.

Prayer, congregational, importance of, 99.—import of the expression, "praying without ceasing," 105, 106.—motives to the performance of this duty, 106.—Particularly to family devotion, 106, 107.—benefits of it, 108.—advice concerning private prayer, 411, 412.

Preaching Christ, what it is, explained, 297-299.—the best mode of doing this, 299.

Prelates, form of investiture of before the Reformation, 80.

Presence of God, in places of worship, 448, 449.

Purgatory, doctrine of the Romish Church concerning, 321-324.

INDEX.

Q.

Quotations from the Old Testament in the Gospel of St. Matthew explained, 197-199.

R.

Regeneration, observations on, 10, 48, 435.
Rees (Rev. Dr.) biographical notice of, 461, 462.

Roman Catholics, why excluded from Parliament, 327.

Romish Church, doctrines of, why to be dreaded, 96.—account of the prohibitory and expurgatory indexes of, 125, 126.—exposure of Mr. Butler's misrepresentations of the doctrines of the Romish Church, 307-314.—infamous sale of indulgences in this church, 307.—idolatry practised in it, 309, 313.—also image worship, 318, 319.—doctrine of, respecting purgatory, 321-324.—Difference between confession, as practised in the Church of England, and the confession required by the Romish Church, 324, 325, 326.—intolerance of this church, 332.—opposition of to the circulation of the Scriptures, 334, 335.—remarks on it, 336.

S.

Sacrifice, design of 21, 22.—abstract of Mr. Davison's arguments that sacrifice is not of divine origin, 278-282, 287, 288.—powerful arguments on the contrary side, 283-286, 289, 290.

Saladin, and Napoleon, parallel between, 41.

Sandford (Rev. Dr.) address of, to his congregation, on uniting with the Scottish Bishops, 545-547.

Scepticism, remarks on, 2.

Scotland (Episcopal Church of), eulogium on, by Bishop Horne, 276.—state of the church, immediately after the close of the great rebellion, 258, 259.—during the reigns of Charles II and James II, 260-264-267.—its oppressed state, under William III, 260-262.—observations on the conduct of the Scottish Bishops and Clergy, 263.—condition of the church under Queen Anne, 268.—renewed persecution, and severe legislative enactments against this church, during the reigns of George I and II, 269-272.—origin of English chapels in this church, 272.—consentation of an American Bishop by three Scottish Bishops, 273.—King

George III prayed for by the Scottish Clergy, 274.—unsuccessful application for Parliamentary relief from disqualifications, in 1789, 274.—removal of obstacles in 1792, 275.—material clauses of the act of parliament, 275, 276.—remarks on the clause, by which the Scottish Episcopal Clergy, not having been ordained by an English or Irish Bishop, are prohibited from holding any curacy, or from officiating in any church or chapel in England, Wales, or Berwick-upon-Tweed, 535-439.—account of the union which took place, soon after the repeal of the penal laws, between the indigenous clergy of the Scottish Episcopal Church and the ministers, of English or Irish ordination, who held charges in Scotland, 542-547.—remarks on the communion office of the Church of Scotland, and on the mode in which the Lord's supper is there administered, 548-550.—present state and circumstances of the Scottish Church, 550, 552.

Scriptures, when first publicly forbidden to be read, 125.—opposition of the Romish Church to the circulation of the Scriptures, 334-336.—testimonies from the fathers of the Christian Church, on the duty of circulating and reading the Scriptures, 337, 338.

Sermons of French divines, not to be implicitly copied by the English clergy, 177.—observations on delivering sermons memoriter, 300.—and on the proper style and mode of composing them, 428, 429.—requisites to a sermon, 430.

Sick Persons, advice to, 98-100.

Stable, in which Jesus Christ was deposited, observations on, 191-192.

Stael (Baron de) compliment by, to the tolerant spirit which distinguishes Great Britain, 141.

Star, which guided the magi, considered, 195.

Style of the New Testament, observations on, 185.

Subscription to articles of religion, Dr. Paley's view of, examined, 159-161.—and also Dr. Hey's, 162-164.

Swedenborg (Baron) remarks on the tenets of, 357-362.—the creed of the New Jerusalem Church, founded by him, 362-365.

T.

Titles (fictitious) for orders, observations on, 443.

Torquemada, bigotry and cruelty of, 126.

Transubstantiation, modification of the Roman Catholic doctrine of, by Mr. Plankett, 328.—remarks on it, *ibid*,

INDEX.

330.—notions of it, entertained by Romanists, 330, 330.
Trinity, observations on the doctrine of, 9, 10.—an answer to the objection that this word does not occur in the Bible, 110, 111.

U.

Unbelief, causes of, 32.
Unitarians, remarks on the indeterminate theology of, 439.
Universities, proceedings of,—Oxford, 246-252. 529, 530.—Cambridge, 253-257. 531-534.

V.

Vaud (Canton de), origin and progress of the Momiers, or separatists from the established church in, 129, 130.—account of the 'Conventicule de Rolle,' with remarks on that meeting, 131-133.—declaration and appeal to the council of state by three of the separatist ministers, 133.—observations on their conduct,

134, 135.—decrees of the council against all separatists, 136, 137.—severity with which it is enforced, 137, 138, 140.—observations on the persecution of the Momiers by the council of state, 138, 139.

Virgin Mary, idolatrous worship of, by the Romish Church, 311, 317, 318.

W.

Williamson (Rev. David) Biographical notice of, 44.
Winnowing Instrument of the Ancients, 479.

Y.

Year, questions for self-examination on the close of, 436.

Z.

Zabians, proved not to be ante-Mosaic idolaters, 118-122.

INDEX

TO THE

PRINCIPAL TEXTS OF SCRIPTURE INCIDENTALLY ILLUSTRATED OR EXPLAINED.

GENESIS.	
lv. 7.....	236-236
JUDGES.	
xv. 4, 5.....	380
MATTHEW.	
xxvii. 48.....	390
MARK.	
xv. 36.....	390
JOHN.	
xx. 20.....	390
ACTS.	
x. 1, 2.....	56
xiii. 23.....	55
xvii. 22.....	55

ROMANS.	
i. 1.....	57
ii. 12.....	58
iii. 4.....	58
iv. 1-17.....	59
v. 7.....	60
vii. 4.....	60
viii. 2, &c.....	61, 62
ix. 1, &c.....	63, 64
—11, &c.....	65-67
x. 5-8, &c.....	67-70
xii. 20.....	70
HEBREWS.	
xi. 4.....	289, 290

INDEX.

PASSAGES OF SCRIPTURE ILLUSTRATED IN THE BIBLICAL MEMORANDA.

(No. I.)

MATTHEW.

i. 1-17.....	186-188
i. 18.....	189, 190
i. 19.....	191
ii. 1.....	192
ii. 2.....	195
ii. 5.....	194
ii. 12.....	196
ii. 13.....	ib.
ii. 15.....	ib.
ii. 16.....	197
ii. 18.....	198
ii. 23.....	199

LUKE.

ii. 1.....	191
ii. 6.....	194
ii. 7.....	ib.
ii. 9.....	195
ii. 21.....	196
ii. 22.....	194, 196
ii. 30.....	196
ii. 42.....	197
iii. 23-38.....	189

(No. II.)

MATTHEW.

iii. 3.....	467
iii. 4.....	468-476
iii. 6.....	477
iii. 7.....	ib.
iii. 8.....	ib. 478
iii. 11.....	478
iii. 12.....	479
iii. 16.....	ib.
iii. 17.....	480

MARK.

i. 1.....	467
-----------	-----

LUKE.

iii. 1.....	467
-------------	-----

JOHN.

i. 6.....	467
-----------	-----

HEADS OF THE DEBATES IN PARLIAMENT.

Catholic Association, 203-210.—*Emancipation*, 481.—*Petition*, 210-212.—*Question*, and the *Coronation Oath*, 487-488.
Roman Catholics of England, Bill to confer

the *Elective Franchise* on, 200-203.—*Relief Bill*, 481-487. 491-497.
Roman Catholic Clergy of Ireland, Provision for, 488-490.

SUBJECTS OF THE LAW PROCEEDINGS RELATIVE TO THE CHURCH.

Charities, Act for extending the powers of the commissioners for inquiring into, 218.
Churches, Act for erecting additional, 216-

218.—liability of parishioners to pay for the repairs of a church, ordered by them in the vestry, 500, 501.
City of London Tithes Bill, 220, 221.

INDEX.

Incumbents, Act for relief of, who have mortgaged Ecclesiastical Livings or Benefices, for building, rebuilding, repairing, or purchasing houses, &c. for such benefices, 215, 216.

Ireland, Acts concerning the Church and Clergy in, 219.

Marriages, Act for the solemnization of, in England, 213.

Savings Banks in England and Ireland, Act for regulating, 214.

Scotland, Acts relating to the Church and Clergy in, 220.

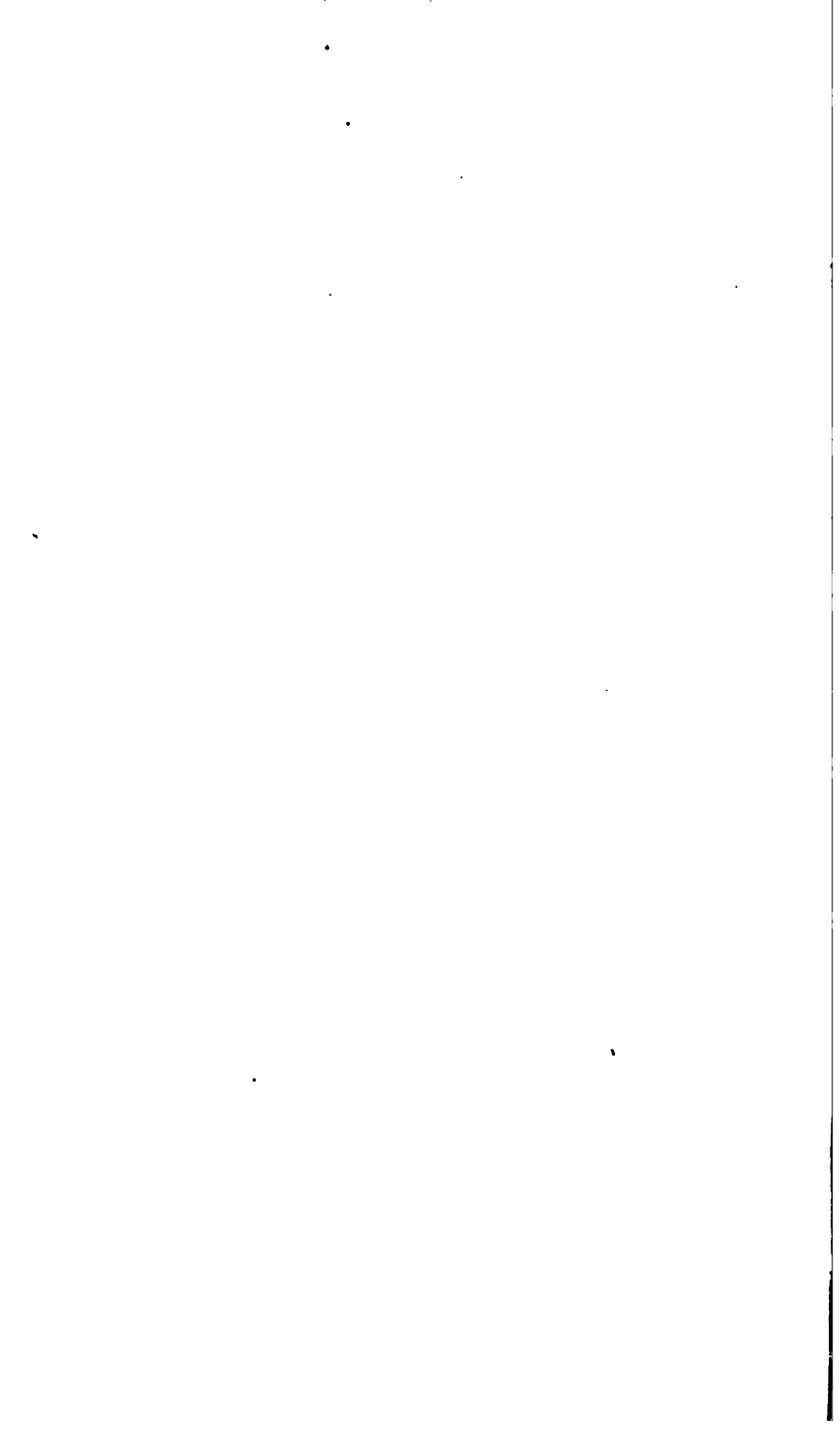
St. David's College, endowment of, 216.

Tithes, apportionment of, between a Rector and a Portionist, 502.—Modus for the Tithe of Clover, 503.—Composition for, 504.—proper mode of tithing Wheat, 499.—Bill for affording relief to certain Parishes in the City of London, by allotting specific payments in lieu of tithes, 220.

Vicar, liability of, to be rated to the Poor in respect of a corn-rent allotted to him, in lieu of tithes, under an Inclosure Act, 498, 499.

THE END OF VOL. II.





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